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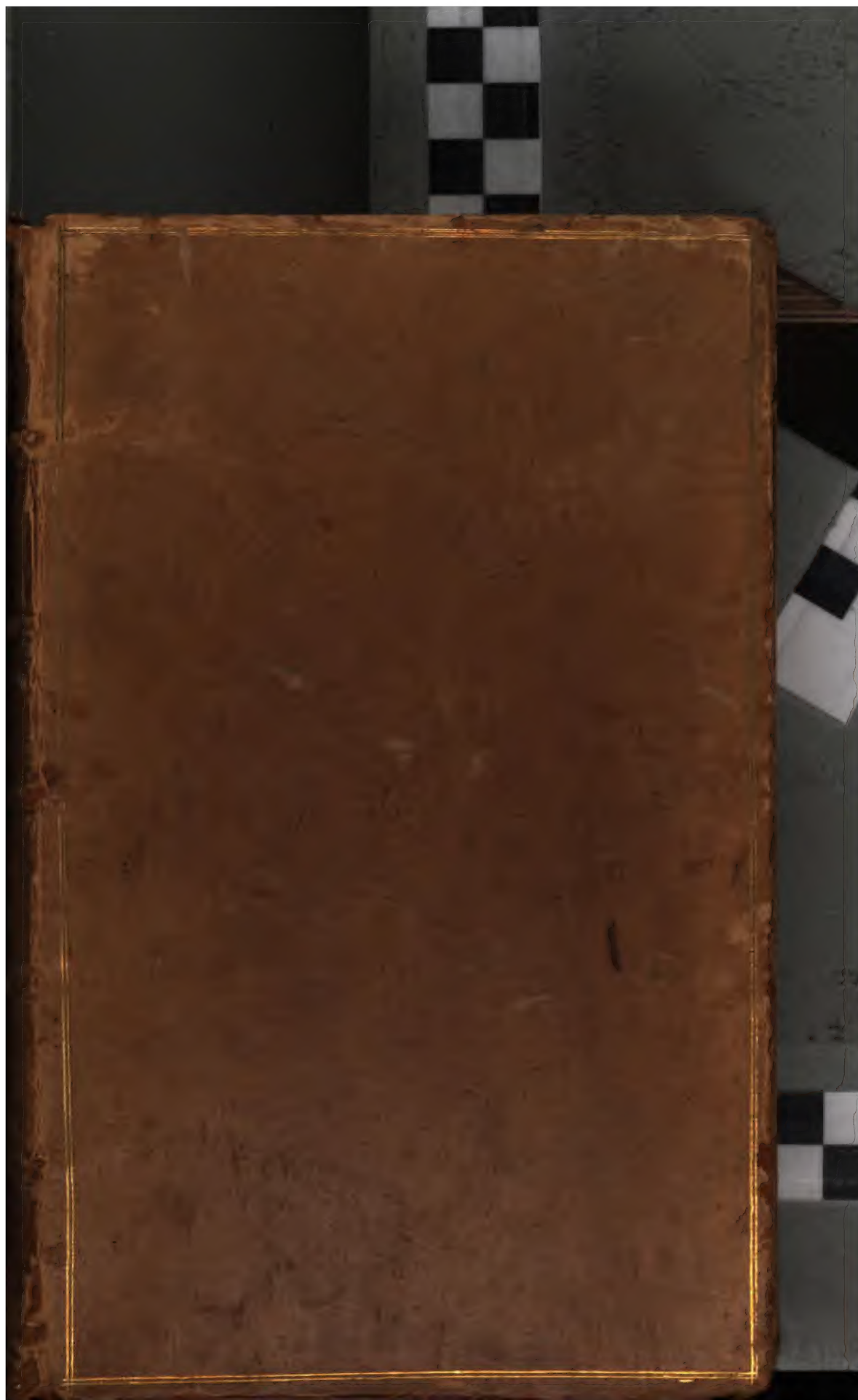
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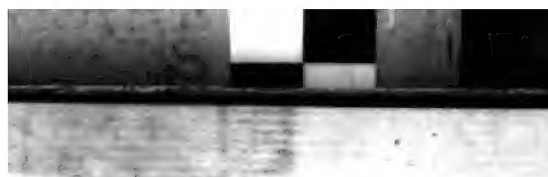
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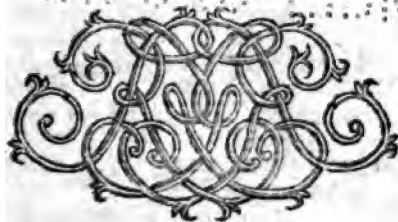
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T H E
MONTHLY REVIEW;
O R,
LITERARY JOURNAL:

From JULY 1772, to JANUARY 1773.

WITH
A N A P P E N D I X
Containing the FOREIGN LITERATURE,
BY SEVERAL HANDS.

VOLUME XLVII.



L O N D O N :
Printed for R. GRIFFITHS:
And Sold by T. BRACKET and Co. in the Strand.
M,DCC,LXXII.



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YANAL GROMATZ

T A B L E

T O T H E

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and PAMPHLETS contained in this Volume.**

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T H E
MONTHLY REVIEW,

For J U L Y, 1772.



ART. I. *A fourth and fifth Chapter of Genesis, translated from the original Hebrew; with marginal Illustrations, and Notes critical and explanatory.* By Abraham Dawson, M. A. Rector of Ringsfield, Suffolk. 4to. 3s. Cadell, &c. 1772.

SEVERAL years ago this Author published a critical account of the three first chapters of Genesis^{*}; he has executed the present translation upon the same plan, which he tells us he has seen no reason to alter. The strict attention and care which had been bestowed upon the former publication, appear likewise to have been observed in regard to this performance; and the Writer still finds, as he had before done, several occasions to differ from our common English version: some instances of which we shall proceed to lay before our Readers:

‘ Ch. iv. 3. And Jehovah said unto Cain, “Why art thou wroth, and why is thy countenance fallen? Though thou hast done right in offering, yet as thou¹ hast not done right in dividing, hast thou not sinned?” Be still: for to thee shall he be in subjection, and shalt thou rule over him?”

¹ Hast not made a proper distinction—hast not selected the best of thy substance.

² Be quiet:—compose thyself.

Mr. Dawson endeavours, in the notes, to justify and support his translation: the first part of his reasoning upon this passage we shall give in his own words:

‘ 3. “Though (*am*) thou hast done right in offering, yet as (*cu am*) thou hast not done right in dividing, hast thou not sinned? be still:”—so Sept. *καὶ εὖ ὁρθῶς προσενεγκὴς ὁρθῶς δὲ μὴ διελθὼς ἡμαρτίης; ἡσυχασον.*—This is so natural and commodious a sense of the passage, and more agreeable to the ori-

^{*} Vid. Rev. Oct. 1763.

2 Dawson's Translation of the fourth and fifth Chapters of Genesis.

ginal than any other I have met with, that it hath often been matter of wonder to me that commentators should have perplexed themselves and tortured the words so much to find out other meanings. Engl. has rendered *ssath*—shalt thou not be accepted? Margin—shalt thou not have the excellency? so Le Clerc—*dignitatem tuebitis*. But there is nothing in the original to answer to the words—shalt thou be—shalt thou have—in Engl. or to—*tuebitis*—in Le Clerc: accordingly Le Clerc will have *thssim* or some such word to be understood. How harsh and forced a construction is this? but now by supposing *ssath* to be the infinitive of *nssa* the construction is easy—Though thou hast done right in offering (in bringing thy gift)—: nor has Le Clerc any thing to object to this rendering, except it be his bare unsupported assertion that “*nssa* never signifies in the Old Testament—to offer;”—whereas among the various significations of this word that of bringing to God, presenting offerings, is assigned by all lexicographers as one; and accordingly the verbal noun, *msath*, denotes gifts, presents, oblations, messes of meat sent as presents,—Ezek. xx. 31. *bssath mthutbichm*—when you offer your gifts,—40. *msasutbichm*—of your oblations—and which is still more directly to our purpose, 1 Chron. xvi. 29. we find this word joined with—*mnē—ssau minē*—bring a gift, an offering—

But as to that part of the verse which this Author renders, “in dividing”—*spth*.—he acknowledges there is some difficulty. Among several other observations (for the whole note is too long for us to transcribe) he remarks,—“I am inclined to suspect the original reading to have been—*phle, phlth, phlthē*—I might easily be transposed, and e changed into s from the word immediately following; and as *l* is not prefixed to *ssath* this helps to confirm my conjecture of its making part of the root in this word, and having undergone a transposition. *Phle*, of the same import with *phla*, signifies—to divide, to separate, to select as excellent and best of the kind, to make an honourable distinction, &c. Sept. might very well render it by *διελης*. Lev. xxii. 21. Whosoever offereth a sacrifice of peace offering unto the Lord—*lphla ndr*—Engl. to accomplish his vow—Sept. *διασευλας* (a word of like import with *διελης*) *ευχην*—xxvii. 2. *lphla ndr*—Engl. shall make a solemn vow—Sept. *ευξεται ευχην*; but in Numb. vi. 2. the same phrase is rendered—*μεγαλος ευξεται ευχην*; and xv. 3. *μεγαλυναι ευχην*. Thus Exod. viii. 2. *epblithi*—Engl. I will sever—Sept. *παρadoxω*, I will distinguish in an honourable manner: the like in Exod. ix. 4. in all which places, Chald. Samar. and Syr. versions have *phiss*, which signifies, to separate, to divide, to distinguish, &c.—

There are several farther notes upon this passage, which we must pass by; but the Reader will observe, that by rendering

the

the last words interrogatively, they have a negative force and meaning given them, "for *shall* he be in subjection to thee, and *shall* thou rule over him?" "God, knowing the proud and wrathful temper of Cain, expostulates with him on the occasion; tells him, that he sinned in not selecting the best of his substance, and also in behaving imperiously towards his brother, who was not put under his subjection, and over whom he had no right to rule."

"Ver. 5.—When thou shalt till the ground let her not henceforth yield her strength to thee, be thou haunted with continual terrors and remorse upon the earth."

"Be thou haunted with continual terrors and remorse."—A paraphrase this rather than a literal translation; but expresses, I think, the meaning of the words—*nā'ound*—much better than Engl.—"a fugitive and a vagabond." Le Clerc observes that the Hebrew words are of the same import, according to the generality of interpreters; but wonders at the Sept. version of them, *σενον και τρομαυν*: and yet this seems to be the sense of *imōu*, Exod. xx. 18. Engl. they removed—Sept. *ἐξήλυθον*—and Le Clerc himself in that place, *contremuit*: and so all the ancient versions: *nā'ound* then have no respect to Cain's outward condition, as if he was to be a continual wanderer from place to place; but to the disturbed restless state of his mind, his being agitated by perpetual fears and remorse: agreeably to this we find him lamenting his wretchedness, and full of apprehensions that every one who met him would look on him as a common enemy, and endeavour to kill him. Sam. ver. *chū'outmi*—which (according to Cassel) may be rendered, *latitanti et absconditus*,—or *interdictus, rejectus, abominandus*—Syr. *zā'ounad*—*zā'* the same with *zouā*, just as *nad* with *noud*. Now *zā'* signifies (see Dr. Taylor's Concord.) to shake through weakness, to harass, to shake, or disquiet the mind, to be in a commotion through fear, to be harassed by being tossed about, insulted and distressed—Sept. have rendered it in some places by *ταραχῇ, ταραχῆς*—

"Ver. 7.—Therefore whosoever shall slay Cain, Cain shall be avenged sevenfold:" and Jehovah appointed to Cain a sign that any finding him should not kill him."

¹ In an exemplary manner.

² Sensible token to assure him of living in safety, and to dispel his fears of being assaulted and killed by any who might happen to meet with him.

"Appointed a sign"—a much better translation of *isim asuth* than Engl. "set a mark," and prevents all idle conceits and conjectures about this supposed mark imprinted on Cain; conceits so extravagant and ridiculous, that it is not worth while

4 Dawson's Translation of the fourth and fifth Chapters of Genesis.

to confute or even to enumerate them. I shall only observe with respect to that of Le Clerc; it is equally with the rest unsupported and whimsical: *viz.* that God put on Cain, or ordered him to put on a particular and remarkable garment, by which he might be easily known and distinguished from the creatures around him, that so no one might kill him designedly, pretending at the same time ignorance who he was, or, undesignedly, mistaking him for a wild beast. The obvious meaning of the words is, God gave to Cain a sensible token to assure him of his living in safety, and to remove his apprehensions of his being assaulted and killed. They are expressive of the mercy and forgiveness of God who was pleased, on Cain's acknowledging his guilt and humbling himself for it, to reverse the dreadful sentence pronounced against him: not, as Bp. Patrick, and Kidder, with many other commentators, that "Cain the first murderer was preserved alive as a lasting and sad example to the world of the greatness of his crime." The words rightly understood and translated lead to a very different sense. Do we not accordingly read that Cain dwelt in the land of Nod, had a wife and children, built a city, called it after the name of his son Enoch; and the names of his descendants are they not recorded to the sixth generation?

In the 26th verse of this fourth chapter of Genesis, our English version, having mentioned the birth of Enos, immediately adds, *Then began men to call upon the name of the Lord*, an expression attended with considerable difficulty. Mr. Dawson very properly observes, that to *begin* to call, or *begin* to be called, is, as appears from various instances, only another phrase to signify that persons did call, or were called, and he renders the above passage, "this man (meaning Enos) was called by the name of Jehovah;" signifying that he arrogated to himself the power and authority of God,—affected superiority and dominion, and tyrannized over his fellow-creatures; or, he adds, it may be rendered, "this man called on the name of Jehovah," hoped in and invoked God—that is, was truly and eminently religious. Nothing can be more perplexing and disagreeable to a serious enquirer after scripture truth than to find, not merely different, but opposite explications of the same text. However, this writer insists much upon the first of these interpretations, as that to which he himself inclines, and for which he offers very probable reasons; at the same time he mentions the latter as what the words will bear, if any persons should consider it, in other respects, as the most likely sense of them.

It should be observed, that, though the title of this pamphlet mentions only a fourth and fifth chapter of Genesis, the translation extends to what, in the common English bible, is the 8th
verse

verse of the sixth chapter. "I have, says the Author, thought it best to conclude the fourth chapter with the account of Cain's posterity, to begin the fifth with the birth of Seth, and to include the whole of what in English is the fifth chapter in a parenthesis: for thus will the connection of the passage relative to Enos, with what we read of the sons of God (ch. vi. of Engl. version) be best preserved. The historian on the mention of Enos, who was called by the name of God, and was one of those sons of God, whose violence and extreme wickedness in process of time occasioned the deluge, instead of proceeding immediately to record this event, hath thought proper to interrupt the thread of his story by inserting an account of the descendants of Seth, together with the years they lived, down to the time of Noah's life when the deluge happened, and then to resume his subject of the degeneracy and corruption of mankind which brought on them so dreadful a catastrophe." Drusus, Le Clerc, Jun. and Trem. have connected the passage relative to Enos and his times in the same manner; though at the same time they have given a meaning, very different from this Translator's, of the text abovementioned, and also of the phrase, *Sons of God*. Let us here insert his version of the latter part of the fifth chapter, or according to our bibles the beginning of the sixth:

"Now it came to pass when men were multiplied on the face of the ground, and daughters were born unto them, that the sons of God seeing the daughters of men to be fair took unto themselves wives of all whom they chose; so that Jehovah said, "My spirit shall not continue in man for ever, forasmuch as he is altogether fleshly; but his days shall be an hundred and twenty years." (Giants were on the earth in those days, and also after that the sons of God went in unto the daughters of men and begat children, the same were mighty men, who were

"These men of might and power, of a gigantic stature and strength, and of an amazing longevity, so that they may be called gods rather than men, being captivated with the beauty and allurements of women, abandoned themselves to sensuality, lust, and violence, insomuch that God determined that the life which he had given to man should not be continued to him so long as it had been, but he would reduce it to the term of an hundred and twenty years, and the size and strength of the human body to that which now ordinarily takes place in the world. (For men in that first age of the world were of a gigantic stature and strength, and also, after they were become extremely corrupt and degenerate, the children born to them were of the same prodigious size and robustness; that race of men continuing unto the deluge, and for some time after; though gradually declining with respect to the magnitude and strength of their bodies, and consequently

6 Dawson's Translation of the fourth and fifth Chapters of Genesis.

were of old, men of renown.) For Jehovah saw that the wickedness of man was great on the earth, and all the purposes and imaginations of his heart were only evil continually; and ¹ Jehovah repented that he had made man on the earth, and was grieved at his heart, and Jehovah said, "I will sweep away man, whom I have created, from off the face of the ground; from man unto beast, unto the creeping thing, and unto the fowls of heaven; for I repent that I have made them." But Noah found favour in the eyes of Jehovah.

sequently with respect to the length of their lives.)

² The life which I have given to man shall not be continued to him so long as it hath hitherto been—but the days of his life shall be reduced to the term of an hundred and twenty years.

³ God was so highly offended with the wickedness of man, that he determined to destroy the earth with all its inhabitants.

This translation Mr. Dawson endeavours to vindicate and support by several arguments and criticisms; but his notes are too long to admit of a place here, nor can we properly abridge them without extending this article to an undue length, we must therefore leave our Readers to consult the work itself. They will find several observations upon the longevity of the antediluvians, with the size and strength of their bodies; also upon chronology, the state of the earth, and various other subjects which may afford entertainment and satisfaction, especially to those who love to enquire critically into these parts of scripture.

It appears, from the above extract, that he considers the phrase, *Sons of God*, in this place, as only meaning, sons of might, exceeding tall and mighty men, as the mountains of God, are very great or high mountains, &c. he will not allow, with other commentators, that 'the daughters of men,' here mentioned, refers only to the race of Cain, because he apprehends, with reason, that such a supposition is arbitrary, having no ground from the scripture history for its support. In like manner when he comes to that text (Gen. v. 29.) which relates the words of Lamech upon the birth of Noah, he explains them as expressing nothing more than his joy on the birth of a son, together with his wishes and hopes that this son might be a support and comfort to him amidst the labours and sorrows

Dawson's Translation of the fourth and fifth Chapters of Genesis. 7

of life: thus he rejects the inferences drawn from this text by Bishop Sherlock, who supposes that Lamech spake by the spirit of prophecy, and that the prediction hath been verified in the event, viz. that the earth hath been restored from the curse laid on it at the fall, and now enjoys the blessing bestowed on Noah. Mr. Dawson very properly observes, that we have not the slightest intimation of Lamech's being a prophet, nor any just reasons for concluding that the earth is in a better state now than it was before the flood. 'Sure I am, says he, that we do not read of thorns and thistles before the fall, and after the fall, when the ground is cursed for man's sake, we are told that thorns and thistles should be its productions, which would occasion to man much laborious and troublesome employment. —Do we not experience that the life of man is still labour and toil, that he still eateth the bread of sorrow and carefulness in the sweat of his face, and that the earth still abounds with thorns and thistles?'

We may add, that this Author uses no ceremony with those commentators and critical writers whom he has occasion to mention; he pays them no compliments, and sometimes is perhaps rather cavalier. Le Clerc, Patrick, Kidder, Shuckford, Sherlock, &c. are in some instances pretty freely censured, and Dr. Robertson, who not long ago published the *Clavis Pentateuchi*, does not entirely escape. Mr. Dawson takes some notice of this in his preface, but persuades himself that he shall only be found to have used an honest freedom in examining the criticisms and arguments offered on particular subjects. —He also thinks it necessary, in his preface, to give some reason for his having always expressed the Hebrew words in Italic characters; we must confess, we are of the same opinion with those of his friends, who intimated a wish that he had used the original characters, the principal argument he mentions against which is, the extreme difficulty he should have found in writing them.

He concludes his translation of this part of the Pentateuch with some very pertinent reflections, observing that, he apprehends, all good judges of subjects of this nature, will, from the view here given, consider it at least as a respectable and venerable piece of antiquity, and so far from meriting the scoffs and sneers of witlings, that it deserves admiration and esteem; and affords a variety of useful instruction, wholesome admonition, and animating hope. We shall only say farther, that as the Author discovers much ingenuity and learning, we wish he may continue to pursue the subject, and hope he will be more speedy in his next publication.

ART. II. *Letters from Elizabeth Sophia de Valiere to her Friend Louisa Hortensia de Cantelau.* By Madam Riccoboni. Translated from the French by Mr. Maccuen. 12mo. 2 Vols. Becket. 1772.

THE public has been, for some years, indebted to this agreeable writer, for several ingenious performances, and for none more entertaining than the present letters. They are conceived with much art and sensibility; they abound with excellent observations on manners and life; and they discover a penetration which can never be exerted but by those who have mixed much in society. The characters she draws are sufficiently pointed and distinguished; and the incidents she produces have their foundation in nature, and charm by the surprize they excite. The mind, moved and agitated, is conscious of the impressions she meant to communicate. We experience all the little suspicions, all the tender anxieties, all the bewitching uneasiness, attendant on love.

While the conduct and execution of the piece deserve, in general, to be highly commended, there are episodical or digressive narratives in it, which are extremely interesting; and of these we may mention the story of the Marquis de Monglas, as an example of that delicate skill and address that are so rarely exhibited by the novelist.

This nobleman was unexceptionable in his character, but bordered on his sixtieth year. After having devoted a considerable part of his life to the profession of arms, and the service of his King, the idea of enlarging his mind induced him to visit foreign countries, and he spent eighteen years in his travels. Meanwhile the Count d'Alby, his friend and the partner of his campaigns, had married, and had become the father of several children. The eldest of his sons was destined to succeed him; the second was a Knight of Malta; and the third was intended for the church. He had also a daughter, and he had determined to bury her in an abbey. It was in vain that she had wit, beauty, and every amiable accomplishment; and it was in vain that she discovered a reluctance to the austerities of a religious order. This was the state of the Count's affairs when the Marquis came to pay him a visit at his seat.

Mons. de Monglas, says Madam Riccoboni, beheld with grief the management of the Count d'Alby, in regard to his children; he could not see without indignation, the cruel and unjust difference, which a father dared to put between creatures entrusted by providence, and the laws of society, to his care, under the obligation of the strictest impartiality, which Nature herself seems to have planted in the breast of every parent. He knew mankind too well to wonder at their habitual inconsistency; he knew how much their manners and principles are at a variance, and that by an odd compound of wisdom

wisdom and folly, men who are capable of enacting just laws, can at the same time adopt customs in downright violation of them.

* Monsi. de Monglas observed Mademoiselle d'Alby's deep melancholy; and was much affected with it. The liberty usually allowed in the country giving him frequent opportunities of conversing with her, he discovered great qualities in her, and every day his compassion for her increased: her youth, the graces of her person, the candour of her mind, the noble simplicity of her expressions, the confidence she reposed in him, her respect for her severe parents, whose cruelty drew tears from her eyes, and her modest complaints, every moment augmented the concern which the Marquis began to take in the fortune of an amiable and distressed young lady. The natural sensibility of his temper had often opened his heart to the seducing charms of a passion, which age and continual application to study, made him then little susceptible of; but if he no longer followed women upon sensual motives, he still loved them; preferred their friendship to that of his own sex, and laughed at the idle declamations of those four philosophers, who have presumed to call them the quick sands of wisdom and true happiness.

* Tender compassion was not a transient sentiment, still less a fruitless emotion in the generous soul of Monsi. de Monglas. Whilst he pitied Mademoiselle d'Alby, he considered the means of making her independent and happy: several occurred to his thoughts, yet none but what were attended with difficulty in the execution; he feared to offend his friend; the pride of Henrietta's father might stand in the way of his designs; pride is often an hindrance to beneficence: the Marquis had no relation to propose for her: as he had been absent so many years, he knew nobody whose addresses he could promote by such arrangements as are easily made by the rich and generous. However the season was fast advancing, and Henrietta must soon return to her convent. As his heart was bent on serving the young lady, Monsi. de Monglas at last determined on the only project, which but a little before he thought himself secure he never would have embraced. At first he thought of communicating it to the Count d'Alby, but his delicacy induced him to consult Henrietta: he wanted to be sure of the disposition of her mind, and to undertake nothing without knowing whether she would approve the scheme. It was so advantageous to the family, that a violent and tyrannical father might probably use the same authority to connect her with the world, which he had abused in order to banish her from it.

* One evening, when the young Henrietta, from a terrace that commanded a view of the sea, was admiring the beauty of the setting sun, Monsi. de Monglas, after some conversation about indifferent matters, led her to a distance from her mother's women, and speaking low enough to be heard by her alone: may I presume, Mademoiselle, said he, to shew you what a concern I take in your happiness, how much I am affected with your present melancholy situation? I have long thought how to deliver you from a painful restraint, restore you to the world, and to yourself. Why should common opinion, custom, and the laws of decorum, oblige me to propose to you a state of dependance, when I would wish to free you from your present one. The proposal I make, I confess, may not procure you

all

all the pleasures you may promise yourself from a change in your condition, at your age; but it will be attended with these advantages. You will not be obliged to take the vow of an eternal retreat, and you will have the hopes left you of recovering one day your entire liberty.

'The countenance of Mademoiselle d'Alby was overspread with blushes; she appeared surprised, amazed, and cast her eyes on the ground: accustomed to look on her fate, as inevitable, she hardly ventured to give her heart up to this first ray of hope. But being pressed to answer, she hesitated, sighed, and with a fearful and faltering accent, do you imagine, Sir, do you, said she, imagine you shall be able to alter my father's resolution?

'Yes, Mademoiselle, replied Monf. de Monglas, if mine do not displease you. My fortune and his friendship assure me of a ready compliance on his part; I would have asked and should have obtained it, but I was in doubt as to yours. But what do I offer you, my dear Henrietta? Your cruel destiny reduces you to the choice of two situations: one of these is terrible, the other little satisfactory: a gloomy, an eternal retreat, or the hand of an old man, whose age and temper of mind, keep him at a distance from those vain amusements, which youth is so fond of. Liberty, ease, and peace, are the only advantages in my power to promise or procure you. A small number of men of sense, and decent women, will form your society; in this narrow but select circle, free to cultivate the gifts you hold from Nature, and to enlarge your ideas, you will spend those years which are commonly devoted to pleasures, in fitting yourself for that time of life, when their relish being past, their former votaries find nothing in themselves capable of supplying their loss, or to fill up those moments they once spent in searching after them, in fond expectation, but rarely in the full fruition of them.

'I am not acquainted with the pleasures you mention, said Henrietta, but if my father grants me the favour to live in his house, the amusements it affords will be sufficient for my happiness; and if I altered my condition, I should not wish for any other. Very well, Mademoiselle, replied Monf. de Monglas, I may then flatter myself with seeing you happy; it is the most ardent wish of my heart: my conduct will prove to you how disinterested I am. Condescend to direct my measures, to lay your commands upon me: Shall I speak, Mademoiselle? or shall I leave you time to examine my proposal, to consult yourself, and to determine upon the choice you may think proper to make?

'Henrietta's choice was already fixed. Her extreme reluctance to a monastic life, did not allow her to reflect on the age of the Marquis: her education and innocence shut her eyes to the inconveniencies of so disproportioned an union: and her modest, but decisive answer, assured Monf. de Monglas of her consent and gratitude. That very evening, being called into her father's closet, she there with joy received orders to prepare herself to give her hand to the Marquis: the celebration of the marriage was fixed for the beginning of the ensuing week.

'Madam de Terville with two more relations of the Count d'Alby, arrived at Châzel the moment when he was leading his daughter to the

the chapel of the Château. These ladies, surprised and delighted with an event which promised a day of diversion, were very forward to compliment Henrietta, and attended her to the altar. Notwithstanding the difference of their age, *Monf. de Monglas* and his young spouse made no unbecoming figure in the eyes of the small number of friends present at the ceremony.

The Marquis, who was of a good height, and perfectly well made, added to the elegance of his person, the most regular and agreeable features. The evenness of his temper, his simple, uniform, and regular way of life, preserved them still in all their beauty. His face did not wear the traces of that premature decay of nature, so early engraven on the countenance of those thoughtless young men, who before they are arrived at the time when they might enjoy life, appear already on the decline of their days. The looks of the Marquis, fixed on the amiable girl who was now become his wife, expressed that pure and lively joy, inspired by the pleasure of obliging. *Mademoiselle d'Alby* discovered that affecting air which flows from gratitude. This sentiment causes the most delicious sensations in the heart, at that happy age when pride comes not in to dissuade it, or when we have not yet learned to lessen the value of favours received, by humbling reflections, or by a rigid scrutiny into the motives of that beneficence which we are become the object of.

Part of the day was spent in gay rural diversions; but towards the evening, a gloomy melancholy overspread the countenance of the young Marchioness. She had been walking out alone, with *Madam de Neillant*, one of her father's relations, who arrived that morning: this lady was become, within six months, the widow of an old officer, infirm, tyrannical, of an amorous disposition, jealous, and capricious: she had purchased the fortune she then enjoyed, by eight years loathing, vexation, and constraint. More compassionate than prudent, she could not help pitying *Madam de Monglas*, and discovering an officious commiseration of her future condition. She roused the fear and curiosity of the young bride, and was indiscreet enough to add to the one, by satisfying the other. Her too circumstantial descriptions alarmed the Marchioness; all her gay hopes of future happiness vanished in an instant; a horrid state of subjection, with all its dreadful consequences, continual impertinencies, unavoidable quarrels, odious suspicions; no peace, no tranquillity. What a frightful prospect! Why did not she know this before! She repented, wept, afflicted herself immoderately: every instant redoubled her terror. *Madam d'Alby* and *Madam de Terville* could not remove her fears; and when they led her to the nuptial chamber, all their efforts to calm her troubled mind, could only draw from her a promise to govern herself, to conceal her grief, and not offend *Monf. de Monglas*, by letting him see her fruitless and disobliging regret.

Madam d'Alby was scarce gone out, when *Henrietta*, forgetting the promise she had just made her, rose precipitately, and hastily throwing on her gown, was preparing to quit the room, the instant *Monf. de Monglas* entered. She threw herself trembling on a couch; he sat down by her, looked on her some time in silence, and seeing her paleness, perceiving trouble and fear in her eyes yet moistened with her tears, he took her by the hand, pressed it, kissed it, and in an ac-

cent of tenderness and emotion; take comfort, Madam, said he, take comfort for ever. You shall not purchase by a disagreeable complaisance, the easy situation wherein I have now placed you. In marrying you, I was not urged by the desire of possessing a beautiful young woman, but by the desire of making a valuable one happy. Dismiss your fears, I wave my privilege as husband: your happiness and mine require it. The struggle is doubtless violent. How hard to repress the emotions which this moment raises! Your charms!—an acquired right!—But by yielding to this impulse I should prepare the way to long and bitter repentance. At my years, love is accompanied with restlessness, and with pain! the certainty of not being able to please, carries a cruel reflection to the heart; distrust walks hand in hand, and frightful jealousy treads upon its heels. Soon, tormented by sad suspicions, we afflict, we offend the object of our love, and the cause of our disquiet; we make her as unhappy, and more to be pitied than ourselves! no, my lovely Henrietta, the title of husband, so necessary to give a sanction to my regard for you in the eyes of the world, and to make you partake in my fortune, shall never induce me to trouble the sweet tranquillity of your days. View in your husband, a tender father, an indulgent friend: I have rescued you from oppression and tyranny; look on my house as a sanctuary, where peace and liberty await you; remember, when you shall come to inhabit it, the disinterested motive which engaged me to make you mistress of it; be it your care to make it agreeable to yourself and to me; condescend to strew some flowers on the winter of my life; treat with kindness a man capable of preferring you to himself; of sparing you the importunate proofs of tenderness; of resisting the powerful impulse of his senses; of extinguishing in your presence, a flame, that glows perhaps with the more ardour, as it draws nearer the period of its extinction. Yes, my dear Henrietta, I sacrifice all my desires to you; from this moment, I adopt the sentiments of a father for you, and find myself happy in the consideration that they will make your duty less irksome, your obligations more easy to be discharged, and for ever remove from both of us the least degree of misunderstanding or distaste.

The more Madam de Neuillant's imprudent discourse had alarmed Henrietta, and the more terrible it had made her husband appear, the more agreeable was the surprise, which this speech, so capable of erasing its sad impression, excited.—Tenderness and delight, called forth tears of comfort and joy, which bathed her face and bosom. You, my father! You my friend! You Sir! repeated she, throwing herself into the arms of Mons. de Monglas, and pressing him to her breast with transport: Oh! cried she, may my assiduities, my attentive friendship, my respect, my gratitude, convey every moment, into the soul of my generous friend, all that pleasure with which his goodness has filled mine. Mons. de Monglas spent the remaining part of the night in acquainting the Marchioness with the plan of life he had chalked out for himself. All the amusements consistent with good breeding, decorum, and family happiness, entered into this plan formed for their common felicity. He made her sensible, but with caution and delicacy, how much she ought to fear the exposing to ridicule, a man who, without the allurements of a transient pleasure,

pleasure, without passion, and without interest, had entrusted her with the power of punishing him for a step, in which esteem and friendship had engaged him.

Madam de Monglas was silent. Her confusion and blushes did not allow her to make any answer; but her expressive looks assured the Marquis she understood him. They parted satisfied with each other, and the contented air of Henrietta next morning, surprized her mother, who was uneasy at the temper she had left her in the evening before. That lady was afraid lest Mons. de Monglas might have had reason to complain of a disinclination discovered so late, or shew his regret for the good he had done to the family to which he had allied himself, and repent with sorrow his noble conduct towards an ungrateful woman.

Madam de Monglas gave her a faithful account of what passed the preceding night. The Countess admired the behaviour of the Marquis, and immediately after told it in confidence to Madam de Terville. After a month's stay at Chazel, the new-married couple returned to Paris; and the more Madam de Terville becomes acquainted with her niece's sentiments, the more she finds her delighted with her condition.

In this interesting relation the art of the Author makes us forget the awkwardness of age allied with youth and beauty; she teaches us to sympathize with the Marquis, and to find an interest in his success. In every part of her work she furnishes equal delight and entertainment. It is throughout a beautiful display of judgment, passion, and fancy.

Of her Translator we cannot speak in any terms of commendation. He does not always comprehend the meaning of his original; and he no where conveys it with propriety or force*. It is truly an object of regret that the productions of genius should so frequently be disfigured by the inability of translators; and it cannot be thought of without wonder, that men of the most inconsiderable talents should aspire after the honours of literature.

* The sense, for example, of the following passage, though it is obvious, he has grossly perverted:

Qu'il est fâcheux, ma chère Hortence, de se voir dans un état où nos premières habitudes ne nous préparent point à vivre.—Lettre 28.

He says, 'How disagreeable it is, my dear Hortensia, to live in a station entirely different from that for which the habits contracted in our early education utterly disqualify us.'

In talking of the violence which Mons. de Terville had offered to the modesty of Sophia de Valiere, Madam Riccoboni having observed, 'That it does too much honour to a coxcomb to resent his folly,' adds, *La sagesse n'en impose pas toujours, mais le dédain éloigne sûrement*; which is thus translated by Mr. Maceuen, 'He is not always awed by wisdom, but contempt is a sure way to get rid of him.' Does not this Translator know that '*La sagesse*,' expresses 'virtue,' and not 'wisdom,' when applied to a young woman?—Other instances of imperfection might be cited, were it necessary.

ART. III. *Whitelocke's Journal of his Ambassy to Sweaen*, concluded.

IN our last month's number we gave a general view of the nature and character of this work, and, as specimens, we extracted the Ambassador's account of the ceremonies observed at his first public audience of the celebrated Queen Christina; also of her Majesty's remarkable conversation with Whitelocke, on the subject of Cromwell's heroism and great exploits; and likewise the extraordinary instance of the high opinion she had conceived of the English Ambassador, and the great regard she manifested for him, by communicating to his Excellency the grand secret of her intended abdication of the crown.

There are many other curious retitals of Whitelocke's conversations, at private audiences, with that extraordinary woman; whose abilities would have enabled her to have figured as a principal character among the crowned heads of that age, had they not been obscured by her caprice, and her ridiculous vanity in wishing rather to take the lead, and to shine, an illustrious recluse, among the literati and virtuosi of that period, than to reign over a powerful nation of rough, unlettered Scandinavians.

We have here also a narrative of what passed in a conversation between the Ambassador and the Archbishop of Upsal. The person and dress of this Prelate are thus described :

' He was a comely grave old man, neer eighty years of age, yett of a fresh and ruddy countenance; his beard long and white, his stature middle sized, his carriage humble and gentile; his head was covered with a black velvet cap, furred and turned up, after the manner of his countrey, with another cap under it, a cassack of black silke stufte like to our Bishops habit, with a long cloake over it.

' He spake Latin fluently, butt not pedantically, and expressed himselfe with good reason, mixt with chearfullnes and learning, especially out of the fathers and humane authorities; and he was more ready than others of his coate in texts of holy scripture.'

There is something curious in the Ambassador's remark that the Archbishop was more ready than *others of his coate*, in texts of *holy scripture*. Perhaps it ought rather to be considered as a proof of party-prejudice against episcopacy, than as a just reflexion on the Bishops of that age, who were, we believe, as eminent for their piety and orthodoxy as the Prelates of our own times: but, possibly, Whitelocke's sarcasm was pointed only at the Lutheran clergy of Sweden, of whom, indeed, he gives us no very exalted idea.

Among other particulars that passed in this conversation, are the following, with respect to the then state of public affairs in England:

' Arch.

* *Arch.* We in these parts of the world had great astonishment at the actions and alterations in your countrey, especially concerning the change of your government; wherein I should be glad to receive some information from your Excellence, if you please to allow me the freedom of discourse in so tender a point as this is.

* *Wb.* Your Grace is master of your own freedom and discourse, wherein I know nothing will be lett fall, reflecting upon the honor of the Common-wealth whom I serve; and I shall be very ready to give you what satisfaction lyes in my capacity in those things, which you shall hold fitt to demand of me.

* *Arch.* I shall be farre from any thing which in the least measure may reflect upon the honor of your Common-wealth, to which I beare a due respect; acknowledging that you have done great and wonderfull things in your late transactions, wherein God hath appeared much on your side.

* *Wb.* It hath pleased the Lord to owne the Parlement and our Common-wealth in a strange series of his providences, judging on our side in all our appeales to him in the day of battie; and in all our exigencies he hath bin found by us, and bin our refuge and deliverer in the time of trouble: the particulars whereof, I presume, have bin made known to you, and to most parts of the world.

* *Arch.* You speake more like a bishop yourselfe then like a soldier: it is the part of every good Christian to acknowledge with thankfulness God's goodaes, which hath bin eminent to your Common-wealth, whereof we have heard so much, and confest by your enemies, that it is yett hard to be believed.

* *Wb.* Those, who have had the honor to act in our assayes, have seen so much of God in them, that we have more cause then of others to speak good of his name; and surely, this kind of speaking, bishops, soldiers, and ambassaders, and all sorts of good Christians, and the wonders whereof we have bin eye-witnesses, I assure your Grace have not bin lesse then report hath made them.

* *Arch.* They have bin indeed wonderfull and successfull; butt with your leave, my Lord Ambassador, we in these parts doe not understand what necessity you were putt unto to take away your settled and ancient government by Kings, wholly to abolish it, and to resolve into a republique.

* *Wb.* It was judged a prudence and necessity upon the Parlement party, for the safety and securing themselves and their cause, after their sword had bin drawn against the King, not only to throwe away the scabbert, butt to abolish kingly government, and to admit no more kings, which they thought could never be reconciled to them; and to resolve into a republique, that they might enjoy their just rights and liberties, which had bin invaded and wrested from them by their kings.

* *Arch.* Butt how could their consciences be satisfied, for the preservation of their owne rights, to take away the right of kings, and for their own safety to destroy their King.

* *Wb.* Selfe preservation goes farre with mortall men; and they held the rights of a people more to be regarded, then any thing relating to a perticular person; and that it is not the right of a King to governe a people, butt the consent of a people that such a King

shall governe them ; which, if he doe not according to justice and their law, they hold, that the people for whom, and for whose good, and for preservation of whole rights, he is intrusted as the supream officer, may, if they please, remove him from that office : and uppon this ground the people's deputies in our supream counsell, the Parlement, thought fitt to take away the government by kings, and to make it a republique.*

In another conversation with her Majesty, when Cromwell, as usual, became the principal topic, the Queen strongly urged, as her friendly advice, that the Protector, in order to secure himself, and render his government durable, should be careful to avoid every act of arbitrary power, and all appearance of tyranny,

‘ It will, said Christina, be prudence in him to let the people see, that he intends not to rule them with an iron scepter, nor to governe them by an army, butt to give them such a liberty and injoyment of the benefit of their lawes, that the continuance of his government may become their interest, and that they may have no cause to desire a change ; else though they must beare the yoke for a time, yett, as soon as they meet with an opportunity, they will shake it off agayne.’

To this Whitelocke, with great propriety, replied, ‘ This is counsell proper to come from such a mind and judgment as yours is, and I shall not fayl to report it to his Highnes ; and your Excellence hath rightly stated the disposition of my countrymen, who love peace and liberty, and will hardly brooke slavery longer than they are forced to it by necessity ; and the best way to governe them is, to lett them injoy their lawes and rights, which will rule them better then an iron scepter.’

The Queen's answer to this remark of the Ambassador's does honour to her discernment and her character :

‘ It is the DISPOSITION OF ALL GENEROUS AND FREE PEOPLE, as the English are, whom I truly respect, and him that is their head, that gallant person, the Protector.’

Our Ambassador was present at the general diet, or assembly of the different states of the kingdom, held at Upsal, at which her Majesty made a formal resignation of the crown ; and we shall present our Readers with an extract from his account of the ceremonies and speeches which passed on that occasion.

The Queen's declaration was brief, pertinent, and decisive. She thanked her loving subjects for their dutiful and affectionate behaviour to her, during her ten years administration ; adding, that she hoped her government had been, agreeably to her best wishes, conducive to the prosperity of her dear country ; that now, as the flourishing state of the public affairs seemed favourable to such a measure, she judged it a fit time to put in execution her long intended act of resignation, in favour of her cousin the Prince Palatine* ; and, finally, added she, “ If I

* See the conversation between her Majesty and Whitelocke on this subject, in our last month's Review.

have merited any thing from you, it shall be this only, which I desire of you, that you will consent to my resolution, since you may assure yourselves, that *none can dissuade me from my purpose.*"

The Archbishop of Upsal, as marshal of the clergy, was the first who spoke on this very interesting and delicate subject, in answer to her Majesty's oration. He, in the most handsome terms, acknowledged the blessings which the nation had enjoyed during her Majesty's happy administration, and used "all arguments, and humble intreaties that she would desist from her intention, and continue to sway the sceptre, not doubting but that the blessing of God would be with her, as it had been, &c. &c." He acknowledged also, "the virtues and admirable abilities of the Prince, whose succession would come in due time;" but that her Majesty reigning at present, with so much satisfaction both to church and state, he humbly desired, in the name of the clergy, "that she would be pleased, though to her own trouble, yet for her subjects good, *to continue still to be Queen ov:r them.*"

The marshal of the nobility then made his oration, much to the same purpose as that of the Archbishop. The same was next done by the marshal of the burgeses; and, in the last place, forth stepped the marshal of the *boers*, with whose rustic appearance, and artless address, our Ambassador was greatly struck, and delighted. He was 'a plain lusty man, in his boor's habit, with clouted shoone, and a staff in his hand. He was followed by about 80 boers, members of this council, who had chosen him for their marshal, or speaker.' This honest, homespun orator, without any of the congees, or ceremonies used by those who had spoken before him, addressed her Majesty after this phrase, as it was interpreted to Whitelocke :

"O Lord God, Madame, what doe you meane to doe? It troubles us to heare you speake of forsaking those that love you so well as we doe: Can you be better then you are? you are Queen of all these countreyes, and if you leave this large kingdome, where will you gett such another? If you should doe it (as I hope you wont for all this), both you and we shall have cause, when it is too late, to be sorry for it. Therefore, my fellows and I pray you to thinke better on't, and to keep your crown on your head; then you will keepe your own honor and our peace: butt if you lay it downe, in my conscience, you wil indaunger all.

"Continue in your geeres, good Madame, and be the fore horse as long as you live, and we will help you the best we can to beare your burden.

"Your father was an honest Gentleman, and a good King, and very stirring in the world: we obeyed him and loved him as long as he lived, and you are his own childe, and have governd us very well, and we love you with all our hearts; and the Prince is an

18 *Whitelocke's Journal of the Swedish Ambassy in 1653.*

honest gentleman, and, when his time comes, we shall be ready to doe our duties to him, as we doe to you : butt, as long as you live, we are not willing to part with you, and therefore, I pray, Madame, doe not part with us."

' When the boore had ended his speech, he waddled up to the Queen, without any ceremony, tooke her by the hand, and shaked it heartily, and kist it two or three times ; then turning his backe to her, he pulled out of his pocket a towle handkercher, and wiped the tears from his eyes, and in the same posture as he came up he returned back to his own place againe.' This was *NATURE*, and worth all the ceremonies which Art and Formality ever invented.

At a subsequent audience of the Queen, her Majesty asked Whitelocke how he liked the manner and proceedings at the assembly of the states ? to which he replied, that he thought they were conducted with the greatest gravity and solemnity that he ever saw in any public assembly ; that her Majesty spoke and acted like herself ; and that she was highly complimented by the several marshals, butt, above all, *by the honest boor.*

' *Qu.* Was you so taken with his clownery ?

' *Wh.* It seemed to me as pure and cleer naturall eloquence, without any forced straine, as could be expressed.

' *Qu.* Indeed there was little else butt what was naturall, and by a well medning man, who is understanding enough in his countrey way.

' *Wh.* Whosoever shall consider his matter, more then his forme, will find that the man understands his buisnes ; and the garment or phrase wherwith he clothed his matter, though it was rusticke, yett the variety and plaine elegancy, and reason, could not butt affect his auditors.

' *Qu.* I thinke he spake from his heart.

' *Wh.* I believe he did, and acted so too, especially when he wiped his eyes.

' *Qu.* He showed his affection to me in that posture, more then greater men did in their spheres.

' *Wh.* Madame, we must looke uppon all men to worke according to their present interest ; and so I suppose doe the great men heer as well as elsewhere.

' *Qu.* Heer I have had experience enough of such actings : I shall trye what they doe in other places, and content myselfe how-ever I shall find it.

' *Wh.* Your Majesty will not expect to find much difference in the humors of men, as to seeking themselves, and neglecting those from whom they have received favours.

' *Qu.* It will be no otherwise then what I am armed to beare, and not to regard ; butt your perticular respects I shall alwayes remember with gratefullnes.

' *Wh.* Your Majesty shall ever find me your faithfull servant. Doe you intend, Madame, to goe from hence to Pomerland ?

' *Qu.* My intentions are to goe presently after my resignation to the Spae ; butt wheresoever I am, you have a true friend of me.

' *Wh.* There is no person alive more cordially your Majesty's servant then I am.

Qs. I doe believe it, or else I should not have communicated to you such things as I have done.

Wb. Your Majesty hath therein expressed much confidence in me, which I hope shall never deceive you, however my want of abilities may not answer your Majesty's favours to me.

Qs. I have noe doubt of your faithfullnes, and you have sufficiently manifested your abilities. Give me leave to trouble you with the company of a gentleman, my servant, whom I purpose to send over with you to England, to take care for those things which I desire to have from thence.

Wb. He shall be very wellcome to me and my company, and I shall give him my best assistance for your Majesty's service.

Qs. I shall thanke you for it, and commaund him to obey your directions.

Wb. Madame, if you please to accept a sett of black Englische stone horses for your coach, I shall take the boldnes to send them to your stables; and pray your Majesty that the matter of your horse may furnish me for my journey to Stockholme.

Qs. I doe thankfully accept your kindnes, and all mine are at your service.

Wb. I have interrupted your Majesty too long. I desired the favour of this opportunity to present my most humble thanks to your Majesty for all your noble favours to me, and my company.

Qs. I intreat your excuse for the meanness of my presents: I could not doe therein what I desired, nor after your merit.

Wb. Madame, there is nothing of my merit to be alleadged; butt your Majesty hath testified much honor to the Protector and Common-wealth, whom I serve.

Qs. England is a noble countrey, and your master is a gallant man: I desire you to assure him, on my part, of all affection and respect towards him.

Wb. Your Majesty may be confident of the like from his Highness; and your humble servant will heartily pray for your Majesty's prosperity, where ever you are.

Qs. I wish you a happy voyage and returne to your own countrey.

In a few days after, the Prince successor made his public entry into Upsal; of the particulars of which we have here an entertaining account. This Prince shewed great marks of respect toward the English Ambassador, gave him several audiences, and even did him the honour to visit him at his house. The Swedes appeared to be very well satisfied with their new Monarch, who was a brave and martial man, possessed of many talents to make a good King: and Whitelocke, according to his plain-dealing manner, did not fail to offer his Royal Highness his best advice for the salutary, and especially the religious, government of the kingdom. The Prince took this, as, indeed, well became him, very kindly, and promised not to be unmindful of such good counsel.

And now, the business of Whitelocke's ambassy being happily compleated, he took his leave of the Queen, and of her illustrious successor; and set out for Stockholm, in order to take shipping there for England.

Being arrived at Stockholm, he gives a circumstantial description of that capital; and here he relates what passed at the coronation of the new King.

From Stockholm he proceeded, by sea, and had a troublesome and dangerous voyage, through the Baltic, till he arrived at Lubec; where he was received, by the lords of that city, with the highest honours, and every mark of distinction due to a person of his character and consequence. This celebrated place is also particularly described; as well as the country belonging to it, which, with the city, comprehends a kind of free state: Lubec being the chief and most ancient of the hanse-towns.

From Lubec, the Ambassador travelled, by land, to Hamburgh; describing, as his constant manner is, the face of the country, the state of the roads, and what kind of accommodation and entertainment he every where met with: so that to those who love to read books of voyages and travels, this part of our Author's Journal (and it is not a small part) will prove highly entertaining.

After describing Hamburgh, and giving a particular account of its government, laws, and customs, with the manners of the inhabitants, and the state of trade in that famous commercial city (where he staid seven or eight days) the Ambassador proceeded on his voyage, and, landing at Gluckstadt, gives us an account also of that town.

Arriving now in the open German Ocean, Whitelocke, with his little fleet (consisting of two frigates, with several merchant-ships under his convoy) was exposed to most terrible tempests, in one of which they narrowly escaped being cast away. Here we have a well-written, and very striking description of the horrible situation of a ship *aground* in a storm; and from the particulars here given, it appears that no ship was ever in greater distress, or more imminent danger, that did not actually perish. *Providentially*, however (and much is here very *piously* urged on this memorable occasion) they *got off*, and, in two days after, arrived safe in the mouth of the Thames.

We shall here conclude the article in the words of the sensible and pious Author of this valuable and entertaining Journal: The sume of all was, that, for a most difficult and dangerous work, faithfully and successfully performed by Whitelocke, he had little thanks, and no recompence, from those who did imploy him; butt not long after was rewarded by them with an injury: they putt him

him out of his office of Commissioner of the Great Seale, because he would not betray the rights of the people, and, contrary to his owne knowledge, and the knowledge of those who imposed it, execute an ordinance of the Protector and his Councell, as if it had bin a lawe.

‘ Butt, in a succeeding parlement, uppon the motion of his noble friend the Lord Broghill, Whitelocke had his arrears of his disbursements paid him, and some recompence of his faithfull service allowed unto him.

‘ His hopes were yet higher, and his expectation of acceptance was from a superior to all earthly powers; to whom only the prayse is due to of all our actions and indeavours, and who will certainly reward all his servants with a recompence which will last for ever.’

‘ * * There is an Appendix to this Journal, containing the Author's *Preface and Dedication*, to his children, of his general work, entitled, “ *Whitelocke's Labours* remembered in the Annals of his Life, for Instruction to his Children;” also a number of letters and state-papers relating to his ambassy to Sweden; but we are sorry to observe the want of a proper *Index*; which, in a work so voluminous, and containing such a variety of particulars, seems to be peculiarly necessary.

ART. IV. *Real Improvements in Agriculture* (on the Principles of A. YOUNG, Esq;) recommended to accompany *Improvements of Rents. In a Letter to Reade Peacock, Esq; Alderman of Huntingdon. To which is added, a Letter to Dr. Hunter, Physician in York, concerning the Rickets in Sheep.* By T. Comber, Rector of Buckworth and Morborne, Hunts. 8vo. 1 s. 6d. Nicoll. 1772.

AS we think it incumbent on us to pay a superior degree of regard to such publications as are especially calculated for the benefit of our country, we shall attend more particularly to the various contents of this production, than we usually do, with respect to those pieces which come under the denomination of pamphlets.

Mr. Comber's present performance is, in some measure, local, as it primarily relates to the particular circumstances of the lordship of —, in our Author's neighbourhood, wherein a considerable advance of rent is about to take place, amidst the loud and various complaints of the tenants; who, on such occasions, may be naturally expected to alledge a sufficient number of grievances or hardships: some, perhaps, *with*, and others *without* reason. And hence our learned and public-spirited Author was induced to make the important business of farming the object of his late reflections; ‘ especially, says he, as I was tempted by humanity, in my late daily excursions (which regard to my health obliges me to make) through part of that lordship, to fix my attention on the scenes around me, and consider how far the complaints of the farmers seem well

grounded, how far the faults of either landlord or tenant may affect the honest interests of the other, and how far those honest interests may be reconciled.*

The most part of this valuable tract is, however, of so general a nature, and of such extensive importance, that we consider it as calculated for universal observation and benefit, as well as for the emolument of the landlord and tenants of that particular lordship in Huntingdonshire which gave birth to it. Some of our Author's more general hints and remarks we shall, therefore, point out, for the notice of our agricultural Readers.

Mr. Comber sets out with animadverting on the particular complaints of the tenants of the lordship in question, and he gives us a number of very rational observations on—the various sizes of farms,—the proper families of farmers,—bad managers,—roads,—the poor,—contiguity of lands,—assortment of lands,—commons,—tithes,—ploughing,—drainings—quantity of tillage,—ox and horse teams,—farmers dwelling houses,—barns, &c.—leafes,—compost-hills—hay-stacks, and straw-foddering in pasture fields,—dairy farms, &c. &c. In the last-mentioned branch, speaking of the use of cow ties, he with pleasure observes (and we, with equal pleasure repeat it, for the sake of the poor animals) that it is the constant practice in his neighbourhood—and he wishes his tenants in the North to imitate it,—to milk their kine *without* ties: which, says he, evinces that the cow is an animal so docile as, very generally, to be brought to stand sufficiently still to be safely milked.* Milking, he adds, 'is a natural operation, and must, in general, be a pleasing relief to a cow.' [It certainly is the *highest* relief to her, when her udder is painfully distended, through the abundance of her milk *.] But our Author proceeds; and remarks that on *this account*,—he does not say *solely* on this account,—'all animals love the young which suck them.' In any case, says Mr. Comber, the cow, or heifer, should not be tied by the legs, but by the head or horns; least of all should she be tied by a hairy rope, as the custom is in the North. Such an one will certainly give pain to the tender legs, rub off the hair, and create wounds or sores; and instead of causing the animal to bear any other pain patiently, will render her much more impatient. Brutes, as well as men, easily take prejudices, especially from unusual pain; and a cow who will not stand quietly to be milked *without one* tie, will soon not stand without *two*, and ere long, a third must be applied to her fore legs. Thus have

* * If either naturally or accidentally, the udder or teats be swelled, chopped, or otherwise painful, they should be eased by emollients. If there be any incurable soreness, the animal should be turned to feed.*

I seen a most useful creature made indocile by hasty treatment, hampered and spoiled! Experience is certainly the best mistress: she cries aloud, that the instances of cows vicious with ties are numerous in the North, without them scarce here.*

Our humane Author has another remark with respect to the treatment of these valuable creatures, which deserves to be repeated, and circulated as much as possible. 'One execrable mismanagement of any stalled cattle, especially milk-cows, is the obliging them to drink at a dirty pond, whither run all the drainings of dunghills, &c. It is amazing that any man, raised one degree above the brute which he tends, can think of forcing an animal so naturally delicate as a cow, whose smelling is exquisite, to allay that thirst which the dry winter-meat occasions, and her pregnancy heightens, with a collection of every filth! If the public suffered not with him, he would deserve to be punished for his barbarity, by the loss of his poor imprisoned cow, under any of those disorders which such loathsome drink may occasion!'

Our Author next adverts to the following points, with respect to the management of sheep; viz. of sheep, as generally a losing article; of summering and wintering sheep; of running to the stack; of wintering without hay, &c. and he concludes, with regard to the best methods of wintering sheep, that, to him, 'it appears a most evident truth, that without adopting Mr. Young's system of providing green food* for a part of winter, and for all spring, it is scarcely possible to keep any flock of sheep with profit, nay, without considerable loss.'

Mr. C. subjoins some remarks on the culture of turnips, cabbages, carrots, and cole; and declares his resolution of trying the experiment suggested by Mr. Young, viz. the *transplanting* of carrots; which, if it succeeds, 'promises to save much expence in the culture.'—It is undoubtedly commendable to try every experiment that may be suggested by men of thought and skill; and we shall be glad, though somewhat surprized, to hear of the good success of *transplanting* these tap-rooted vegetables.

Our Author proceeds to recommend several improvements in the breeding and management of sheep; and then he again introduces the much controverted and very important subject of *ox draughts*. The preference of oxen, to horses, for this purpose, is much insisted on by some writers and farmers; while others manifest an equal partiality for the horse. Mr. C. is a strenuous advocate for the ox. He informs us, that a considerable part of his paternal estate, in Yorkshire, was occupied by his parents, who changed the ox draughts, which their te-

* Such as turnips, cabbages, &c. or early grasses, as burnet, &c.

nants had used, into horse ones; but returned to the old custom through conviction, and for many years kept at least six pairs of oxen, of their own breed. 'In my youth, say our Author, I had full opportunity of seeing the effects of these opposite measures, and can avow the following truths, confirmed by all my observations since. First, in any given soil, oxen do all kinds of horse-work, much cheaper than, and equally well with, horses. Secondly, oxen, well shod, do all road-works, in countries not very hilly, much cheaper than, and equally well with, horses, except in droughts, when the sand is apt to hurt their lungs and eyes. Thirdly, oxen seem to do better in harness and collars, than in yokes, and single than double. Fourthly, oxen properly used will pay for their work, and leave all the profit of their growth clear gains.—If it be objected that oxen are not fit for draught in hilly countries (which Mr. C. seems to allow, as above) he observes, in a note to this passage, 'that in hilly countries *no* draught can be *well* used; and that going down steep hills is as prejudicial to horses as to oxen.'

We come, now, to our Reverend Improver's observations on wool, on the high price of mutton, and on corn land. Mr. C. professes himself to be a 'warm partizan for inclosures, as a publick good,' although, says he, 'I am a sufferer by the iniquity of commissioners.' He adds, 'I remember, that two general objections against them were, *first*, that "the breed of sheep must decrease in consequence of them, and consequently the woollen manufactures perish." Secondly, that corn would become so cheap, that we must pay an high bounty to take it off our hands." After such numerous acts for inclosures passed every session of parliament, behold! 'the price of wool declines considerably, and that of corn rises!'

As our Author's remarks on white thorn fences, appear to be of some consequence, we think it may be doing service to the public, to lay before our country-readers an abstract of what he has offer'd on this subject.

After a very just censure of the negligent or erroneous manner in which some farmers in his neighbourhood manage their hedges, he concludes his long epistle to Mr. Peacocke; but resumes this subject in a postscript.

The practice of setting *old thick* sets of white-thorn, he observes, 'was long pursued, as a sure method of quickly effecting a good hedge: but experience,' he adds, 'taught practitioners, that they could not depend on the thickness of the stems of their sets for quickness of growth of their fences, but rather the contrary; as many of these were stunted in their growth, and young small sets soon overtook them in growth, and left them. It has, therefore, been a practice, for some years,

years, over all the kingdom, I believe, to set no thorns but such as had young small stems; and in general, the method has succeeded well.*

But now, says Mr. C. 'we seem running into the extreme, contrary to the old [method] as it usually happens; and sets too small are now frequently planted. There must be a medium, which is the properest size † for sets of white-thorn; and he who plants as small as I have lately seen, will certainly be one year backward in the growth of his hedge, than his neighbour who sets stronger wood.'

Our Author acknowledges himself to be an advocate for the practice of planting quicks in a single row; founding his opinion on this theory, that the roots of thorns set in double rows near each other, will certainly *encounter* and retard, if not destroy, their mutual progress; and in this idea he is confirmed by the practice in Yorkshire, where 'single rows make a fine hedge, both in *channelly* or *gravelly* and *clayey* soils.'

Another, and worse error than double rows, is here pointed out by our Author, *viz.* 'the setting of plants thick in the same row;' and he mentions an instance wherein he observed no less than 13 sets, in the line, within the extent of his walking cane, which was of the usual length. Here the rows being double, Mr. C. pronounces 3-4ths of the wood to be wasted, or worse than wasted, as doing harm, instead of good: and he exclaims—'when such a superabundance of wood is employed, who can wonder that the price of quicksets is raised so extravagantly as they are in some parts of the kingdom!' It is said that the growth of this commodity, for some late years, has not answered by any means, to the demand, and that the *bips* † have been so poor a crop of late, that future inclosures must be delayed, till a supply of quicksets can be procured. Who can wonder that such a waste as this which is just now mentioned, should be followed by want! The quick-seller encourages the sale of more than are wanted, that he may enhance the price of what remains on hand;—the quick-setter recommends the planting of more than are wanted, that he may be better paid for extraordinary trouble; and thus the quick-grower is choused out of his money, and pays for what he had better want.'

The proper time for planting quicksets, being a point much disputed, Mr. C. gives us his opinion on this head; and we think it well founded. The generality, says he, 'are for plant-

* Should not the Author have particularly mentioned what he deems the proper size? Miller recommends the size of a goose-quill; which Mr. C. will, no doubt, think too small.

† Does not the Author mean *baws*? The *bip*, we apprehend to be the fruit of the *dog-rose*.

ing early in the spring; but experience will soon teach them, that when frosts continue so long as they usually do, and so late as they continued in this spring, particularly, the roots and life of their plants will suffer greatly; and if they plant them late in the spring, the dry weather will frequently kill this plant, which naturally shoots early. Experience will shew, that the best time of planting white-thorn is between *Michaelmas* and *Martinmas*, but then a quantity of short half decayed litter should be laid along the line, as in gardens, on many beds. By this means the roots of the plants will be preserved from the frosts, and take easily, and shoot vigorously; and in the ensuing summer the earth, especially if clayey, will be preserved from baking by sun and wind, and moisture will be preserved. The progress of the plants in the first year, will amaze the planter.'

Our Author recommends good weeding in the first summer, as essential to the success of these plants; and if the season be drouthy, a line of fresh litter, he observes, will cost but a trifle, and effectually prevent the drouth's hurting the roots; or if it be very violent, one plentiful watering, with a watering-pail, will preserve the roots from any damage; and the litter will prevent the moisture from being exhaled by the sun.

With respect to the time of shortening the stem, by cutting down the quick, this must, Mr. C. justly observes, be determined by circumstances; chiefly their quick growth. 'Most people, says he, perform that operation after the second year; but I am inclined to think this too early a period: especially if the quicksets be small. To cut down the main upright stem before it has gained a good size, in order to make it shoot laterally, is counteracting nature, and the design of planting a quick-hedge. This point ought to be determined by experiments.'

No young trees, of any sort, ought, in our Author's opinion, to be set in the line of quick-wood; because the quicks are apt to smother them, and they, when grown up, ruin the fence. If a planter will have trees near his hedges, let them, says Mr. C. 'be set when 10 or 12 feet high, and at several feet distance from the quicks; and well fenced off. The roots of trees, when strong, destroy the quick-wood, and when themselves are felled, they commonly and irreparably destroy the fence in which they stand.' He farther declares against the growth of all kinds of trees in hedge-rows, as they afford means for trespassers to climb over, and lodging for birds of prey; they also shade the crops of corn, and are incommodious to the plough. He rather advises to plant trees, of whatever sort the proprietor chuses, in a corner of his field, or of his estate, and in proportion to the natural wants of that field or estate.

On the whole, he expresses his wish 'that the Society for Arts, &c. would offer a premium for experiments on setting of white thorns of *different thickness* in the stem, at different distances in the same row, of single and double rows, and at different times of planting; also on different soils; so that the best method of this important work may be determined by fact.'

He concludes the postscript with a remark on the method of feeding oxen with oil-cakes, which, he says, is practised by many principal graziers: and that the price of this commodity is raised from 2 l. 10 s. per thousand to 10 l. 10 s. and he exclaims, if the practice be still profitable, as they confess, *what must it have been!* It is however, he observes, alleged, that the manure from this food is so valuable as to be alone a sufficient profit; and that Mr. Young's Eastern Tour seems to evince the truth of this position:—he adds, 'What would our fathers have said to the prediction, that their sons would judge the dung from oil-cakes a sufficient profit for feeding oxen with that expensive food!'

This tract is finally closed by a letter to Dr. Hunter, of York, editor of the *Georgical Essays*, and author of most of the pieces contained in that publication. In this epistle Mr. Comber gives a curious account of a distemper to which sheep are liable, called *the Rickets*.

'Till he came to settle in Huntingdonshire, our Author says, he never heard * of this distemper, either by its particular name, or its general description; although it appears to be such as must render sheep a much more precarious stock than they have hitherto been usually thought.

In Huntingdonshire, Mr. C. observes, this disease is generally known by sheep-masters, either from their own sad experience, or from the accounts of their complaining friends. It is distinguished by a peculiar name, the *Rickets*, very different from what we know in Yorkshire by the name of either *water in the head*, or *crook* †. It appears, says our Author, to be more formidable than the *scab* or *rot*, as those distempers are now well known, and many successful remedies for them are applied; whereas *this* continuing unknown in its causes, not one remedy

* Not even among the Yorkshire farmers, with whom our Author had been much conversant; and who, as he observes, are (many of them) very knowing, with respect to this valuable animal.

† In a note referring to this passage, our Author intimates some degree of doubt whether the *crook* is a distemper distinct from the *hydrocephalus*; yet intimating his apprehension that it *is* so, and to have its seat in the neck of the sheep: perhaps he has expressed himself with too much diffidence on this head.

is used with success. Many farmers of this county have lost by it several hundreds of pounds.

'I do not, says our Author, find that this distemper is *infectious*; but, alas, it is hereditary, and equally from sire and dam; and, like other hereditary distempers, may lie latent one generation (not more, so far as I hear) and then revives with all its former fury: so that when a sheep-master finds it in his flock, he cannot, with any prudence, breed any longer out of that blood——'

Mr. Comber pronounces it an incontrovertible point, that whatever sheep is once seized by this distemper, never recovers; and it seems, he adds, almost as incontrovertible, that whatever sheep escapes it in his first years, never takes it: and it appears, by a note at this place, that it seizes them about *spring*, in the second year.

The taint of this distemper, we are told, 'is not to be guessed at by any symptom of not thriving; &c. till it actually breaks out all at once; so that sheep tainted with it, may be bought by the most judicious shepherd, as not liable to this malady.'—It is generally said to be of about 40 years standing in England; and the shepherds of this county pretend to trace it from the neighbouring county of Lincoln hither. If this circumstance be true, it is, at first appearance, a dreadful one; for if this disease has long had footing in that large sheep county, it may be reasonably feared that it may have been transmitted by multitudes of rams and ewes sent for brood into many counties of England.'

It is justly observed, by this Writer, that 'we are so *national* as to be unwilling to have any thing bad thought to be *originally* ours.' Accordingly, this sheep-distemper is generally, as he informs us, 'said to be imported from Holland. But Mr. C. questions the fact, and says, he 'knows not from what nation, within these 50 years, the *English* were likely to import sheep to improve *their* breed. Not from France, nor Spain, for obvious reasons; least of all into Lincolnshire, whose fine breed would be hurt by a mixture of these.'

But, as our Author rightly observes, it is of much less consequence to know in what country this distemper first appeared, than to be well informed of its present state among us; in the hope that a cure may be found: or, if not, that the farmer may be taught, by good authority, to give up all hopes of that kind, and to quit the whole breed as soon as possible.

The Author now proceeds to give a brief description of the three principal stages of this dreadful disease.

The first symptom is a kind of light-headedness, which makes the affected sheep appear wilder than usual, when the shepherd,

or

or any person, approaches him. He bounces up suddenly from his lair, and runs to a distance, as though he were pursued by dogs; and this our Author supposes to be an indication that his sight is affected.

In the second stage, the principal symptom is the sheep's rubbing himself against trees, &c. with such fury as to pull off his wool, and tear away his flesh.—'The distressed animal has now a violent itching in his skin, the effect of an highly inflamed blood; but it does not appear that there is ever any cutaneous eruption, or salutary critical discharge. In short, from all circumstances, the fever appears now to be at its height.'

The last stage of this malady, 'seems to be only the progress of dissolution, after an unfavourable crisis. The poor animal, as condemned by Nature, appears stupid, *walks irregularly*, (whence, probably, the name *Rickets*) generally lies, and eats little: these symptoms increase in degree, till death, which follows a general consumption, as appears upon dissection of the carcase; the juices, and even solids, having suffered a general dissolution.'

Our Author does 'not find that there is any precise time from the first symptoms of the distemper to the animal's death;' but he apprehends 'that the time of this disease, like all of the consumptive kind, varies in inverse proportion to its violence, whence, in the human species, we talk of *slow* and *galloping* consumptions and fevers.'

As to the cause of this horrid distemper, it does not seem to have been absolutely discovered; but Mr. Comber mentions an investigation of it, by Mr. Beal, an intelligent gentleman farmer of his acquaintance; who had greatly suffered by this malady among his sheep; and to whom our Author is obliged for the description which he has given us of its several stages. Mr. B. having observed that the principal seat of the disease appeared to be in the head of the creature, from whence it spread itself through the whole body, he rationally supposed that by dissecting the head of a sheep dying of this disorder, he might discover something which would lead to the cause, and perhaps the cure. 'In consequence of this thought, he dissected the heads of several sheep, thus dying, and in the brain (or rather, I suppose, the membranes adjoining) found, without one exception, a *maggot*, about a quarter of an inch long, and of a brownish colour.—I asked Mr. B. whether any other farmers, who had sheep dying of this distemper, had observed this curious phenomenon? He answered, that "he spoke of his discovery to several sheep-masters, but he believed them too inattentive to try any experiments. They are persuaded that no remedy can prove available, and therefore fix their attention solely to the getting quit of the flock which is seized by that evil."

Our Author justly remarks, that sheep-masters ought to cause the head of every sheep which dies of this distemper to be dissected, 'in order to ascertain whether such a maggot as Mr. B. discovered, be in each of them; also that they would kill the sheep thus seized, if thought incurable, at different stages, and note the progress of this maggot, from the first discovery which can be made of it.'—Finally, that 'the maggot, if found, should be suffered to complete its progress in the head of the dead sheep, and be nicely watched, in order to trace out the insect, if such be the parent of this evil.' He recommends, too, that the *season of the year* in which the sheep are thus seized should be noted; but he had before observed, that 'the rickets seize them about *spring*.' Probably the knowledge of this fact occurred after the letter was written; and therefore the Author threw it into his *note*, p. 76. We may add, that this *season* agrees with the hypothesis of the distemper's arising from the eggs of insects laid in autumn, and hatched in the spring.

Mr. Comber concludes with modestly offering a conjecture, founded on the supposition that the constant existence of the maggot in the head of the dying sheep be ascertained, viz. that 'the insect's egg, whence it is produced, must be drawn up the nose by the sheep while feeding, and by the various vessels of the head lodged near the brain; and that the symptoms of the various stages of this distemper, may be the effect of the various stages of the insect's hatching. In such a case, might not some application to the sheep's nose prevent the malady, at the critical season? I own, however, that the circumstance of this malady's being confined to some particular breeds, seems at present utterly unaccountable; unless we should suppose the easier admittance of this animalcula to depend on the larger vessels of the head in some breeds.'—The grand question, after all, is, How far the fact may be depended upon as authentic? Mr. Comber absolutely believes it, on the credit of Mr. Beal's experiments; however difficult or impossible it may be to account for it on any natural principles: and he farther informs his Readers, that he is assured, by several persons of credit, that a distemper exactly the same with the *rickets* in sheep, is found to have arisen, of late years, among the deer, in some parks. If so, it may, surely, be expected that GENTLEMEN, the owners of parks, will not be so incurious, or inattentive as common farmers are, with regard to their flocks; but will cause the most strict observation to be made on such deer as they may have the misfortune to lose in this miserable manner, in hopes that by some lucky appearance, not only the cause of this frightful and fatal disease may be with certainty assigned, but the means of cure, or prevention, be happily discovered.

ART. V. *Marshall's Travels through Holland, Flanders, Germany, Denmark, &c.* concluded. See our last Month's Review.

IN the former account of this work we just mentioned the agreeable visit which this Writer informs us he accidentally made, while he was in Denmark, to Count de Roncellen, whose noble undertakings and improvements upon his estate are equally honourable to himself and beneficial to his country. Mr. Marshall justly reflects how infinitely superior, even as to self-satisfaction, such an employment of life and fortune is, to the lavishing of both in shew and dissipation, in electioneering, gaming, &c. which bring on a variety of difficulties, are generally productive of remorse and disgust, and carry us through life, labouring under the regret of incessant disappointments.

Among other observations on the constitution of Denmark, we find the following : * It has been common, says Mr. M. in many historians and political writers, to speak of the government of Denmark as an absolute monarchy, founded on the right and justice of a free gift, but nothing can be more preposterous.— The account of the transaction, as given us by the best authors, sets forth, that the commons, disgusted with the tyrannical behaviour of the nobles, went in a pet to the palace, and made an offer of their lives, liberties, and properties, to the King, without ever asking the concurrence of the third estate; the nobles, which was the principal of the three, were utterly against the measure, as the most unheard-of monster in the world; and though they agreed in it at last, yet every writer is sufficiently clear, that it was by force they came into the agreement, and not till the gates of Copenhagen were shut and guarded, and troops posted all over the town. This was the free gift so much boasted of by some of the slavish historians of this country. It is extremely evident, from the face of the transaction, that the final and complete agreement, which gave an appearance of validity to the act, was forced, and consequently null and void; but when once arbitrary power is erected, however unjustly, who is to overturn it? who is to oppose it? None but some bold, desperate, and enthusiastic lovers of liberty, who, rising from the slavish condition of their brethren, dare to draw the sword of liberty, by despots miscalled that of rebellion. The chance of such men being found, and of circumstances which may give them success, is too great to be looked for. But where is the right to that despotism which the Kings of Denmark have assumed? Not in the free gift of the states, I think, is very clear; but even supposing the nobles had agreed in the measure, did it from thence follow, that the states of the day have an unlimited power to make slaves of all their posterity? I am very sensible that there are more univer-

fities than one who would very readily give a decision in the affirmative; but for the honour of humanity, I hope there are numerous bodies of men who would disdain the reasoning.'—

Mr. Marshall speaks of Copenhagen as a fine city, strong by nature, and farther strengthened by numerous works added to it in the modern stile of fortification. 'The most striking object, he says, is the harbour and the naval arsenal; it is capacious enough to hold five hundred men of war, and yet only one ship can come in at a time.—The King's fleet lies arranged between booms, and against them magazines, with the name of each ship on the door of the store-rooms belonging to her, and every thing is kept in the compleatest order.' After other remarks upon this city, our Author proceeds to relate some long conversations which he had with the Count de Smikeland and the Baron de Rosenburg: in which particular notice is taken of a proposal that was made to the late King of Denmark of opening a commerce with the great southern unknown continent, called the *Terra Australis*; but the King would not come into the scheme; being pressed more than once upon that head, his only answer was, let me hear no more of the matter, for which reason no attempt was made. The Count de Smikeland appears as a warm advocate for this plan, though he observes 'that these attempts of new discovery are not desirable to nations who have already colonies and settlements enough.' This remark of the Count's gives rise to several reflections of Mr. Marshall's upon the subject, some of which we will here transcribe. 'All experience tells us, says he, that when once a nation sits down contented, and says to herself we have industry enough, we have colonies sufficient, we want no more trade, let us confine ourselves to make the most of what we have already gained. Whenever a nation acts (or rather ceases to be active) on such principles, we may safely venture to pronounce her decline at hand. It is impossible that industry and commerce should be stationary; if it ceases to advance, it will go backward; activity and motion are the soul of its success; trade never makes such gigantic strides as in the midst of wars, enterprizes, and a continual bustle.' After introducing the case of the Dutch, and of the Portuguese, as striking instances of this, he proceeds, 'Might I not shew that this is not peculiar to forming settlements of trade, but that it is the same in all the affairs of life. Great success, in every walk, is gained by the bold enthusiasm which attends the activity of pursuit, but falls off when a series of fortunate events have blunted the edge of this activity, and brought on a slothful possession. This is the case in common life, in war, in politics, in commerce.—It is upon the solid foundation of these reasons that I am an enemy to sentiments which I have often heard in England,

concerning

concerning the greatness of our colonies and commerce; that we have colonies enough, and more than we know what to do with; that commerce will be our ruin; that we should content ourselves with less; that moderation is in every thing a virtue. These are most erroneous doctrines, which can only arise from taking a very superficial view of things.—Are Jamaica, Barbadoes, and Antigua burthenfome to this nation? Is the possession of Carolina, Georgia, Virginia and Maryland too much for her? Suppose she gives up some of them, will she better preserve and make the greater profit of the rest? She has found difficulties of many sorts with her colonies, but it has been with those which are situated in a climate like her own, and of course have rivalled her: this was a grand error in the first settling, but wise and active measures in transferring the inhabitants would do much to remedy it.

But we must now leave Denmark, that we may take a little notice of Sweden, which is the next country visited by our Traveller. Among other observations on the agriculture of this country, he particularly mentions the large Swedish turnips, brought originally from Lapland, which have the property of resisting the sharpest and most continued frosts, and are therefore of excellent use for the winter food of cattle. They reckon an acre of these turnips to be sufficient to maintain, during winter, from one to four head of cattle. ‘One of the greatest advantages, we are told, of the culture of this root is, its being as good a preparation for corn as a fallow of mere ploughing, which is an object, it is added, of infinite importance.’

At Upsal our Author visited the celebrated Linnæus, and from thence proceeded to Stockholm, ‘which, says he, is a finer city than I expected to see from the descriptions I had received of it. The situation is beautiful and picturesque.—It is very well built, the streets in general are broad, straight and regular; and the public buildings are many of them great ornaments to the place.’

The state of commerce, arts, agriculture, government, &c. in Sweden, are particularly noticed; the principal accounts of which this Writer received in his conversations with Baron Mistler and Sir Charles Linnæus. His progress through the unfrequented province of Dalecarlia appears to have afforded him much satisfaction; concerning the inhabitants he speaks in these terms: ‘I do not remember any where to have seen a people that had more appearances of perfect content and happiness among them. They are blessed with almost an uninterrupted flow of health, which is owing to the hardness of their lives, attended with wholesome diet: a bolder, braver, harder race of men, I apprehend, do not exist than the Dale-

carlians.—They appear to be a very honest, simple, but plainly sensible people; they are as hospitable as can well be conceived, inasmuch, that had I been eager and attentive to take advantage of this good disposition, I should have travelled through their province spending nothing but good words: indeed, money is so scarce here, that paying them what they demanded, without the least hesitation, and forcing money upon some of them, still my expences in travelling were low beyond conception. I have several days travelled forty miles, and paid for myself, man, and five horses, with two or three meals and a night's lodging, only the value of three shillings English. Indeed I took up with the food of the peasants, sat at their board, and was particular in nothing but setting up my own bed. This was a mode of travelling, extremely desirable in so wild a country, where the peasants are the only people in it that demand the least attention; and whoever is fond of seeing the strong variations of human life and manners, would, with the utmost pleasure, accept the company of Dalecarlian peasants: but I had another strong motive for relishing this method of travelling, which was, the opportunity it gave me of making enquires into the domestic œconomy of the country through which I passed; and by habituating myself to look with some degree of curiosity upon every piece of cultivated land, and by asking many questions concerning their management and success, I came at length to find real entertainment in the business, and gained a smattering of knowledge in the art of agriculture.

In the beginning of the third volume we have a very agreeable account of the country-seat and considerable improvements of M. de Verspot, who, after having for twenty years attended the government of Sweden as a senator, retired hither, and determined to make country occupations the only business of his life.

But passing over many other particulars, we shall only extract a part of what is said concerning the manners and character of the Swedes. 'I have attended to them, says this Writer, with as much assiduity as I was able, and—I think they seem to have as good parts as any other nation in Europe, and much superior to some. They are by no means dull of apprehension; are ready in their answers upon any subject with which they are acquainted; have nothing of phlegm in their character; they are in general as chearful a nation as I know, not a noisy bustling people, that are one moment in grief and the next laughing: they have not so much vivacity as the French, but, I think, they have, upon the whole, as much as the English. They are in general a very patient and an industrious

industrious people, and capable, with proper encouragement from the government, of making a great progress in the arts and sciences, and in manufactures and commerce; all which are very valuable qualities, when they meet in a nation of such acknowledged bravery.—The manners of all ranks of people in Sweden are very agreeable: the superior classes have an easy natural politeness, which prejudices you in their favour at first acquaintance. They have not a swift, or formal, nor pert or soppish, but a plain easy carriage and manner, which is the result of good sense and humanity. Their conversation is agreeable, and they pay great attention to foreigners, without troubling them with national customs and ceremonies.—I remarked that the peasants in general are a very contented happy people; there are few cottages in Sweden that have not lands annexed to them, by which means they raise many products which are of infinite use to them in keeping themselves and families. England, it will certainly be allowed, is as free a country as any man can wish; and yet our labourers have very seldom more than a small spot for a garden, which is too inconsiderable to be of much service to them; nor are the English near so well satisfied with their lot as the Swedish peasants; they are not so tightly dressed, their cottages are not near so good, and their poverty, in general, is much more apparent; all which I attribute to the circumstance of the Swedes having those small farms with herds of cattle on the waste, which are of infinite more value to them than all the amount of those taxes which they pay, and from which their brethren in England are not only exempted, but have also the advantage of rates publicly raised for their assistance; of which there is nothing of the kind in Sweden: I know not three peasants in that kingdom, that have not a farm of twenty or thirty acres of land at least, and several herds of cattle. Here, indeed, I should give an explanation; for if this was the case in England, we should have no such thing as a labourer to be hired; all would attend merely to their lands; but in Sweden there is no inconvenience in this, for the peasants who work regularly in the woods for hire have the same; but their wives and daughters manage their farms, so that the men are not taken from their usual labour, three days out of forty.

Our Author proceeds to an account of Russia, which, like the other parts of his work, is entertaining and instructive. Concerning the Russians, he says, they are a strange people, that carry in all the lower classes the marks of civility just emerging from barbarity. They are obedient and very patient, but have a moroseness that seems as if it would never be tamed. The lowest among them live in constant severity, yet that does not seem to bow down their spirits or activity.—The higher

classes, however, appear in some measure like other people, which is the effect of luxury among them, that every where softens and humanizes the people among whom it comes. It may be thought odd I should talk of luxury among the Muscovites,—but, allowing for situation and other circumstances, no court in Europe has more; and particularly in the articles of dress, equipage, servants, and the table.—I have been three times at court, which is what we commonly call very splendid; the dresses of every body are more expensive than I have any where seen: all in gold and silver and jewels, but scarcely any taste; they have in their dresses but one ambition, which is to be as rich as possible, and to have a great change: but as to having any idea of taste and real elegance, even the nobility seem not to know what it is.

Concerning Moscow, we are told, 'it is very irregularly built; but it is a beautiful city, from the windings of the river, and from many eminences which are covered with groves of fine tall trees, and from numerous gardens and lawns, which opening to the water, give it a most pleasing airy appearance. I expected to see nothing but wooden houses, but was agreeably surprised at the sight of many very fine fabrics of brick and stone. It is beyond comparison a finer city than Petersburg. The number of churches and chapels, amounting, it is said, to eighteen hundred, make a great figure in the printed descriptions of this city; but from the appearance of them I should suppose the *fact* false, and that out of great numbers very few are worthy of note. I saw the great bell, which is the largest in the world, and indeed a most stupendous thing it is. They have many other bells in the city, which much exceed any thing that is elsewhere to be met with; the Russians being remarkably fond of this ornament of their churches.'

In his account of the Ukraine, Mr. Marshal observes, it is the territory which raises nine tenths of the hemp and flax which at a great expence we import from Russia. 'We pay, he says, three or four hundred thousand pounds a year to the Russians for those commodities which our own colonies would produce; and the difference is, that now we pay in cash, but to our colonies we should pay in manufactures: consequently, for want of this measure being effected, we lose the employment of so many of our poor as could earn the whole amount of that sum; and we also lose the general profit resulting to the nation at large by their earning such a sum of money; for any increase of our national income, raised by an increase of industry, is beneficial to us in a much greater degree than the mere amount of it.'

Several parts of Poland, through which this Author travelled, ~~showed~~ ^{presented} him the melancholy prospect of deserted and desolated estates

estates and villages. Warsaw, the capital of the kingdom, he mentions in no very high terms. 'The royal palace, he says, is a noble building, and beyond comparison the finest edifice in Poland; several of the apartments very spacious, fitted up and furnished in the English manner, by London artists, brought from thence at the King's expence: and notwithstanding the troubles which distract the kingdom, there is yet, we are told; a magnificence and a brilliancy displayed around the king of Poland, which suits very ill with the state of his mind, than which by all accounts nothing can be more unhappy.'

Silesia, which our Author next visited, made a very different appearance from the Polish territories; full of villages well peopled, the land all cultivated, the houses and cottages in good repair, with the aspect of ease and happiness, forming such a contrast to the wretchedness he had lately seen, that this country appeared like a Paradise. At Berlin he made some stay, hiring as good private lodgings for fifteen shillings the week, as at London would have cost him five and thirty. He saw the King of Prussia, and expresses a surprise at finding his health so good, considering the great fatigue of body and mind which he has passed through.—He laments the devastations of the late war at Dresden, which, he says, he can easily conceive, before the destruction of the suburbs, was one of the finest cities in Europe; 'but the Prussians have much reduced its beauty, by burning down a great part of its most beautiful quarters.' 'The amazing difference of the event of the war, he adds, to Brandenburg and Saxony, is striking. The latter is so ruined and exhausted as to lie almost at the mercy of any invader, without people, trade, revenues or forces, on a comparison with what all those articles were before the war: on the contrary, the King of Prussia is in possession of as great an income as ever; a finer army than when he began the war: his dominions suffered indeed, but the wounds seem to have been but skin-deep: certainly his country was not made the seat of war in the manner he made that of the Elector of Saxony. The contrast indeed is so striking, that if ever a new war breaks out between Prussia and Austria, Saxony most undoubtedly will not join the latter.'

Among his observations upon agriculture in Germany, we find the following just reflections: 'The owners of extensive landed estates, in poor countries, have all an opportunity, like Baron Skulitz, (who has considerably improved and enlarged his lands and plantations in Germany,) of increasing their income; and it is very amazing they do not oftener take the advantage of it. If, like the nobleman here mentioned, they would reside upon their estates, instead of spending all their time in the capital, squandering their revenues in a gulf of

luxury, the measure of which is never full, and which cannot fail of impoverishing them, and bringing them into the most slavish dependance upon the will of the court; if they would act thus, they would find money flow into their coffers in a far greater abundance than they can ever hope to receive from the smiles of ministers; at the same time that they would reside where a shilling goes as far as a pound. In the profusion of a capital, the greatest estates are spent without making any unusual figure; but in the country, half the income would enable them to build and furnish costly palaces, and raise whole cities around them to be witnesses of their splendour.—It is a most happy thing to any country, when a sovereign gives all the encouragement in his power to promote this rural attention in nobles, which cannot fail of turning out highly beneficial to the whole community.*

Our Traveller's account of Vienna gives us no very advantageous idea of that city; indeed, though he had letters of recommendation to several persons from whom he hoped to have received some interesting and valuable information, he was, he tells us, strangely disappointed, as he found a haughty reserve in every man of the least consequence, which, he adds, renders a residence in any but a public character very disagreeable at Vienna. However, he accidentally met with a field-officer, a native of Milan, who was very sensible and communicative, from whom he learned many particulars, which he here delivers to the public.

We shall here close our review of a publication which hath afforded us considerable entertainment, and some information; but we cannot help wishing that the Author had been more attentive to his language, which is extremely defective: although, in other respects, we think he has made a valuable addition to the public stock of this kind of books; and that his work may contribute both to the amusement of his readers, and the improvement of his country.

ART. VI. SULLIVAN'S *Treatise on the Feudal Law, and the Constitution and Laws of England, &c.* concluded.

THAT the power of our Kings, was in the earliest times precarious and limited, our learned Author has shewn with much perspicuity; but as they came to assume a power superior to the laws, it was necessary that he should mark the steps by which they arrived at it; and his enquiries on this delicate subject immediately follow his vindication of the original freedom of our constitution *.

* See the former part of our account of this work in the last Month's Review.

The feudal laws kept monarchs under such subjection and restraint, that, till the age of Henry I. no perfect idea was entertained of an absolute monarchy; but in the reign of this prince, a copy of the Pandects having been found at Amalfi, the sovereigns of Europe, struck with the dignity of the Imperial despotism, sighed after the honours of an unbounded authority. They wished no longer to be chief magistrates, and to have men for their subjects; they were disposed to be tyrants, and to domineer over slaves. The excellency of the civil law was every where inculcated with zeal; and though it met not in England with so cordial a reception as in some other countries of Europe, it was yet a source of power to several of its princes. Dr. Sullivan, accordingly, has very properly considered its influence in this light; and we must observe, that he has given a masterly account of the struggles which it occasioned. It seems, however, an omission in our ingenious Professor, that while he strongly remarks its arbitrary tendency, he has failed to point out the advantages it produced. To an age involved in ignorance and barbarity, it presented enlarged ideas concerning the principles of jurisprudence, and the administration of justice. It made law to be considered as a science. Hence judges became ambitious to think with precision, and to distinguish with accuracy.

In enumerating the other sources which contributed to give power to our princes, with the actual encroachments which many of them made on the rights of the people, our Author is neither obscure nor superficial; and before he leaves this subject, he explains the real prerogatives which they have a title to exercise.

From the King, or head of the community, he proceeds to consider the other orders of which it was composed. Here the history and nature of the different ranks of nobility attract his attention; and in unfolding and illustrating these topics, he communicates much historical information. It is obvious, from his details, that history is the best interpreter of law; and yet, what may appear singular, there is perhaps no branch of knowledge with which lawyers are so little acquainted. This division of his work he concludes with an enquiry concerning Palatinates in Ireland, which the enlightened Antiquary will read with particular pleasure.

The state and history of the Commons are next explained by this judicious Writer. This subject is particularly interesting; and from his observations upon it we shall give our Readers the following extract.

‘ Having come, he observes, to the constitution of the house of commons as it stands at present, it will not be amiss to look back,

and see how far its present form agrees with, or differs from the feudal principles. These principles, we have seen, were principles of liberty; but not of liberty to the whole nation, nor even to the conquerors; I mean as to the point I am now upon, of having a share in the legislation. That was reserved to the military tenants, and to such of them only as held immediately of the king. And the lowest and poorest of these also, finding it too burthensome to attend these parliaments, or assemblies, that were held so frequently, soon, by disuse, lost their privileges; so that the whole legislature centered in the king, and his rich immediate tenants, of his barony. And it is no wonder the times were tempestuous, when there was no mediator, to balance between two so great contending powers, and were it not that the clergy, who, though sitting as barons, were in some degree a separate body, and had a peculiar interest of their own, performed that office, sometimes, by throwing themselves into the lighter scale, the government must soon have ended either in a despotical monarchy, or tyrannical oligarchy.

Such were the general assemblies abroad in the feudal countries, but such were not strictly the *wittenagemots* of the Saxons, for their constitution was not exactly feudal. I have observed that the most of their lands were allodial, and very little held by tenure. The reason I take to be this: On their settlement in Britain they extirpated, or drove out, the old inhabitants, and therefore, being in no danger from them, they were under no necessity of forming a constitution completely military. But then those allodial proprietors being equally freemen, and equal adventurers with these who had lands given them by tenure, if any in truth had such, they could not be deprived of their old German rights, of sitting in the public assemblies. From the old historians, who call these meetings *infinita multitudo*, it appears that they sat in person, not by representation.

This constitution, however, vanished with the conquest, when all the lands became feudal, and none but the immediate military tenants were admitted. We find, indeed, in the fourth year of William the First, twelve men summoned from every county, and Sir Matthew Hale will have this to be an effectual a parliament as any in England; but, with deference to so great an authority, I apprehend that these were not members of the legislature, but only assistants to that body. For if they were part thereof, how came they afterwards to be discontinued till Henry the Third's time, where we first find any account of the commons? The truth seems to be, that they were summoned on a particular occasion, and for a purpose that none but they could answer. On his coronation he had sworn

sworn to govern by Edward the Confessor's laws, which had been some of them reduced into writing, but the greater part were the immemorial custom of the realm; and he having distributed his confiscations, which were almost the whole of England, into his followers' hands, who were foreigners, and strangers to what these laws and customs were, it was necessary to have them ascertained; and, for this purpose, he summoned these twelve Saxons from every county, to inform him and his lords what the ancient laws were. And that they were not legislators, I think appears from this, that when William wanted to revive the Danish laws, which had been abolished by the Confessor, as coming nearer to his own Norman laws, they prevailed against him, not by refusing their consent, but by tears and prayers, and adjurations, by the soul of Edward his benefactor.

Thus William's laws were no other than the Confessor's, except that by one new one, he dextrously, by general words, unperceived by the English, because couched in terms of the foreign feudal law, turned all the allodial lands, which had remained unforfeited in the proprietor's hands, into military tenures. From that time, until the latter end of Henry the Third's reign, our parliaments bore the exact face of those on the continent in that age; but then, in order to do some justice to the lesser barons, and the lower military tenants, who were entitled by the principles of the constitution to be present, but disabled by indigence to be so in person, they were allowed to appear by representation, as were the boroughs about the same time, or soon after. The persons entitled to vote in these elections for knights of the shire, were, in my apprehension, only the minor barons, and tenants by knight service, for they were the only persons that had been omitted, and had a right before, or perhaps with them, the king's immediate socage tenants in capite.

But certain it is, the law that settled this had soon, with regard to liberty, a great and favourable extension, by which all freemen, whether holding of the king mediately or immediately, by military tenure or otherwise, were admitted equally to vote; and none were excluded from that privilege, except villains, copy-holders, and tenants in antient demesne. That so great a deviation from the feudal principles of government happened in so short a time, can only be accounted for by conjecture. For records, or history, do not inform us. I shall guess then, that the great barons, who, at the end of Henry the Third's reign, had been subject to forfeiture, and obliged to submit, and accept of mercy, were duly sensible of the design the king had in introducing this new body of legislators, and sensible that it was aimed against them, could not oppose

it. But, however, they attempted, and for some time succeeded to elude the effects of it, by insisting that all freemen, whether they held of the king, or of any other lord, should be equally admitted to the right of the representation.

‘The king, whose profession was to be a patron of liberty, Edward the First, could not oppose this; and as he was a prince of great wisdom and foresight, I think it is not irrational to suppose, that he might be pleased to see even the vassals of his lords, act in some sort independently of them, and look immediately to the king their lord’s lord. The effect was certainly this, by the power and influence their great fortunes gave them in the country, the majority of the commons were, for a long time, more in the dominion of the lords than of the crown; though, if the king was either a wise or a good prince, they were even then a considerable check upon the too mighty peers.

‘Every day, and by insensible steps, their house advanced in reputation and privileges and power; but since Henry the Seventh’s time, the progress has been very great. The increase of commerce gave the commons ability to purchase; the extravagance of the lords gave them an inclination, the laws of that king gave them a power to alienate their intailed estates; inasmuch that, as the share of property which the commons have is so disproportionate to that of the king and nobles, and that power is said to follow property, the opinion of many is, that, in our present situation, our government leans too much to the popular side; while others, though they admit it is so in appearance, reflecting what a number of the house of commons are returned by indigent boroughs, who are wholly in the power of a few great men, think the weight of the government is rather oligarchical.’

Dr. Sullivan, proceeding naturally in his subject, now presents his reader with an account of villeinage, copyhold tenants, and tenants in ancient demesne; a portion of his treatise by no means incurious, and in which he leads us to admire his various erudition.

After he has exhibited a delineation of the orders of men in a feudal monarchy, and of the other peculiarities which distinguish it, he goes on, to describe the progress of the English law, and to express the variations it has undergone. But, in order to execute this difficult task with the greater perspicuity, he gives a previous view of the laws and civil polity of the Anglo-Saxons. In this discussion, where he had to encounter the obscurity which results both from antiquity and barbarism, he proceeds with deliberate and cautious steps. There appears to us, accordingly, but one circumstance of importance which he seems to have overlooked, in regard to this dark and intricate period

period of our history. He has not expressed the manner in which the Saxon militia were called out into the field; nor, indeed, do we find any proper solution of this matter in the writings of our historians and antiquaries.

To those who are fond of investigations into antiquity, it will appear an object of much curiosity to ascertain how the military force of our ancestors was regulated; and it may not, perhaps, be thought, that we exceed the bounds of our province, if we hazard a few reflections on this subject.

In conformity to our Author's sentiments, we shall suppose, that property, among the Anglo-Saxons, was partly feudal and partly allodial; and, on this foundation, we shall build our reasoning. In supplying an omission in any author, it is proper to reason from the principles he has adopted.

In those counties, which were purely feudal, there can be little doubt, but that the command of the militia was claimed by those Earls to whom they had been granted. But the bulk of the territory of the kingdom was, in those times, possessed by men over whom the Earls had no jurisdiction; by men, who enjoyed their estates entirely to their own use, and who were amenable to no superior. In divisions then, chiefly occupied by allodial proprietors, the command of the militia could not be exercised by the feudal Lords. A great jealousy, it may also be remarked, subsisted naturally between feudal and allodial proprietors. Those who held by tenure would not chuse to submit but to their superior Lord; nor would their Lord or Earl be willing to see them submit to any other officer. Those, on the other hand, who possessed free lands, would be averse from all submission to a feudal commander, as he was of a different order from themselves; and as, at a time, when there were few charters, and when property was not very well secured, such submission might be constructed into a holding; and their lands be thus ravished from them.

It seems, therefore, perfectly obvious, that the allodial and feudal militia were governed by different officers. But while we know with certainty the commanders of the latter, has history preserved no memorial by which we may form a probable conjecture concerning those of the former?

The compiler of the laws, ascribed to Edward the Confessor*, has affirmed, in general, that the Saxon militia were commanded by an annual officer, under the denomination of *Heretob*, who was chosen into that office by the freeholders of the Folkmotes, or county courts. These laws, we well know, are of doubtful authority, and must not be regarded as entirely conclusive on any subject. But their compiler had

* See Wilkins's edition of the *Saxon Laws*, p. 205.

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certainly some foundation for what he has asserted on the present occasion; and we should think, that he has ignorantly applied to all the counties of England, what was only applicable to a certain number of them. The Earl possessed the military sway over his tenants and vassals; and the *Heretochs* must have commanded the allodial proprietors. This we are disposed to consider as a solution of the matter: in relation to topics where the obscurities of time do not allow us to arrive at demonstration, we must be satisfied with probability.

Sir Henry Spelman, who is always commended, because he is seldom read, has supposed, that, during the Norman period, the militia was constantly commanded by the Earls. He does not, however, assign the reason of this alteration: he perceived not, that in the times to which he refers, the allodial lands had been converted into feuds. All the counties had become feudal, and were governed in a feudal manner; that is, by Earls.

But to return to our Author. In the description he has given of the history of the laws of England, we are perpetually led to admire the extent of his knowledge, and the signal perspicuity with which he expresses himself. It is impossible, however, that we can attend him through his details on this extensive subject. They would conduct us beyond the limits we prescribe to ourselves. It may be sufficient, that we give them the sanction of our warmest approbation.

There is one question, notwithstanding, in the course of his discussions, which he treats with a degree of candour, and in a strain so masterly, that we cannot but transcribe his observations on it. The point we allude to has been the subject of the keenest altercation: it is 'Whether the rights and liberties contained in *Magna Charta*, and *Charta de Foresta* are to be considered as the ancient rights and liberties of the nation, or as the fruits of rebellion, and, of consequence, revokable?'

'The manner of obtaining these charters, says our Author, and the right the people have to the liberties contained in them, has been the subject of much controversy between the favourers of arbitrary power and the assertors of freedom; the one, contending that they were the fruits of rebellion, extorted by force and fraud, from a prince unable to resist, and therefore revocable by him or his successors; and the others, that they were the antient privileges of the nation, which John had, contrary to his coronation oath, invaded, and which they therefore had a right to reclaim by arms. That they were obtained by force, is undoubted, and that John and many of his successors looked upon them, therefore, as of no validity is as clear, even from the argument Lord Coke brings for their great weight, their being confirmed above twenty times by act of parliament. To what purpose so many confirmations, if the
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kings had not thought them invalid, and had not, on occasions, broke through them; and were it as clear that they were not the antient rights of the people, it must be owned they were extorted by rebellion. But that they were no other than confirmations appears very plainly from the short detail I have heretofore given of the constitution, and spirit of the monarchy of the Saxons, and all the other northern nations.

‘As to any new regulations introduced in them, as some there are, they are only precautions for the better securing those liberties the people were before entitled to, and it is a maxim of all laws, that he who has a right to a thing, hath a right to the means without which he cannot enjoy that thing.

‘The friends, therefore, to absolute power, sensible that the original constitution is against them, choose to look no farther back than the Conquest. Then, say they, the Saxon government and laws were extinguished, the English by the Conquest lost their rights, the foreigners had no title to English liberties, and the Conqueror and his son William acted as despotic monarchs. Therefore, their successors had the same right, and it was treason to think of controuling them. But how little foundation there is for this doctrine, may appear from what I observed on the reign of the Conqueror. He claimed to be king on the same footing as his predecessors; he confirmed the Saxon laws, and consequently both Saxons and foreigners, when settled in the kingdom, had a right to them. If he oppressed the English, that oppression did not extend to all; and to those it did, it was not exercised as upon conquered slaves, but as upon revolted rebels. But, for argument sake, to allow that the English became slaves, and that the foreign lords had no right to the Saxon privileges, both which are false, how came the king to be despotic sovereign over them? They were partly his own subjects, freemen, according to the feudal principles, who served him as volunteers, for he had no right to command their service in England; or volunteers from other princes dominions, and to say that freemen and their posterity became slaves, because they are so kind as to conquer a kingdom for their leader, is a most extraordinary paradox.

‘But William the Conqueror, in some instances, and his son in all, acted as despotic princes; therefore they had a right so to do. I answer, the triumvirs proscribed hundreds of the best Romans, therefore they had a right. It is as unsafe to argue from matter of fact to matter of right, as from matter of right to matter of fact. It is as absurd to say, Tarquin ruled absolutely, therefore, the Romans were rightfully his slaves, as to say the Romans had a right to liberty under him, therefore they were free.

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* But it may be said the people quietly submitted, and new rights may be acquired, and new laws made, by the tacit consent of prince and people, as well as by express legislation. Allow it where the consent is undoubtedly voluntary, and hat continued uninterrupted for a long space of time; and how voluntary this submission was, we may judge from the terms they made with Henry the First, before they suffered him to mount the throne. Besides, there are some points of liberty, essential to human nature, that cannot, either by express or tacit laws, be given up, such as the natural right that an innocent man has to his life, his personal liberty, and the guidance of his actions, provided they are lawful, when the public good doth not necessarily require a restraint. In short, never was there a worse cause, or worse defended; and this maxim was what influenced the conduct of the Stuarts, and precipitated that unhappy house to their ruin.

* John, who entertained the same sentiments, had no resource to recover his lost rights, as he thought them, but the assistance of the pope, and an army of foreigners. The first very cordially espoused his interest. He was provoked, that he, who had humbled kings, should be controuled by petty lords, and that by these privileges he should be prevented from reaping that golden harvest he expected from England. He annulled the charters, commanded them to recede from them, and, on their disobedience, excommunicated them, first in general, and then, by name.

* About the same time arrived an army of veteran foreigners, that came to assist John, who had, in imitation of the Conqueror, distributed to them the estates of the barons. With these, and a few English lords, he took the field, and ravaged the country with a more than Turkish barbarity. The considerate barons saw the liberties they had contended for annulled, their lives and estates in the most imminent danger, and, in a fit of despair, invited Lewis, prince of France, to the crown, who, bringing over an army, saved them from immediate destruction. However, this strengthened John. It was not for any to stand neuter. Few chose to embark in an excommunicated party, and many, who saw slavery unavoidable, and nothing left but the choice of a master, preferred their countryman a king to a foreigner. The loss of liberty now seemed certain, which ever prevailed; when the haughtiness of Lewis, and his want of confidence in the English noblemen who joined him, concurring with the death of John, and the innocence of his infant son, providentially preserved the freedom of England.

We have only farther to remark, that those of our Readers who have perused the excellent Commentaries of Dr. Blackstone, and the Honourable Mr. Barrington's most learned and ingenious

ingenious observations on the statutes, chiefly the more ancient, will do well to turn likewise their attention to the present very valuable publication.

ART. VII. *An Appeal to Common Sense in Behalf of Religion*. Vol. II. 8vo. 5 s. Boards. Cadell. 1772.

IN our Review for February 1767, we gave an account of the first volume of this ingenious and useful performance, and we are glad to see the continuation of it. The Author appears in the agreeable light of a serious and candid enquirer after truth, and seems extremely desirous of promoting the interests of religion and virtue. The design and the plan of his work are excellent; and though many of his Readers will undoubtedly differ from him in the application of his general principles to some particular points, yet, we are persuaded, that every competent judge of the subject will look upon the APPEAL TO COMMON SENSE as a work well calculated to bring scepticism and infidelity into discredit with the sober and thinking part of mankind, and will be glad to see the Author's plan completed.

The following advertisement is prefixed to the volume now before us:

* Some may think, that this Appeal ought to have set out with a definition of *Common Sense*; but the Author never meant an appeal to those who are destitute of this faculty, or need to be informed of its high authority. Common opinion, just or unjust, may pass for common sense with the unthinking multitude; but a man of discernment never admits vulgar prejudices or doubtful opinions into his idea of common sense; nor, in the multitude of appeals daily made to this tribunal, does he expect any other decision than what arises necessarily from the simple authority of reason, or that capacity of pronouncing on obvious truth and palpable absurdity, by which rational beings are distinguished from idiots and lower animals. In book 4. ch. 2. vol. 1. of this Appeal, there is express mention of this characteristical power of the rational mind, which, on account of its quickness, clearness, and indubitable certainty, is there called *sense*; and on account of its being possessed in one degree or other by all of the rational kind, is called *common sense*. And in book 6. ch. 4. of the same volume, instances are given, not only of false, but nonsensical, opinions, which commonly prevail, but cannot be imputed to common sense; and in that place, the right of appealing from common opinion, which is often on the side of error, to common sense, which is always on the side of truth, is largely insisted on; and this the Author thought sufficient to supersede the necessity of a formal definition.

* Definitions have their use on disputable subjects; but if one should ask the judgment of another on the difference betwixt black and white, sweet and bitter, he would, in place of all definitions, set black and white before him, and make him taste sweet and bitter: and in the present Appeal, the Author shall content himself with setting

ting before his Reader the primary truths of religion and morality, with their opposite absurdities; and only begs he will keep in mind the much celebrated advice,—Know thyself.

‘Ask a man of humanity, why he abhors a cruel action, and he immediately recurs to something within him that justifies his sentiments; ask a man of honour, why he disdains a base action, and he in like manner hath recourse to a principle within him that authorises his disdain; and on common subjects, if you ask a man of sense, why he rejects flat nonsense, he also will appeal to a faculty of which he is conscious, and of which he supposes you, and all rational beings, are conscious: but in judging of the primary truths of religion and morality, you shall not find many who are capable of rejecting the futile surmises of sceptics, with the dignity and firmness becoming rational beings. On this account, the Author must again beg of his Reader to keep in mind the much celebrated advice of the ancient sages,—Know thyself.’

This volume is divided into nine books; in the first of which Dr. Oswald endeavours to shew that reason requires our admitting primary truths on its authority alone, under the penalty of being convicted of folly and nonsense if we do not. The learned, and after them the unlearned, he observes, have been so long accustomed to arguments and proofs for almost every truth they believe, that we find them hesitate and waver, and in danger of scepticism, in judging of the plainest and most obvious truths, when unsupported by those arguments, proofs, and reasons, as they are called, to which they have been so long accustomed. Nevertheless there are truths in nature, he says, and those too of great consequence, which, in all reason, they may, and which, if they do not give up with all pretensions to reason, they must believe, without assigning any particular reason, proof, or argument, for this belief. The truths which may, and ought to be believed in this manner, we are told, are fundamental to all the arts and sciences, and fundamental maxims of civil, moral, and religious conduct; and the little acquaintance men have with them, and the little confidence they put in them, is one of the chief causes of the errors and follies they run into perpetually, both in theory and practice.

‘It may therefore be fit, continues he, to take these truths into particular consideration, and try the strength of our minds upon them; and this we shall do, without demanding any degree of credibility to the primary truths of religion and morality, beyond what is allowed to other primary truths, and without being satisfied with less: for as no primary truth hath, or can have, any other evidence than the simple dictates of reason and common sense; and as this kind of evidence is as full and complete for the primary truths of religion, as for any other first principles; so we know no right a man can *have to think more nonsensically on religion than on any other subject.*’

The primary truths of religion and morality, our Author tells us, are evidently on a footing with the primary truths of all the arts and sciences, and with the first principles of wise and just conduct of every kind. They must stand or fall together. If we believe the one, we must believe the other; and if we doubt of one, we must also doubt of the other; for all have the same authority. And when this authority is better understood, more revered, and felt more sensibly, than it is or can be at present, he who calls in question the being and providence of God, the essential difference betwixt vice and virtue, the punishment due to the former, and the reward due to the latter, will be thought as great an idiot, as he who calls in question the reality of matter and motion, of gravitation or animal life, or of any of the most obvious principles of prudence or common sense. We have undoubtedly made progress in learning, our Author says; but a little further proficiency will shew us, that we have not yet got clear of the mists of false science, are hardly yet conscious of our own dignity, and scarce dare to pronounce with firmness on the simple dictates of reason and common sense.

'Ask a celebrated philosopher, says he, whether there is any reason for believing first principles? and he will tell you, that he knows of none; but being long accustomed to believe them, he will say, that we must believe them. Make your complaint to another philosopher of note, less heterodox than he, and he will tell you, that we are so constituted, that we must believe obvious truths; but chuses rather to have recourse to an instinctive feeling than to the authority of reason. Apply to those philosophers who are professedly orthodox, and all agree, that we must of necessity believe, and exclaim against all attempts to doubt of obvious truth; but are generally shy of founding on the simple dictates of reason, or even of naming its authority. These, you will say, are strange proceedings in men of understanding, endued with a power of discerning betwixt obvious truth and palpable falsity, called *Reason*, and valuing themselves on that high privilege by which their Maker has distinguished them. But you are not to suppose, that the learned are altogether above the power of prejudice. When they are as much accustomed to the authority of reason as they have been to the force of reasoning, they will pay as great, and a greater, regard to the former, than is paid to the latter; and then all primary truths will be on a footing; and he who doubts of the primary truths of religion and morality, will be deemed as great a fool as he who hesitates about the axioms of the schools.'

In the remaining part of this book our Author goes on to shew, that it is a reproach to a man of sense to have recourse to any other authority than the simple dictates of reason for the belief of primary truths; that we have the authority of reason more full and complete for the belief of primary truths, than for the belief of any truths deducible from them by the art of reasoning;

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reasoning; and that we ought never to despair of men's giving up idle reasonings, and admitting primary truths on the authority of reason.

In the second book he considers the existence of God, and endeavours to shew, that it is too obvious and sacred a truth to be subjected to the reasonings of men. Too much encouragement, he says, hath been given to the cavils of sceptics by entering into reasonings about the being of God. Hear part of what he advances on this head; it appears to us very judicious and pertinent:

'No process of reasoning can be employed in favour of this capital truth, that will not be found either false or frivolous. For if the premises are taken for granted, the reasoning is frivolous; or if the premises are admitted to proof, there can be no just conclusion. The premises are these: a work that indicates design, must be ascribed to an intelligent author; the world is a work that indicates design, &c.; propositions to which any man of understanding assents on the first hearing, or from which it is not in his power to withhold his assent when he comes to a clear understanding of the terms. But if they are subjected to proof, it will not be so easy establishing their truth as is commonly thought; for this plain reason, that, like all other primary truths, they are too obvious to receive any addition to their evidence from any medium of proof, or form of argumentation.

'Let us try the first proposition, which logicians call the major. A work that indicates design must be ascribed to an intelligent author. Nothing is more obviously evident, or more readily assented to by a man of sound understanding; but if a wrong-headed man chuse to ascribe this work to chance, he is not to be confuted by arguments. It is vain to tell him, that we know of no such works being produced by chance; because he will affirm, that we are not acquainted with all the powers of chance. You may insist on the improbability, or, if you will, the impossibility, of producing the *Iliad* or the *Æneid*, by casually jumbling the letters of the alphabet; but he will tell you, that he does not ascribe the formation of the universe to any such casualty as we are capable of producing, but to a casual revolution of atoms, immense and eternal. He will tell you, that by repeated throws of the dice, one may cast up any number called for within a given time; and therefore will insist, that any possible state of nature may result from unlimited revolutions of matter: and if he is disposed to put more confidence in the art of reasoning than in the simple dictates of reason, he will not submit.

'Mr. Hutchison has undertaken to demonstrate the absolute impossibility of producing any such complicated system as this world, or even a system inferior to it, by chance, on account of the infinity of opposite chances that must occur in every part to obstruct the design. And this ingenious author, it must be confessed, has gone as far as human skill can go, to make out the proof. But Mr. Hutchison was too good a philosopher to think it strict proof; and therefore contented himself with calling it almost demonstration: which is in fact giving up the cause to sceptics; for no man will think himself

himself bound to rest in what is not altogether, but almost demonstration.

* A man of sound understanding sees at once, that order results from design, and disorder from chance; and that infinite revolutions of chance, if any such thing can be supposed, would produce infinite disorder: but argumentation on this subject can have no other effect, than to put unhappy men on abusing their understanding with chimerical suppositions about the origin of the world, and to give them the boldness of maintaining absurdities, on a most important subject, in contradiction to common sense.

* Our success with the minor proposition will be no better than in proof of the major. For though nothing is more evident than the order of the universe, one will have difficulty in maintaining it against a pertinacious disputant. Explain a fire-engine, or any such complicated machine, to one unacquainted with the subject, and he will at first be astonished, and in high admiration of the contrivance; but if he is captious, he will find fault, without your having it in your power to give him satisfaction. He will alledge, that many things have an awkward appearance, and that some things are made in so bungling a manner, as not to bespeak the hand of an artist. You may tell him, that you are not enough master of the subject to account for every thing, nor has he capacity to comprehend the whole; but he will insist upon his objections, and stand out against the truth. In this manner do ignorant and self-sufficient people object to plans of government, and to all works of design, which they do not thoroughly understand: and in the same manner do petulant wits object to the plan of providence, and even to the system of nature, and pertinaciously persist in their objections, without the possibility of being confuted by arguments.

* It is easy to show them a connection of parts, and unity of design, which they cannot gainsay; but they, on the other hand, point out strange and uncouth appearances, which can as little be denied. You alledge, that they have no right to found any argument upon their ignorance; but they affirm, that, as disputants, they have a right to withhold their assent until they are satisfied. You tell them that they may be deceived by appearances; but they contend, that until these appearances are cleared up, they are bound to hold their minds in suspense. It deserves notice, that sceptics, and even infidels, do not deny the primary truths, or alledge that they are altogether void of evidence, but that they have not that full evidence that is necessary to create a firm belief: and this evidence you cannot procure them by any, or by all the forms of argumentation. All they aim at is to withhold their assent; and *that* they will do; and *that*, it must be owned, they have a right to do, if the subject in question is to be determined by the rules of reasoning, and not by the authority of common sense.

* You may unriddle many difficulties, and give satisfaction to several objections. You may do more: by careful inspection, you can show, to the satisfaction of the sceptic, that what appeared irregular, is regular in the highest degree; that seeming discord is harmony not understood; and that a seeming blemish is a beauty in the works of God; but you will not silence him. You have something farther

to explain, and something farther still; and cannot give a full answer to his objections; and you say in the whole; and that you cannot do. Good sense requires, that he should be contented with less satisfaction; but he demands proof; and as you have undertaken it, so you must give it without reserve or limitation.

* Whether the sceptic is actuated by impudent curiosity, a spirit of contradiction, or yet a worse principle, it must be owned, that, as a disputant, he has a right to make his demands; and on being refused, to withhold his assent; which he can do with more ease, and with a much better grace, in the course of a dispute, than he could have done, if you had submitted the truth to his judgment by a simple appeal.

* It is surprising, that this method of spreading the method of argumentation, should have been so long overlooked by so many friends of religion, distinguished by their good sense, as well as by their learning; yet any one may recollect several instances of men of good understanding, disappointed by sophistries in common life, by too great eagerness to prove truths too obvious to admit of proof or demonstration.

In the remaining part of this book, the Doctor shews, that the chief effect of any great reasoning for the being of God is, to put the gross absurdity of the contrary supposition in its full light; that any one above the level of an idiot, may see the invisible perfections of God from the visible harmony of the universe; and that a man of sense will rest in the belief of one God, till he sees ground to suspect that more than one exist.

The third book treats of the attributes of God; and the Author endeavours to shew, that to acknowledge the being, and dispute the attributes of God, betrays great stupidity or gross prevarication; that the experience men have of the goodness and justice of God, renders all hesitation about these attributes utterly inexcusable; that the little sense men have of the goodness and justice of God must be imputed to the badness of their hearts, &c.

Providence is the subject of the fourth book; wherein the Doctor endeavours to make it appear that it is impossible for created beings to exist, or act, independently of their Creator for one moment of time; that particular dispensations of providence take place, without the least infringement of general laws; and that, without pretending to comprehend the plan of God, we see plainly, that all things are so ordered, as to favour our pursuit of virtue and happiness.

* Without pretending to comprehend the plan of God, says our Author very judiciously, we may silence the common complaints against providence on account of the unequal distribution of external goods, with great ease; because they flow merely from the lowliness of mens' conceptions, and the false judgments they entertain of the chief good. "As gold to silver, virtue is to gold," is a sentence no less just than beautiful. But do they who seem to admire the
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the justness of this thought believe it? They do not; otherwise they would have found no ground for their complaints against Providence. They love to say fine things about virtue; but do not believe it to be the best thing in the world; or their faith at best is no better than that of the generality of professed Christians; for at bottom most men value silver and gold above virtue, which they every day exchange for a small share of these metals. Meantime they affect to honour the virtuous, and complain that providence does not give them a larger share of such advantages as they themselves admire, and in which they place the chief happiness of man. But if men did think more honourably of virtue, and of the œconomy of God, they might, by a fair trial, get full satisfaction. For if they would devote themselves to the study of virtue, they would find things to order, that in proportion to their application, would be their progress; and in proportion to their progress in virtue, would be their inward contentment; till at last, under the patronage and direction of God, they would arrive at such a pitch of perfection, as would enable them to make light of external advantages. It is plain, that God intends a higher happiness for man than arises from the enjoyment of riches, or fame, or health, or strength of body or of mind, even a participation of the divine nature, and the inconceivable happiness resulting from it; and doth so order things, that every one who will, in good earnest, enter into this design, shall succeed in proportion to his industry: to which both good and bad men, with a little attention, can bear witness in this life, and shall give ample testimony when the scene is concluded; for it is then that the wisdom, power, and goodness, of the divine œconomy, shall shine forth in full lustre; and God will be justified in all his ways.*

In the fifth book our Author treats of moral government; and here he is very severe upon those who think that happiness is the ultimate end and object of the divine government: part of what he says on this head is as follows:

* The only hypothesis on this subject that is tolerable, is that which makes, not the good of the whole, but of every individual, the ultimate end and object of the divine government; assuring every one, the devils not excepted, that by a due course of suffering, they shall be brought to happiness. This is a doctrine which no good-saturated man would chuse to confute, and no modest man will maintain, without the authority of revelation: for if a forfeiture is incurred, it belongs to the judge, and to him alone, to grant a release. But even this hypothesis cannot take place, without the supposition of a forfeiture to justice; for without a forfeiture to justice, it would be absurdly impious to suppose, that the Supreme Ruler would permit multitudes of creatures to go through scenes of vice and misery to that happiness to which he could bring them, by ways more agreeable to himself, and less painful to them. Thus you see, that justice is inseparable from our ideas of God, and cannot be excluded by any account of things devised by the wit of men.

* The learned of our day will have us to think, that happiness, mere happiness, is the ultimate end and object of the divine government. But whatever reason there is to expect the happiness of the

just, there is no ground to believe, that God will make bad men happy. They confidently affirm, that a being completely happy in himself, could have no other end in bringing creatures into existence, than to make them happy. But this is unpardonable rashness. For if the sole end of bringing creatures into being, was to make them happy, then they could not be in pain or misery for a single moment; because the Supreme Ruler could not be disappointed of his end in one single instance, or for one moment of time. Plans formed by beings of limited capacity may fail in the execution; but no defect can be imputed to him whose understanding is infinite, and whose power is without controul. This hypothesis, therefore, must be fundamentally wrong.

In writings on this subject, the sole and ultimate end are put for the same thing; for this reason, that subordinate ends are of the nature of means, that are dropped or pursued with a view only to the ultimate end; which therefore is the sole end in every just plan. Common sense will hardly authorise weak mortals to fix the ultimate end and object of the divine government; but the greatest possible increase of moral worth, seems best to correspond to appearances, and to the dignity of the Supreme Ruler; and probably was meant, in the last age, by the glory of God, and is now exchanged for the happiness of the creature, by those who favour a more lax theology; the tendency of which error is, to bring down virtue to the rank of a mean, or subordinate end, the place it always held with hypocrites and villains of all kinds, who regard it no farther than serves their purpose.

They argue, that every good parent would do every thing, to the utmost stretch of his power, to make his children happy; that there is scarce a man possessed of so little goodness, who, if he had the power, would not make every one who existed, and every one especially whom he brought into existence, as happy as he could make them; and hence conclude peremptorily, that he who exceeds all other beings in goodness, will do every thing possible to make his creatures happy. This, it must be owned, has a specious appearance, and is extremely flattering; and no wonder it should be greedily swallowed. But this is nothing other than reasoning, and a species too of reasoning that is apt to mislead; for it is indeed what Lord Bolingbroke calls making God after the image of man: and, what is worst of all, this fine reasoning, like many other productions of that faculty, is contrary to fact, and to all our ideas of absolute perfection. For it is plain, God doth not all that is possible to be done, to make all his creatures happy; and therefore the happiness of the creature could not be the ultimate end and object of his government.

No doubt, the generality of parents would make every thing give way to the happiness of their children; because they are more strongly attached to their childrens interest than to justice; and therefore, possessed of the power, would intend nothing but a succession of pleasurable sensations for those they love, and would make every thing yield and give way to their ultimate end and object. But we must entertain higher and more honourable thoughts of the Supreme Ruler. Could we believe, that there is no essential difference be-

twixt virtue and vice, no innate beauty in the one, or odiousness in the other, or that an intelligent being might be insensible to the difference, as has been said or insinuated by late writers, we might make what we please the ultimate end and object of the divine government. But common sense perceives, and feels, the difference betwixt a man of worth and a villain, as plainly and sensibly, as the difference betwixt black and white, sweet and bitter: and to suppose that the difference is not equally perceptible to God, is unpardonable blasphemy. Could we believe that the Deity hath but a slender regard for the difference betwixt right and wrong conduct, such as appears often in parents, magistrates, statesmen, and even in the generality of mankind, we might expect that he would promote the happiness of his creatures at any rate. But this supposition is impious and incredible. Could we suppose, that the love of his creatures exceeded his love of justice, we might think he would make justice yield and give way to the happiness of his creatures. But this supposition is horrid; and whatever, through the influence of self-love, men may think in their own particular case, it is impossible for a man of sense to entertain this judgment of the divine administration.

Upon the whole, this hypothesis, which, through the faulty negligence of the learned, has obtained an universal currency, is fit to be adopted by none but pirates, and robbers, and corrupted statesmen, who show no regard to the difference betwixt right and wrong, beyond what suits the purposes of them and their associates.

We cannot help observing, on this occasion, that our Author has treated those, whom he calls *the learned of our day*, with an unbecoming severity, and that he himself is guilty of the same rashness which he says is unpardonable in them. He allows that *common sense* will hardly authorise weak mortals to fix the ultimate end and object of the divine government, and yet he scruples not to affirm, with a sufficient degree of confidence, that *all knew enough of the supreme excellence of moral worth, to silence their murmurs against its being the ultimate end and object of the divine government.*

Now without presuming to affirm what is, or what is not, the ultimate end of the divine government, it is obvious that the difference between *the learned of our day* and our Author is very inconsiderable. If *moral worth* be the ultimate end and object of the divine government, the all-wise Author of our frame has established so intimate a connection between moral excellence and happiness, that we cannot make improvements in the one without promoting the other. The dispute therefore whether moral worth or happiness be the ultimate end of the divine government, seems to be little more, if any thing, than a dispute about words.

But be the difference, between our Author and those whom he censures with so much severity, greater or less, it surely becomes every writer on such subjects to express himself with

great caution, modesty, and diffidence, and to consider seriously, whether it is not rashness and presumption in the most exalted of the human species to pronounce positively what is the ultimate end of the divine government.—We shall make no apology for these observations, as we have too high an opinion of our Author's candour to suppose that he can possibly be offended with them.

In the sixth book he treats of moral obligation; in the seventh, of conscience; and in the eighth, of a future judgment: on all which subjects the Reader will meet with many sensible observations.

The ninth book contains a refutation of objections to the evidence of primary truths; and the Doctor endeavours to shew, that the belief of primary truths is founded on grounds that are indisputable; that all primary truths, however various in other respects, have the same, that is, absolute evidence; that in judging of any subject, no regard must be had to arbitrary suppositions, when opposed to known facts or indubitable truths; that our ideas of divine truth are not more obscure or imperfect, than are our ideas of numberless realities in nature on which we proceed without hesitation; and that the little attention we give to the primary truths of religion and morality, and not any defect of evidence, is the true cause of the weakness of our belief.

In the conclusion our Author addresses himself to men of sense and probity; and here we meet with the following passage:

‘If the present attempt to vindicate the truths of natural religion has any good effect, it will be followed with a vindication of the Christian revelation; as the Author of the Appeal is persuaded, that the evidence for both is the same: for if it is allowed to be impossible to give due attention to a few phenomena of nature, and doubt of the natural and moral government of God, he hopes he shall make it appear to be equally impossible, in consistency with common sense, to attend to a few observations arising from the face of the scriptures, and doubt of their divine original. But in the present state of things, a defence of Christianity seems to be premature; and a refutation of the surmises of sceptics is of more consequence than is generally thought. Though the distempers of our state are not wholly, or chiefly, yet in some measure they are owing to that spirit of infidelity and irreligion which hath long prevailed, and is now become almost universal. When the Roman republic was arrived at its highest pitch of grandeur, and, through dissoluteness of manners, was brought to the brink of that abyss into which it plunged soon after, it is remarkable, that multitudes of all ranks, and of no contemptible character, adopted the doctrine of Epicurus; and it is worthy of notice, that numbers have appeared among us, beyond what were known in former ages, devoted to pleasure, and to money as the mean of pleasure, who profess no religion, pay no attention to Deity, do nothing with a view to his approbation, take not the least trouble

to shun the things that offend him; but, with high talk about social duties, appear on all occasions as insensible of their obligations to their Maker as the dumb cattle. This may be imputed to a variety of causes; but must be owing in a great measure to a wrong way of thinking about religion; because it is incredible, that people of common understanding would act this part, if they seriously believed its primary truths. They consider gross vice as destructive of society, and punishable on that account; and believe, that a decent regard to religious rites is fit and necessary upon several accounts; but carry their views no farther. They do not admit the surmises of sceptics, nor do they reject them, or not with the contempt they deserve. They allow, that the capital doctrines of religion and morality have great appearance of truth or probability, but do not believe them to be absolutely indubitable. They have, in short, no such belief of these truths as would induce them to alter their course, or give them the least disturbance on account of that forgetfulness of God into which they have fallen. What effect an earthquake, or the pestilence, or a formidable French invasion, might have, is uncertain; but it seems agreed, that there is not as much regard to God and a good conscience, as would save the nation in a severe trial; and hardly so much as is necessary for the preservation of decency and good order. And if this is the truth, it demands the serious attention of every good citizen, and indeed of every one who hath the feelings of a man. In vain are all our improvements in commerce, manufactures, and agriculture, if, in the nature of things, and in the righteous judgment of God, we are upon the brink of that dreadful abyss into which the Romans precipitated themselves, through a contempt of the primary truths of religion and morality.

Whether this is indeed the state of these nations, must be left to the judgment of the few who are capable of looking beyond their present gains and present pleasures, to the safety of their country; but that a disbelief, an insensibility, and even an ignorance of primary truths, is prevalent to an uncommon degree among people of rank and fashion, and, what is most to be regretted, amongst those of otherwise respectable characters, is apparent.

There remains, then, no hope under heaven, but in that portion of probity and good sense yet to be found in a people once celebrated for these qualities; and to it we appeal.

We have only to add, that it will give us pleasure to see our Author's Vindication of the Christian Religion, and hope he will soon favour the public with it.

ART. VIII. *Sentimental Fables. Designed chiefly for the Use of Ladies.*
8vo. 6s. bound. Robinson. 1772.

IN our Review for March, 1771 *, we fully expressed our warm esteem of the pleasing method of conveying useful lessons to young and tender minds, by apologues, or moral fables, properly adapted to strike their imaginations, and impress their

* In the account of Dr. Langhorne's *Fables of Flora*.

understandings. For, as it has been well observed, *their* minds, like weak stomachs, will not bear the more *solid* food, and are unable to digest the graver advices and severer rules of religious or philosophical instruction.—But we cannot convey the eulogium of this species of writing in fitter terms than those made use of by the ingenious Author of the *Sentimental Fables* now before us.

‘ Fable, says he, from the earliest ages, has appeared to the greatest and wisest of men the most eligible of all vehicles to convey instruction. No species of writing is perused with more avidity, or is more capable of furnishing rational pleasure, of improving the understanding, refining the taste, polishing the manners, and forming the heart.

‘ The *intention* of the Author of these new Fables is to inculcate the most liberal and exalted sentiments, to pourtray *virtue* in the most amiable and striking light, to strip *vice* of her alluring blandishments, paint her in her natural deformity, and point out the inextricable difficulties in which her deluded votaries must be necessarily involved.

‘ He has laboured to couch the *preceptive* sentiments in pithy and expressive terms, to adorn them with the elegance of language and harmonious versification, and at the same time, to render them sufficiently obvious, has endeavoured to express them in the most easy, flowing and intelligible style.

‘ He has attempted to affect the heart by strongly exciting the *passions*, and to gain over the judgment by connecting them with their proper objects; nor reluctantly indulged the sportings of fancy, or neglected the embellishments of wit, to captivate the gay, the young, and the polite, particularly the foster sex, for whose use and amusement most of these Fables were invented.’

As a specimen of the Author’s talents for this species of writing we have selected his 21st Fable, entitled the Dove and the Ant, and addressed ‘ To a Compassionate Lady.’

‘ Is there an eye that never flows
From sympathy of other’s woes?
Is there an ear that still doth fail
To tingle at a mournful tale?
When scenes of sore distress are nigh,
Hard is the heart that checks a sigh.

‘ If with neglect, or with disdain
We look on misery, grief, or pain;
Or can suppress the rising groan,
For every suffering not our own:
In human shapes such souls that dwell,
A hedge-hog’s form would suit as well.

‘ By sympathizing with distress,
We shall not find our comforts less;

For with the anguish 'twill impart
A pleasure to the feeling heart.
How sweet the joys, the peace, and rest
That reign in every tender breast!
The meanest in distress, the wise
Will freely serve, and not despise.

' A lab'ring Ant, who half a league
Had drag'd his load with vast fatigue,
As trailing from a distant barn
A huge prodigious grain of corn;
Tottering, beneath the burthen bent,
Dissolv'd in sweat, his strength quite spent;
As many a weary step he took,
Along the margin of a brook,
He homeward trudg'd through thick and thin,
But mis'd a step and tumbled in:
The dashing waves around him fly,
And foam and thunder to the sky.
So have I seen the planks that bear
Britannia's eager sons to war,
Rush from the stocks with fury down,
To distant view a falling town,
Lash the hoarse waves and stem the tide,
And o'er the billows proudly ride.

' He toil'd, and, with unequal strife,
Panted, and struggled hard for life:
The waves come booming o'er his head,
His powers are gone, his hopes are fled;
He flounders, plunges, strives in vain,
He sinks, then rising, floats again;
Resists the stream, and holds his breath,
Despairs of help, and waits for death.

' When lo! a Dove, with pity mov'd,
"For every living thing she lov'd,"
Beheld, with deep concern oppress'd,
The honest rustic thus distress'd:
Just where she saw him gasping lie,
She pluck'd a twig, and drop'd it nigh.
He mounts like sailor on an oar,
Securely perch'd, and reach'd the shore;
Then shook his limbs, and rais'd his head,
And thus to his deliverer said:

' To one unask'd, who could bestow,
Such service, more than thanks I owe;
Receive, devoid of skill or art,
Th' effusion of a grateful heart:
You may partake of all I hoard,
Sure of a welcome at my board.

' The gentle Dove, with smiles replies,
And meekness beaming from her eyes:

Sentimental Fables.

The highest joys on earth we find,
 Spring from a tender feeling mind ;
 The soft sensations rising there,
 Repay with interest all our care :
 Where kindness is to others shown,
 Imparting bliss, we form our own.
 Sweet is the infelt joy that flows
 From kind relief of other's woes ;
 The bottom that with pity burns,
 Bless'd in itself, wants no returns.

' She spoke : and, mounting, spreads her wings,
 And wheels aloft in airy rings,
 Seeking the well known shady grove,
 To nurse her young and bless her love.

' When winter's snows deform'd the year,
 And food was scarce, the frost severe,
 The grateful Ant, who had with pain
 Amass'd a monstrous load of grain ;
 And as the Dove might want, he thought,
 To find his benefactor, fought.

' Long had he rov'd the forest round,
 Before the gentle Dove he found ;
 At distance seen, too far to hear
 His voice ; a sportsman much too near,
 With lifted tube, and levelling eye,
 The fatal lead prepar'd to fly ;
 The trigger just began to move,
 His aim was pointed at the Dove.

' With horror struck, the Ant beheld ;
 By gratitude and love impell'd,
 He mounts, and to his ankle clings,
 With all his force the Fowler stings,
 That moment was his piece discharg'd ;
 He starts, miss'd aim ; the Dove's enlarg'd.

' Pleas'd with the thought of service done,
 The man's revenge he tries to shun ;
 In haste the flying Dove pursu'd,
 As wand'ring through the leafless wood ;
 Till settling on a tree he finds her,
 And of their mutual help reminds her.

' We wisely act, my worthy friend,
 Says he, when we assistance lend ;
 And when for that the meanest call,
 The joy resulting is not all ;
 Its prudent too, there's none so low
 To whom we may not favours owe :
 Freedom, and life itself oft springs
 From small and despicable things.
 He that is wise will ne'er refuse
 Others with tenderness to use ;
 Where'er we lend to others aid,
 We surely shall be well repaid.'

The foregoing very pleasing Fable *, will give our Readers no unfavourable opinion of either the Muse or the heart of the Writer.

ART. IX. *The Tour of Holland, Dutch Brabant, the Austrian Netherlands, and Part of France; in which is included a Description of Paris and its Environs.* 12mo. 3s. Kearney. 1772.

THESE travels are related in a series of letters to a friend, who with some difficulty appears to have obtained the Author's consene to their being made public; but, though the Writer declares his persuasion that they will neither be of benefit to his readers, or to himself, we apprehend they will prove a very agreeable amusement to those who peruse them. He writes in a free, easy, epistolary manner, and gives an entertaining and instructive account of a variety of objects in the towns and countries through which he passed.

Before he leaves his own country, he bestows a few encomiums on Harwich, as the worst of all possible places, and attended with a farther inconvenience, on account of the shoal of scoundrels who pick your pockets with impunity. We were first attacked, says he, by a clerk for thirteen shillings and sixpence each, for which he generously gave us a piece of paper, which he called a permit, and which was of no other use but for a Dutchman to light his pipe with. He told me in answer to my inquiry into the nature of his demand, that he was rather thick of hearing; I thought his reason conclusive, and we paid him his fees immediately. The officers of the customs then insisted on their fees for tumbling our clothes and deranging our trunks, and for what they call *sufferance*, which is "to permit a man to take out of the kingdom, what the laws have not prohibited."

Amidst the several particulars which this volume affords, it is difficult to determine what parts to make choice of for the amusement of our Readers, and to assist them in forming their judgment concerning the work. However, passing by much greater objects, something concerning which is often read or heard of, we shall first transcribe the short account that is given of Broek, not very distant from Sardam in North Holland.

* The most picturesque village, says this Writer, perhaps in the world. It is chiefly inhabited by bankers and insurers. The houses are of fluted boards, painted in different colours, agreeable to the taste of the respective owners. The roofs are of glazed tiles, and the gardens which are before every door, are laid out in parterres of various forms and colours by the assist-

* Its outline will be found in Doddsley's Collection of Fables; but our Author has wrought it into a more finished picture of benevolence and gratitude.

ance of shells, pieces of brick, marbles, glass beads, &c. a few trees are planted before every house at the extremity of these little gardens, which are cut into form. The streets are paved with brick, on which neither carriages, nor cattle are suffered, and they are as clean as a lady's drawing room. Nothing can be conceived neater than that beautiful little place, nor more extravagant than the charges at the inn. Some boiled perch and three bottles of rhenish, which is about ten-pence a bottle, cost us a guinea.'

Among some general reflections upon Holland, this Author has the following remark: 'I have seen enough to confirm me in the justness of Sir William Temple's opinion, who speaking of it, if my memory misleads me not, says, that it is a country where the earth is better than the air, and profit more in request than honour; where there is more sense than wit, more good nature than good humour, and more wealth than pleasure. Where a man would chuse rather to travel, than to live; shall find more things to observe, than to desire; and more persons to esteem, than to love.'

Some regulations in the police of Amsterdam he thinks would be well worthy of imitation in London: in the former city he observes, 'you never meet a watchman alone; two always walk together, by which means they add strength as well as give courage to each other.—There also is an admirable custom to prevent the spreading of fire, by giving almost an immediate alarm. On the top of four churches situated at four different quarters of the city, watchmen are fixed for the whole night, who are obliged to sound a trumpet every half hour, as a signal of their being awake, and on their duty. On the breaking out of a fire the alarm bell is rung, the watchmen are collected and are at the spot in a moment. Of what infinite service would a plan somewhat similar to this be in our metropolis!'

As to the neatness of their houses and cleanliness of their towns for which the Dutch have been so greatly famed, and justly applauded, our Author allows them but little merit, because he apprehends it arises from the necessity of their situation: but he admires their industry, and the manner in which, amidst a concurrence of causes, their republic has risen to make such a figure in Europe: 'It is wonderful, he remarks, that in a country without a stone or a pebble, there should be stone edifices the most magnificent; without forests, or an oak tree, (two little woods excepted) the Dutch navy is the second in the world; without arable land, they supply half Europe with corn; and with a tract of country, scarce larger than an English county, they can raise men and money to make themselves of importance in the eyes of the first power in Christendom.'

Among the cities in the Austrian Netherlands, Brussels appears to be the most pleasing to this traveller. 'We have stayed here,

here, he says, four days, and it is so agreeable a place, that it is with regret I leave it to-morrow; the play-house, especially when the actors are good, which they are here, is to me a great entertainment. There is likewise vast comfort in meeting agreeable people at the Table d'Hôte, which we always make a point to dine at, wherever we are; for the sake of improvement in the French language, and to wear off by variety of company, that *mauvaise Hôte*, which so strongly marks the English.—The site of the city, we are told, resembles Guilford, being built upon the brow of a hill. Its figure is oval, about four miles in circumference; the low town has the benefit of canals, which admit boats of considerable burthen. It is well supplied with fountains; the streets well paved and spacious, the houses in general large and modern; the country round it most delightful to the eye, and extremely profitable to the possessor; but the churches are both in structure and elegance far inferior to those of Antwerp.

Lille, the capital of French Flanders, is spoken of as a place most worthy the attention of a foreigner, whether in respect to the strength and extent of the fortifications, or to the beauty and regularity of the buildings. When he arrived at Senlis, we are told; 'The King was hunting in the neighbourhood, and was to return through the town, to Versailles in the evening. So careful were the inhabitants of their *Grand Monarque*, that all the signs were removed, lest peradventure they might fall on his royal pate.'

Our Author now reaches Paris, concerning the size of which, after having walked round it, and viewed it from the top of Notre Dame, he says, he 'cannot be induced to think, that it is more than half as large as London and Westminster, including the suburbs: the streets, he observes are contemptibly narrow, few equal to Drury-lane, the generality inferior to the narrow part of the Strand: the houses are six or seven stories high, and many of them inhabited by as many different families, which will account for the populousness of this metropolis.'

He proceeds to give an account of the churches, palaces, paintings, statues, gardens, &c. in this city, which afford him great opportunities for amusing his readers. We shall take notice of the church of the Carmelites, esteemed the most curious in Paris. 'It is a little gaudy chapel, says our Author, decorated with a profusion of gilding, and pillars painted in imitation of marble.—The sides are almost totally covered with pictures of the greatest masters; on the roof is a picture of Christ in perspective, which attracts the attention of the curious.—Le Brun's master-piece is the picture of the Dutchess de la Valiere, mistress to Louis XIV. who had the virtue, at thirty years of age, to prefer, to the arms of a monarch, this

little

little convent, where she retired when in the midst of all her glory, and continued in it 'till her death, which happened thirty-six years after. Neither entreaties nor threats could prevail on her to return to the King, and when he menaced to burn the convent to the ground, she replied, It would be a means of setting the other nuns at liberty; but that for herself, she would perish in the flames.

In the same street, it is added, is a miserable convent of English Benedictines, consisting of eighteen members.—In this chapel lies in state that silly fellow James, not yet buried; for his followers, as weak as their master, think that the time will come when his family shall reign again in Britain, he therefore lies ready to be shipped off for England, to be buried with his ancestors in Westminster Abby.

The description of the city of Paris is followed by that of several palaces in the country, we shall only select what is related of the last of them, and this principally on account of what is added of the French King, whom the Author saw at this place. It is called Choisi, 'a neat little hunting box, about six miles from Paris, situated on the banks of the Seine. The gardens are agreeable, not magnificent; the apartments convenient, but neither rich nor elegant: there is one dining room, in which no servants are admitted to attend, the table being so contrived, as to render their presence unnecessary; when the first course is over, the King stamps his foot, the table disappears, and another immediately rises through the floor, covered with dishes. There are four dumb waiters loaded with wines, on each of which is a piece of paper and a pencil to write for what is wanted; a signal is given, the dumb waiter descends, and again makes its appearance with the article required.—On the road we met the King's attendants, who told us, he was to shoot there that day; we waited 'till he came, which was about noon, in a coach with four of his nobles. He has a manly countenance, a penetrating eye and fine features, rather corpulent, and so helpless, that matter of state, in being assisted to get out of his carriage and upon his horse, was in fact, I believe, a matter of necessity. His dress was a green waistcoat with sleeves, a large gold laced hat, and his own hair tied negligently together; he was attended by about two hundred horsemen, and forty or fifty chasseurs on foot, with guns in their hands.—The moment the King had fired, another gun was put into his hand, which was instantly discharged. I had the curiosity to observe his first thirty shots, in which number, he missed only twice. He is proud of being esteemed the best shot in the kingdom; a most royal accomplishment! Nature certainly intended him for a game-keeper, but as a satire on mankind, let him be a King. He constantly goes to mass at eleven o'clock,

and

and as constantly hunts or shoots from that time, 'till five in the evening; the remainder of the day is 'spent at table, and in gaming with his nobility, 'till his favourite sultana seduces him to her bed. This is the life of the sovereign of a great people, who has acquired the title of *Louis the Well-beloved*.'

We shall conclude this article with some general remarks of this Author's upon the French nation: 'I believe, says he, the climate of France to be the most healthy, the soil the most fruitful, and the face of the country the most pleasing in the universe; and I hope for the honour of human nature, that its inhabitants are the vainest and most illiterate. Can you believe that this all-sufficient people, who look on the rest of Europe with contempt, are in most of the mechanic arts at least a century behind the *savage* English as they affect to term us. In their tapestry, looking-glasses, and coach-varnish, they are confessedly our superiors, but their carriages are more clumsy than our dung carts; their inns inferior to an English ale-house; their floors, both above and below, of brick, or a kind of plaister, without carpets; their joists unceiled, the windows without pulleys, and the houses totally destitute of every kind of elegance, I had almost said convenience; I do not mean to include the houses of the opulent great, as money will purchase the elegant superfluities of every country. But in this situation you will find the inns and the houses of the gentry and tradesmen.—Their conversation consists in compliments and observations on the weather; no flattery is too gross for them either to offer or receive: they will talk for ever, but never pay the least attention to what you say.—Nothing is more common than to see gentlemen ornamented with ear-rings, while their shirts are sacking, and their heads a dung-hill. In some instances they are as neat, as filthy in others. At table you have a clean napkin and clean plates, but your knife is never changed nor wiped. A common bourgeois will not drink out of the same cup with you, though a nobleman will spit over your room with the greatest unconcern.—I have seen a lady, through excess of delicacy, hide her mouth while she used a tooth-pick, and to preserve the character entire, she has the next moment scratched her head with the sharp pointed knife she was eating with.—In every branch of agriculture the farmers are incredibly deficient; but can it be wondered at, when you consider, that there are no inducements for improvement?—I have often seen an half starved cow and an ass ploughing in the same yoke; and I have heard it asserted as a fact, that a pig and an ass are sometimes ploughing together: but I can scarce believe, that two such opinionated animals could be induced to work together with any degree of society.—In the whole city of Paris there is not a flat stone to walk on, nor a post to guard you from the car-

66 *Falconer's Observations on Cadogan's Dissertation.*

riages.—The lamps hang in the centre of the streets on cords which are fixed to the opposite houses: if the cord breaks, the lamp is destroyed as well as the unfortunate person who is passing under at the time. To light a lamp is *two mens* business, the one lowers it, while the other lights it, which forms a temporary barrier across the streets, a method as awkward as inconvenient.—The whole kingdom swarms with beggars, an evidence of poverty, as well as defect in the laws.—The good qualities of the French are confined in very narrow compass; they are lively, temperate, sober, and good-humoured; but in general are strangers to the manly virtues: though I know two or three individuals, who are not only an honour to their country, but an ornament to human nature.'

We shall only farther observe. that at the end of the volume is an account of foreign coins and their worth in English money; also of the manner and expence of travelling from place to place in the countries to which this Writer confines his relation.

N. B. If we are not mistaken, we have seen some advertisements in which this piece is ascribed to Philip Thicknesse, Esq;

ART. X. *Observations on Dr. Cadogan's Dissertation on the Gout and all Chronic Diseases.* By William Falconer, of Bath, M. D. Edit. 2. with Corrections and Additions. 8vo. 1s. 6d. Lowndes. 1772.

THIS is a critical, but at the same time very temperate and candid analysis of Dr. Cadogan's celebrated dissertation; which undoubtedly contains a sufficient fund of matter both for praise and censure. The observer contraverts, with great justice, many of the Doctor's singular and decisive assertions relative to the gout, and particularly those in which he denies that distemper to be either hereditary or periodical:—positions in which Dr. C. certainly contradicts not only the unanimous testimony of physicians in all ages, but likewise the general opinion of mankind, founded on matters obvious to every one; without producing either facts or arguments sufficient to counterbalance such weighty testimony.

To give only one instance of the Doctor's inaccuracy, at least, on the first of these articles:—He declares that "if the gout were hereditary, it would be necessarily transmitted from father to son, and no man whose father had it could possibly be free from it."—To this Dr. Falconer properly replies that 'to say that the gout is not hereditary, because it does not always descend to posterity, would be equally absurd, as to assert, that the succession to the crown of these realms was not hereditary, because its regularity had been sometimes interrupted.' Another of the Doctor's answerers views this matter in the same light, drawing his instance from the case of a private succession; *which we may further illustrate by supposing that a father leaves his*

his son a landed estate and the gout; the first in possession, and the latter in reversion. By one and the same kind of conduct possibly, he finally loses possession of the acres, and enters into full enjoyment of the distemper: whereas by a different mode of life, he might have kept and improved the estate, and might never have entered upon the very undesirable gouty reversion; general experience nevertheless shewing that he may justly be considered as having been heir to it.

After discussing these and other preliminary points, the observer attends the Doctor in the consideration of his three grand and sole causes of the gout and all other chronic diseases; intemperance, indolence, and vexation. Though no advocate for the first, he cannot agree with the Doctor in his tremendous representation of the bad effects of a little sage and onion, with the addition of a few grains of salt, or of the common condiments used with our food; or that they can lay the foundation of the dreadful train of evils he ascribes to them, when used with moderation. He next criticises the Doctor's ideas concerning "the acid crudities," supposed to be introduced by our common diet "into our fluids; producing coagulations, concretions, and obstructions of various kinds," and laying the foundation of the gout, rheumatism, stone, and most nervous diseases: observing that experiment does not shew that either the blood, or any of the secreted juices, exhibit signs of any such acid acrimony*; though some degree of acetous fermentation sometimes takes place in the stomach. He defends the moderate use of wine, likewise, from various considerations; particularly as an antiseptic, and consequently a proper and oftentimes necessary corrector of the putrescent quality of animal food; but principally from the universal practice of mankind, who have in every part of the world made use of fermented liquors of one kind or other in their diet. As Dr. Cadogan, through an inattention to, or his unacquaintedness with some of the modern chemical discoveries, does not appear to us to have done justice to his own argument on one part of this subject, and seems to have extended it too far on the other, we may, perhaps with some advantage, offer a kind of trimming system, equally remote from the extreme rigour of his precepts, and the relaxation of general practice, and which, from theory at least, seems the most consistent with health, and is not incompatible with enjoyment.

All the world must agree with Dr. Cadogan, that men, we mean those in the upper and idle ranks of life, eat much more,

* In Dr. Macbride's alimentary mixtures, the acidity even of a large portion of the juice of lemons is complete destroyed, by the new combinations that take place in the digestive process. See his *Experimental Essays*, page 39, 2d edit.

in general, than is necessary for the due nutrition of the body; that nature is satisfied with little, and that every supernumerary morsel is not only an unnecessary, but a pernicious load. It is likewise evident to common observation, that the practice of washing down every mouthful with a glass of wine, is one of the principal provocatives to excess in the quantity of our food. "*The stomach,*" as the ingenious Mandeville has somewhere said, "*is the conscience of the body;*" and the man who attends to its suggestions will generally have no trespass in diet to answer for. But when this *bodily conscience* first admonishes the pampered citizen, labouring through a feast, to lay down his knife; he takes the alarm indeed, but willfully misconstrues the friendly hint, and topos down a glass of old hock to silence its importunities; and thus clouds its discernment, and even renders it for a while, a party in the debauch. Every succeeding suggestion of the alternately satiated and stimulated adviser is answered in the same manner; till at last the quantity of the load is barely limited by the capacity of the paunch that is to receive it. By these proceedings, though the *intire man*, or his head, is not inebriated, his inward monitor in fact is made *drunk*; acquires a deceitful feeling of powers that it does not possess; becomes an unfaithful guide, and suffers, nay incites its owner to take in a superfluous load, which may undoubtedly lay the foundation of many chronical diseases. So far wine, and still more a variety of wines, taken at our meals, may become noxious, merely as provocatives to excess in eating.

But wines and other strong fermented liquors, taken at or immediately after our meals, likewise, we apprehend, obstruct digestion; not, as Dr. Cadogan principally supposes, by their effects on the stomach, considered as a muscle, and excited by them to expel its crude contents too suddenly into the bowels; but by their action on the food itself. Digestion, it is now well known, is a fermentatory process, by which the alimentary mass is decomposed; its oils, salts, and other principles are let loose from their union with each other, and particularly their fixed air; that *vinculum* or cementing principle which binds the other elements together, which is one of the most essential articles of our food, constitutes a considerable part of our substance, and which undoubtedly requires renovation. With this principle, we may observe, (as some of the Doctor's answers have already remarked) or at least with the late important discoveries relating to it, he appears to be intirely unacquainted. This principal agent in the nutrition of the body is in fact mistakenly treated by him as a poison; and even Dr. Falconer does not sufficiently attend to its influence and importance, but sometimes appears to us needlessly apprehensive of its superabundance.—Now the extrication of this principle, and consequently the

the due progress of the digestive process, which depends upon it, are known from experiment to be impeded to a considerable degree, by the addition of vinous liquors, containing a large portion of ardent spirits, to the fermenting mass.

On these two accounts we are inclined to join the Doctor in banishing wine from, or at least admitting it somewhat sparingly into, the *dining-room*:—but in the evening, when the alimentary mixture has been suffered to pass undisturbed through the material stages of this fermentatory process, we can really see no very formidable objections to the quaffing a moderate portion of that invigorating, enlivening, and antiseptic liquor; which may then do service, in the habit, by those very qualities which before rendered it injurious in the stomach: we mean, by restraining the sight of that cementing principle on which the soundness of animal and vegetable substances is found to depend. At the same time that we acknowledge, that the habitual use of it does not appear, in general, to be necessary to health; we must observe, that “the advocates for a little wine every day” might, in our opinion, pursue their system, thus modified, with less injury to health, than the strict observer of the Doctor’s precept; who should mortify on small beer and water during six days of the week, and get drunk, seemingly with his sanction, on the seventh. In what manner however this temperament of ours is to be accommodated to the festivity of the table, we leave those who may approve of the idea, to adjust in the way that seems best to them.

The most *un-chemical*, and, according to Dr. Falconer, the most dangerous, error into which Dr. Cadogan has fallen, is in what he has said concerning the unwholesomeness of bread. He here defends that useful and universal article of diet: but for these and the following remarks on the Doctor’s work, we must refer to the pamphlet itself; which contains many sensible and pertinent observations that deserve the attention of the public.

MONTHLY CATALOGUE,

For J U L Y, 1772.

P O E T I C A L.

Art. 11. *Hermas; or, the Acarian Shepherds*; a Poem in sixteen Books: The Author John Spencer. 2 Vols. 8vo. 8s. sewed. Newcastle printed. Sold by Murray in London.

THIS long poem has nothing to recommend it but an apparently pious design; and the Author of it must stand as low in the poetical department, as he has made his own species stand in the order of the universe——

“What are we mites to all creation then?

What, but an *animalcula* of men?”

Strange that men who cannot write their own language grammatically, should ever dream of writing poetry!

- Art. 12. *Poems, with a Dramatic Entertainment.* By * * * *
* * * * 4to. 10 s. 6 d. Dodsley.

These poems are written by a Lady †, and do honour to her genius and good sense.

* * We are sorry that this and some other poetical pieces have been somewhat too long unnoticed; the Reviewer in whose department they were, having been abroad, occasioned the delay.

- Art. 13. *The Christiad*; an Heroic Poem, in six Books. Written by Marcus Hieronymus Vida, and translated into English Verse by Edward Granan, M. A. 8vo. 5 s. sewed. Baldwin. 1771.

Scaliger was not mistaken when he observed that this Poem was written with the bombast of Lucan. It has done the name of Vida but little honour, and under the disadvantages of this translation he suffers still more.

‘He said; Peter and John the word obey,
And to the city bend without delay.’

It is a kind of history of the life of Christ.

- Art. 14. *Poems, Songs, and Sonnets; together with a Mask.* By Thomas Carew, Esq; one of the Gentlemen of the Privy Chamber, and Sewer in Ordinary to Charles I. 12mo. 1 s. Davies.

Carew was not the most miserable rhymers of his day; but he does not appear to invalidate the observation of Pope, that

“in all Charles’s days
Rofcommon only boasts unspotted bays.”

There are many indecent passages in his poems, and more affectation and conceit than genuine wit.

- Art. 15. *Town Eclogues.* By Charles Jenner, M. A. 4to. 2 s. Cadell. 1772.

The best of these Eclogues is the Court-chaplain’s first expedition to London, which is humourously described, and not much of a caricatura:

‘He mounts his mare, whilst Thomas, at his back,
Conveys twelve shirts and his best suit of black,
A half year’s tithe to pay his way in town,
His six best sermons, and his last new gown.
To some kind neighbour he gives up the care
Of buying two young heifers at the fair,
To tend his stock, to keep his garden nice,
And sell his barley at the market-price.’

But it soon falls off; and a heaviness, insipidity, and want of taste, prevail through the Poems in general.

- Art. 16. *Piscatory Eclogues, with other poetical Miscellanies.* By Phineas Fletcher. Illustrated with Notes critical and explanatory. 8vo. 3 s. Cadell.

Phineas Fletcher was a cotemporary and near relation of the famous dramatic writer of the same name. He was brought up to the church at the university of Cambridge; was a man of fine taste, and possessed the genuine enthusiasm of poetry. Mr. William Thomp-

† We have heard the name of Mrs. Penny mentioned on this occasion.

son, who was a few years ago Poetry-Professor in the university of Oxford, and a good poet himself, was a professed admirer of Phineas Fletcher's poems. Beside these Piscatory Eclogues, which are in many places beautiful and picturesque, he wrote several other poetical pieces, particularly a capital allegorical poem called the Purple Island, that has much merit, and many beauties. His works are now scarce. These Eclogues were lately published at Edinburgh.

Art. 17. *Love in the Suds*; a Town Eclogue. Being the Lamentation of Roscius for the Loss of his *Niky*. Folio. 2 s. 6 d. Wheble.

When impudent slander invades the province of just satire, the only court of criticism to which its virulent productions are properly amenable, is a court of law. To the critics of Westminster-hall*, therefore, we leave the task of doing justice to the merits of the present performance.

Art. 18. *The present State of the Nation; or, Love's Labour Lost*.

A Poem. In eight Books. 12mo. 3 s. 6 d. Each printed, and sold by Newbery in London. 1772.

It is pity this gentleman's Muse did not take him at his word, when he thus addressed her, p. 51,

'Thou, Muse, be dumb; restrain the ardent fire,
Nor me mislead into a premunire.'

The Muse, perhaps, was affronted at so singular a mode of invocation, and so, out of revenge, went rhiming on, in this strange manner, to the end of the book, merely to punish her untoward votary; and we, for our sins, have been condemned to read it.

Art. 19. *Fingal*. A Poem in six Books, by Ossian: Translated from the original Galic by Mr. Macpherson; and rendered into Verse from that Translation. 8vo. 4 s. bound. Rivington. 1772.

It is somewhat singular that criticisms should have been written to prove that Ossian is a regular poet; but this, we must doubtless, ascribe to the partial and the weak fondness of a few of his countrymen. A deliberate examination of his compositions must convince every intelligent judge that they are only valuable as they throw light on the manners of a rude age. While they should have been abandoned, however, to the historian and the antiquary, they have been fondly held forth as the efforts of the sublimest genius†, by men who have extolled them beyond the writings of Homer, Virgil, and Milton. The rules of the Stagyrice have been applied to him; and his wild and shapeless rhapsodies have been considered as possessing the qualities which form the characteristics of an epic poem.

It is from a persuasion of this kind that the publication before us presents us with the books of FINGAL in verse. Amidst a multitude of cold and prosaic lines, we find some in it that breathe the spirit of poetry: but, on the whole, we would not encourage this versifier to proceed in his poetical labours. The virgins whom he courts are

* The papers have announced the commencement of a prosecution against the Author, or publisher, of this poem.

† See Blair's Dissertation, and Duff on original Genius.

distant and coy ladies, and yield not to the assiduities of every importunate suitor.

T H E A T R I C A L.

Art. 20. *The Cooper*. A musical Entertainment, in two Acts, as it is performed at the Theatre-Royal in the Hay-Market. The Music composed by Dr. Arne. 8vo. 1s. Cox. 1772.

Well enough at the Hay Market, but less tolerable in the perusal. Indeed few of these little *titum-ti* performances will bear to be read as Dramatic compositions; especially among those which have been lately provided for the entertainment of the public.

M A T H E M A T I C S.

Art. 21. *The Practical Navigator and Seaman's new Daily Assistant*. By J. Hamilton Moore, Teacher of the Mathematics, and late of the Royal Navy. 8vo. 5s. Richardson, &c. 1772.

A complete, intelligible, useful system of practical navigation, The Author has omitted nothing which is essential to the subject, and has furnished instructions and tables, by means of which every case that can occur in the business of a seaman may be easily solved. A book of this kind is very proper for those who wish to learn navigation without entering deeply into the mathematical principles upon which this art depends; and must be serviceable both to teachers and to actual practitioners.

M E D I C A L.

Art. 22. *An Oration on the Utility of public Infirmaries: Occasioned by the Opening of the Radcliffe Infirmary at Oxford*. By Joseph Bromhead, M. A. of Queen's College. 4to. 1s. Rivington. 1772.

The advantage which accrues from public infirmaries, is so very obvious, that the sitting down seriously to prove their utility, is exactly such a task as the collecting arguments on the certainty of death. But this Author is not more unfortunate in his subject than in his manner of treating it: for although his Oration contains some proper encomiums on that particular institution which is the subject of his performance, with a just tribute of praise to the memory of Dr. Radcliffe; yet it is chiefly composed of the usual, trite, remarks on benevolence, arrayed in the foppery of declamation.

Art. 23. *A Course of Chemistry*, divided into 24 Lectures, formerly given by the learned Dr. Henry Pemberton, Professor of Physic at Gresham College, Fellow of the Royal Society, and of that at Berlin. Now first published from the Author's Manuscript, by James Wilson, M D. 8vo. 5s. Nourse.

This is a valuable course of lectures; and Dr. Wilson has done a very acceptable service to the chemical world, by making them public.

M I S C E L L A N E O U S.

Art. 24. *A Grammar of the English Language*, intended for the Use of young Gentlemen and Ladies, passed the first Principles of Learning. By Mark Anthony Meilan, private Teacher of the English Language. 12mo. 1s. 6d. Wheble.

If one should ask this Writer what the first Principles of learning might be, exclusive of grammar, it is to be presumed he could only

have recourse to the spelling-book. Young gentlemen and ladies, however, *passed* such rudiments, would be very little edified by such definitions as the following: "Which are regular Verbs." "Those that in the past time of the indicative, and in the suffering form of the participial mode, end both in *ed*." The end of grammar is perspicuity; but this is perfectly cabalistical.

Art. 25. *Some historical Account of Guinea*; with an Enquiry into the Rise and Progress of the *Slave-Trade*, its Nature, and lamentable Effects. Also a Republication of the Sentiments of several Authors of Note on this interesting Subject. By Antony Benezet, 8vo. 2s. 6d. sewed. Owen. 1772.

Wholly collected, and not injudiciously, from a considerable variety of authors; and intended to shew both the iniquity of the slave-trade, and of our enslaving the negroes, &c. in our colonies. It was first printed at Philadelphia, in 1771.

Art. 26. *Trisler*. By Vortigern Crancocc, Esq; A. B. C. D. and E. F. G. H. I. and K. L. M. N. and O. P. Q. R. S. and T. V. U. W. X. Y. Z. 12mo. 2s. sewed. Bladon. 1772.

An odd medley of indifferent poetry, and inelegant prose; of dulness and humour; of sense and absurdity. It is, for the most part, both frivolous and tedious; and not innocent enough to give that propriety to the harmless-sounding title which was seen in modest Doddsley's inoffensive book*, from whence it may have been borrowed.

Art. 27. *An Introduction to the most useful European Languages*; consisting of select Passages from the most celebrated English, French, Italian, and Spanish Authors. With Translations as close as possible; so disposed, in columns, as to give in one View the Manner of expressing the same Sentence in each Language. By Joseph Baretti, 8vo. 6s. Davies, &c. 1772.

The nature and design of this publication are sufficiently clear to our Readers from the above specification: and the utility of such a scheme, to all persons who wish to be acquainted with these languages, is also very apparent. In his short preface Mr. Baretti tells us, that he has taken some pains to render this work useful, and is pretty confident that teachers, as well as learners, will find it convenient. 'Exactness in rendering the meaning, says he, is what I have chiefly endeavoured after in the following versions: but let it be remembered (he adds) that this sort of exactness often precludes elegance, and forces sometimes a translator into petty improprieties of diction.' This last is a very just observation, and a reader of any tolerable judgment will readily make every proper allowance for the circumstance.

In that part of this work where the English is only a translation, we observe some instances in which it is at least doubtful whether the Author has employed the most easy or suitable expressions, or given the full sense of the original: but, on the whole, the performance is well adapted to facilitate an acquaintance with these different languages; and the learner will no doubt find a considerable benefit

* *Doddsley's Trisler*, published about thirty years ago, in one volume 8vo,

from having each of them thus placed before him at one view, that he may minutely examine and compare them.

Art. 28. *Calculations deduced from first Principles, in the most familiar Manner, by plain Arithmetic; for the Use of the Societies instituted for the Benefit of old Age; intended as an Introduction to the Study of the Doctrine of Annuities. By a Member of one of the Societies.* 8vo. 6s. Boards. Ridley. 1772.

This publication is well adapted to answer the purposes for which it is intended, viz. 'To inform the inattentive, to undeceive the credulous, to caution the unwary, and to detect, expose, and suppress some newly-established scandalous impositions on the public.' There is hardly a member of any of the benefit societies, who will not be able to judge for himself, by the assistance of these calculations, as to the insufficiency and injustice of the plans on which they were first established. The Author has taken immense pains to render this work universally intelligible; and it may be considered as a very important and useful performance. Some may think, that he has erred in the extreme of unnecessary minuteness and prolixity; but all will allow, that this is very excusable in a writer, who wished to be generally understood, and who addresses himself, not to adepts on this subject; but to those who had very little acquaintance with it: such are most of the *members*, perhaps we might add, some of the *managers* of the Annuitant Societies. To their perusal we recommend this work, not doubting, that it will produce conviction.

We could wish this ingenious Author to reconsider some of his remarks in the *Addenda*.

Art. 29. *An Essay towards an Investigation of the Origin and Elements of Language and Letters, that is, Sounds and Symbols: Wherein is considered their analogy, and power to express the radical Ideas on which the primitive Language appears to have been formed. By L. D. Nelme.* 4to. 6s. Boards. Leacroft. 1772.

We have no great inclination to decide the controversy between Mr. Jones, of whose publications we have taken notice in some former numbers, and the Author of this article. Mr. J. claims precedence, to which we have no manner of objection; and in return for our civility, we hope, he will entertain a more favourable opinion of us; and no longer *advertise* us to the public, as 'sceptics and infidels,' because we have no faith in his '*hieroglyphic* and '*argrafic*' system. It must be acknowledged, that both these authors possess very extraordinary talents for etymological discoveries. They enter into the structure of every word and letter with most astonishing minuteness, and find out mysteries in language, which were never thought of in its original formation. An abstract of Mr. Nelme's plan would take up more room than we can allow to this article, and yet afford no great entertainment to our Readers.

According to this Author, the two essential forms, whence the elements of all letters are derived, are the line | and the circle O. These two characters combined express the idea of *all* in a variety of languages; and therefore *all* men in all ages, ever had, and cannot but have, precisely the same ideas of them. These forms, with
their

their derivatives, make up the thirteen radical symbols, which are to be the foundation of an universal character and language. Our Readers will observe, that this essay is only an introduction to a more extensive work.

Art. 30. *Calendars of the ancient Charters, &c.* and of the Welch and Scottish Bolls, now remaining in the Tower of London: Also, Calendars of all the Treaties of Peace, &c. entered into by the Kings of England with those of Scotland; and of sundry Letters and public Instruments relating to that Kingdom, now in the Chapter House at Westminster. Together with Catalogues of the Records brought to Berwick from the Royal Treasury at Edinburgh; of such as were transmitted to the Exchequer at Westminster, and of those which were removed to different Parts of Scotland by Order of King Edward I. The Proceedings relating to the carrying back the Records of Scotland into that Kingdom; and the Transactions of the Parliament there from the 15th of May 1639 to the 8th of March 1650. To which are added, Memoranda concerning the Affairs of Ireland, extracted from the Tower Records. To the whole is prefixed an Introduction, giving some Account of the State of the public Records from the Conquest to the present Time. 4to. 11. 1s. W. and J. Richardson, Printers, Fleetstreet. 1772.

This very full and distinct title, supercedes the necessity of our mentioning the contents of the present work. Concerning its merit it is sufficient to remark, that it may be useful to future antiquaries and historians. The Introduction to it appears to be exceedingly accurate, and is drawn up by a person, particularly conversant in the history of Great Britain.

RELIGIOUS and CONTROVERSIAL.

Art. 31. *The Case of the Dissenting Ministers.* Addressed to the Lords Spiritual and Temporal. By Israel Mauduit. To which is added, a Copy of the Bill proposed for their Relief. 8vo. 1s. Wilkie. 1772.

When the dissenting ministers lately applied to parliament, in order to obtain relief in the matter of subscription, Mr. Mauduit, who distinguished himself by his zeal and activity in promoting their cause, drew up the pamphlet before us, which, at first, was privately distributed to several members of the legislature, and to other persons. It hath since been published, and contains a judicious and spirited defence of the application; the various objections to which are refuted with great strength of reason and language. At the conclusion of the third edition, Mr. Mauduit hath added a complete vindication of the dissenting clergy from the charge of deism, which had been wantonly and groundlessly thrown out against them. Part of what he hath said upon this subject we shall lay before our Readers.

But what are the Dissenters? and what have been their doings, that they should so often hear themselves treated as deists, or as enthusiasts? Their predecessors of the last century all subscribed the articles, and are therefore beyond exception. And as to those of the present, let the writings of the late Lord Barrington and of Sir Richard

Ellis,

Ellis, let the commentaries of a Fiercé, a Benson, a Doddridge, a Lowman, and a Taylor, upon the different parts of the New Testament; let the numerous sermons printed by others; let the learned labours of a Jones or a Lardner, the manly devotions of a Grove or a Watts, the comprehensive views of a Priestley, the judicious writings of a Farmer or a Bourn, the Works of an Amory, a Price or a Furneaux, with other members even of the present committee; let these all testify, whether the dissenters are not capable of speaking the words of *truth and soberness* as well as other men.

‘ And upon what ground are they to be charged with deism? The number of dissenting ministers may not perhaps amount to more than a tenth part of the clergy of the church of England. Nor have we at our private academies the advantage of such libraries as are to be found at the two public universities: yet, as often as our common faith has been attacked, the dissenters have taken their full share in the defence of it. When Mr. Collins attempted to undermine the *grounds and reasons* of our faith, the various answers written by dissenters did not discover any want of zeal for our holy religion. And when Chandler the Bishop wrote his letter of thanks to Chandler the Presbyterian, for his learned defence of it, he surely would not have wished that his fellow-labourer in the common cause, should have all his life-time remained subject to imprisonment for preaching a sermon, and enforcing the duties of that gospel, the truth of which he had so ably maintained.

‘ After this, when our religion was attacked by Mr. Tyndal, in his *Christianity as old as the Creation*, the dissenters were again as ready to appear in its vindication. We willingly acknowledge the merit of all: but may we not, without being chargeable with presumption, ask, whose answers were more read, or better approved, than those of Mr. Simon Brown and of Dr. Foster?

When Mr. Pope said of this latter,

Let humble Foster, if he will, excel

Ten metropolitans, in preaching well,
we know how to ascribe one half of this to his hatred of English bishops, and to give a great part of the rest to the warmth of his new-made friendship. But shall Protestant divines with the continuance of a law, by which this great defender of Christianity was liable at any time to be sent to jail, whom papists themselves have treated thus respectfully!

‘ I mention not the impudent attack of *Woolston*, nor the more subtle one made by the author of *Christianity not founded in Argument*: in answering which, Benson and Lardner again distinguished themselves. But let it not be told in the foreign languages, into which the works of Dr. Lardner have been translated, that the learned author of the *Credibility of the Gospel History*, was, by the laws of England, held all his life-time subject to fines and imprisonment; and that, though the late archbishop, in the most friendly correspondence, frequently acknowledged his merits, yet his successors *still* have to maintain the force of a law, by which he might at any time have been sent to Newgate.

‘ When the works of Lord Bolingbroke, that great apostate from all the principles of his education as a Dissenter, a Protestant, and a Christian

a Christian, were published after his death; what divine is there in this kingdom who will not stand forth and say, that the works of Dr. Leland would not have done him honour? But Leland, though a Protestant Dissenter, was happily removed out of the reach of penal laws, to which others are subjected. So too was Duchal, in the latter part of his life, and so was Abernethy; whose sermons having been preached in Ireland, gained him honour and general esteem only, without the danger of imprisonment.

Under an accusation of so reproachful a nature as that of Deism, the Dissenters hope, that they may appeal to their writings, without incurring the charge of vanity or presumption. They wish not to compare themselves with the numbers of great men in the establishment: but what is there to be found in the works of their departed friends, or what was there in their conduct, which could afford any the least ground to bring their Christianity into question? Some of these spent long laborious lives in the defence of our holy religion. The rest were employed in preaching the duties of it to their several hearers; and all these, we trust, lived and died in the faith of Christ, though they would never subscribe their assent to any thing but his gospel.

From this specimen, it will be seen how ably Mr. Mauduit hath supported the cause which he has undertaken to defend; nor could less be expected from a writer whose talents have been so well approved on former occasions.

ART. 32. *A Letter to the Protestant Dissenting Ministers, who lately solicited Parliament for further Relief.* 8vo. 1s. Flexney. 1772.

This performance is of so mixed a nature, that it is difficult to give an exact and proper description of its character. It is written in a manner remarkably soft and specious, and contains great professions of respect for the persons to whom it is addressed; but, at the same time, a considerable degree of severity, is couched under this apparent gentleness and moderation. Insinuations are thrown out much to the prejudice of the Dissenting Ministers; insinuations that they indulge a dangerous latitude of sentiment, that they deny the fundamental doctrines of Christianity, that they have departed from Protestantism, and are influenced by motives of ambition. The design of the letter is to shew that they have acted improperly, in respect to the *matter*, the *manner*, and the *time* of their application. In respect to the *matter* of the application, the Author insists upon a variety of circumstances; but we shall only transcribe some passages from what he hath advanced concerning the intent of the Act of Toleration.

In order, says he, to account for your asking, and one branch of the legislature refusing, a request so singularly circumstanced, it may be necessary to consider, what was meant by Toleration at the time of passing the act? What the state meant by it then? What was the idea your predecessors entertained of it then? and what is your idea of it now? This may explain the whole, and justify the fate of the bill, by convincing you of the impropriety of your application in point of matter.

* Dr. Lardner was writing to near his eightieth year.

* The

‘ The Protestant Dissenters did not, from the beginning of Queen Elizabeth's reign to the end of Queen Ann's, or somewhat later, profess to vary from the established church, in any of the *fundamental* doctrines of Christianity. Protestantism supposes a belief of those fundamental doctrines. None but the most bigotted papists will contend, that it is a new religion, invented at the time of the Reformation. It is the Christian religion, purified from the errors, in which it had been unhappily involved by the church of Rome; and the principal difference among Protestants has ever been, about the degree of purity, or the necessary degree of distance from that corrupt church. They were pretty well agreed among themselves about the reformation of doctrines. They differed among themselves about church government, forms of worship, and indifferent ceremonies.’—

The ‘ toleration, granted to *Protestant* Dissenters, could not be meant to extend farther, than to the points, in which they differed from the national church. It cannot, without absurdity, be supposed to comprehend the points, in which they agreed with her. If this were less than self evident, the subscription required would abundantly evidence it.

‘ The articles consist of doctrines maintained by the Christian church in general, of doctrines maintained by the Protestant church in general, of speculative points, agitated among Protestants at the time of the Reformation, which were not intended by the compilers as *credenda*, and of positions controverted by the Dissenters from our national church. The last of these they were, upon the principles of toleration, permitted to except in their subscription. The rest they were not only supposed to *approve*, but actually have *assented* to, in many of their writings.

‘ They had intercourse with the great men, who drew up the Act of Toleration, and they were considerable enough, in a new government, to have had their scruples in some measure consulted, had they entertained any about fundamental doctrines.’—

‘ I gather from the known opinions of churchmen and dissenters, at the time of the Revolution, that the state did not mean to tolerate, and that your predecessors did not desire a toleration of, teachers of opinions, contrary to the supposed fundamental doctrines of the Christian church, of which all Protestants are members. The complaint was confined to the unreasonable restraints laid upon particular modes of worship, which restraints the legislature wisely removed, and treated Protestant Dissenters, as fellow-christians, in requiring them to subscribe, along with us, to the doctrines of Christianity, to join with us in declarations against popery, and to acquiesce in those articles of peace, which were meant to exempt all Protestants from perplexities of reasoning about the unsearchable counsels of God.

‘ So far, Gentlemen, there is every reason to apprehend, that the Act of Toleration was intended to continue us united with you as fellow-christians, though it tolerated your dissent from us, as fellow-protestants. It did not mean to tolerate different doctrines from those of the Christian church in general, as appears from the *subscription* required. Your predecessors did not mean to be *tolerated* in preaching any doctrine, but such as was then deemed *Christian*, as appears from their writings and conduct; and to convince

you fully, that you yourselves agree in this idea of the act, you confess, in the sixth reason of your late printed case, that the act confined toleration to matters of DISCIPLINE only.'

In speaking to the *manner* of the application, the Author censures the Dissenting Ministers for the visits which they made to members of parliament, and for the letters which were written by some constituents to their representatives; and he is equally offended with the *time* of it, on account of the attacks which had been made upon the church of England, by the Clergy's Petition, the Nullum Tempus, and the Quakers bills.

Notwithstanding our letter-writer's zeal for *fundamental doctrines*, it is observable that he does not express himself concerning them with the ardor of a bigot, but with the coolness of a politician. The pains he hath taken to guard and soften all that he hath said, and his attempts to reconcile the principles of intolerance with the spirit of moderation and candour, have, we think, betrayed him into several inconsistencies.

The composition of this letter is perspicuous and elegant, and it is probably the production of some dignitary of our established church.

Art. 33. *An Answer to a Pamphlet, entitled, Reflections on the Impropriety and Inexpediency of Lay-Subscription to the Thirty-nine Articles, in the University of Oxford.* Addressed to the Author. 8vo. 6d. Rivington.

Authority, we perceive, to be an argument of great weight with some members of the university of Oxford; for we can see little else that is urged in favour of Lay-Subscription by this superficial writer.

Art. 34. *The Works of the Reverend George Whitefield, M. A.* late of Pembroke College, Oxford, and Chaplain to the Right Hon. the Countess of Huntingdon. Containing all his Sermons and Tracts which have been already published: With a select Collection of Letters, written to his most intimate Friends, and Persons of Distinction, in England, Scotland, Ireland, and America, from the Year 1734 to 1770, including the whole Period of his Ministry. Also some other Pieces on important Subjects, never before printed; prepared by himself for the Press. To which is prefixed an Account of his Life, compiled from his original Papers and Letters. 8vo. 6 Vols. 1l. 11s. Boards. Dilly.

The first, second, and third of these volumes contain Mr. Whitefield's literary correspondence, and furnish a number of particulars which will at once entertain and edify those who are not merely his readers but his followers also.

In the 4th volume we have his controversial and other tracts; but have observed no mark of distinction between those pieces which were formerly published, and those which are now first printed.

Vols. 5 and 6 contain his sermons; in which we perceive very few of those peculiar flights of fancy, and strong touches of *tabernacle* oratory, which so richly abounded in a late volume of his discourses, noticed in our Review. They are, indeed, for the most part, such discourses as might be expected from a sober, sensible, and pious Calvinistical preacher. With respect to their authenticity, we see no room to question it, except in a single instance, viz.

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Some time ago, we observed an advertisement, in the St. James's Chronicle, wherein it was asserted, that the last discourse in the 5th volume (of the collection now before us) was not Mr. W.'s, but taken verbatim from a sermon of the celebrated Dr. Doddridge's, entitled, '*The Care of the Soul, the one Thing needful.*' Surprised at this charge against the anonymous* editor, (which has never, to our knowledge, been answered,) we made an enquiry concerning the fact, and have found it to be really as the advertiser has set forth: and we have been further informed, that the same sermon was printed by Mr. W. himself, as his own, about 20 years ago; which, if true, may serve to exculpate the editor, who might be ignorant of Doctor D.'s prior claim to the property of this discourse; but, in that case, what are we to think of the conduct of Mr. Whitefield, whom we have always regarded as an honest enthusiast? honesty and enthusiasm being by no means incompatible.

The life of Mr. Whitefield, though mentioned in the title-pages of these volumes, as prefixed to them, does not at present † accompany them, but is advertised to come out as a separate publication.

S E R M O N S.

- I. *Christ's Riches*,—at St. Helen's, York, May 10, 1772. By Thomas Adam, Rector of Wintringham, Lincolnshire. 6d. Rivington, &c.
- II. Occasioned by the late Disturbances in the North of Ireland, preached before the Judges of Assize in the Cathedral Church of Armagh, April 12, 1772. By Hugh Hamilton, D.D. F.R.S. Dean of Armagh. 6d. Nourse.
- III. Preached to a Congregation of Protestant Dissenters, at Crutched-Friars; occasioned by a Denial of Relief, respecting Subscription to the Articles of the Church of England. By E. Radcliff. 8vo. 6d. Domville. 1772.

CORRESPONDENCE.

A Letter from the Rev. Author of *Real Improvements in Agriculture* mentions a very material error of the press, by the omission of two words in p. 58, where the Author speaks of the advantages of ox-draughts. As this passage occurs in our extracts from that performance, in the present month's Review, our Readers are desired to mark the correction, as follows:—P. 24, line 13, for "oxen, properly used, will pay for their work, read—" will pay for *their keeping* by work," &c.

* * We have never seen the treatise on *Geodesia* §, referred to by Cestriensis, nor ever heard of it but by means of this Correspondent's letter; which informs that it was published last summer at Chester.

✍ For the Reviewers acknowledgment of a Letter from Mr. Waldo, see the last page of our *Appendix* to Rev. vol. xlv. published at the same time with our Number for the present month.

* Does it not seem extraordinary that the Editor of a work of this kind should secret his name from the knowledge of the public?

† It has been published since this article was written, in one volume, 8vo.

§ By a Mr. Burns of Tarperly.

T H E
MONTHLY REVIEW,

For A U G U S T, 1772.



ART. I. *Political Essays concerning the present State of the British Empire.* 4to. 11. 1 s. Continued.

OUR general ideas of the merit of this work, together with a specimen of the Author's sentiments concerning liberty, and of his manner of writing, were given in the Review for June last. We now proceed to his third Essay; in which he treats of agriculture, under the following heads: 1. General remarks. 2. Independency. 3. Population. 4. Riches. 5. Present state of the practice. 6. Possible and probable improvements. In this essay the Author writes like a person very intimately acquainted with his subject; and this part of his work has certainly great merit, and well deserves the attention both of the practical cultivator and speculative politician.

In the third section our Author discusses the important and difficult question concerning the population resulting from the division of property: he contrasts the best and most plausible arguments on both sides the question, particularly those of Mr. Wallace and Sir James Steuart; and concludes this subject in the following manner:

* In Mr. Wallace's *Dissertation on the Numbers of Mankind*, the great importance of a minute division of landed property, is fully proved by the most impartial and judicious review of the political œconomy of the ancient and most populous nations. Population is a most undoubted consequence of such a division, and there can be no doubt but if land in Great Britain was more divided, she would be proportionably more populous. More food would be produced, with the attendant consequences mentioned by Mr. Wallace* in the quotation inserted above, for large proprietors have their attention called off from their lands by the luxurious refinements of great cities: waste tracts are not so likely to be broken up and cultivated under the auspices of such, as under the smaller landlord, who feels the necessity of making his soil produce to the utmost; nor should we forget that in general it is impossible land should be so well cultivated by

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tenants

82 *Political Essays on the present State of the British Empire.*

tenants as by the owners themselves. View the vast tracts of uncultivated land, which are such a disgrace to this country; they will all be found to belong to considerable proprietors. Enquire the reasons of their lying waste, you will be told that it will not answer to cultivate them, farmers will hire them for nothing but sheep-walks;—but raise a little farm-house, with a few necessary buildings, and give the property of twenty acres of the most barren land to a stout labourer; do you imagine that the nominal barrenness of the soil will deter him from cultivating it? By no means: knowing how secure he is to reap the profit of his industry, he will employ himself and his family vigorously in the raising some product or other suitable to the soil, and in a few years render his little property an ample fund for the maintenance of a family.—This argument, it must however be allowed, will by no means hold good when applied to tenants—they can only occupy such lands in large, but cannot afford to pay rent for it in small quantities.—And this does not proceed from any probable want of profit, but from the want of that eager industry which actuates a man who labours on his own property; and having but a small stock, is necessitated to make the utmost of it.

‘ The three British islands are supposed to contain about 72,000,000 of acres. It is very difficult to discover what proportion of the surface is occupied by rivers, lakes, rocks, roads, houses, and tracts, *impossible* to cultivate; but there is great reason to think the quantity not so considerable as some have imagined: ten millions of acres I should apprehend a large allowance; for that is a tract above half as large as the whole island of Ireland. There remains then 60,000,000 of acres to cultivate. Suppose this was divided into freeholds of twenty acres each, it forms 3,000,000 of such, and of course as many families, which, reckoning six to a family, would amount to 18,000,000 of people, but from this number 1,000,000 may be deducted for those of the freeholders who may not marry; though I am well persuaded the number of such would be exceeding small. To these 17,000,000 we must add the number of manufacturers necessary for supplying the total with cloathing, implements, &c. and likewise the number employed in public business; this calculation must be very indefinite; we cannot judge by the present proportion, because such numbers are employed for exportation, but by calling the total 25,000,000, no exaggeration need be feared. For this number there would be just two acres and an half per head, a quantity highly sufficient, and especially if we consider that no allowance is made for fish; the coasts of these islands are so prodigiously well supplied, and the lakes and rivers are so abounding with them, that some millions of people might undoubtedly be fed by them. Coal pits and hedge rows would supply firing.—The latter at present maintain the farmers in fuel, in farms of less than twenty acres. Even a ditch need not be lost; I have more than once seen a sloping banked one, and yielding a middling crop of potatoes, which they would all do, that had no *standing* water in them, which none ought to have: the rotten wood which falls in them, and the rich soil which is washed into them, form a compost which suits that vegetable; and the shade of the row, and the trees which grow
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in it, is of very little prejudice to it: another great improvement is the planting apple-trees in the rows, which might entirely save the allotting any ground to barley*. These points of rural oeconomy, and many others, would render the two islands thus divided into small freeholds, I am fully satisfied, even more populous than I have supposed; twenty acres of the medium land, between the best and worst, in proportion to the total quantity of each, would be highly sufficient to maintain six people, and the share of the surplus 8,000,000; and this calculation supposes six people, on every twenty acres, dependent on the agriculture, and not only cultivating the land, but supplying the class of supernumeraries (the 8,000,000) with hands to keep up their numbers; which they otherwise would be unable to do, especially as all the waste of war, &c. &c. comes from them. Thus the soil would not only keep up its own numbers, but supply the deficiency of the supernumeraries. I have stated this case merely with an eye to multiplication, as to the politics of it, with respect to the principles of the British constitution, that is another question.

‘With what ease might a certainty be gathered in these matters, if some gentleman who has property in poor, and commonly called barren soils, would try the experiment, by turning twenty acres of his poorest land into a little farm, and either give the property of it to some industrious labourer, with a wife and four children, or at least a lease of 99 years at a shilling rent? The capability of such a portion of land’s maintaining such a family would then be rendered clear—and the experiment would be perfect, if such farm was thrown into the proper order, by dividing it into several fields, well fenced with the hedge shrubs most proper for the soil; and if any artificial grass is discovered that will really grow luxuriantly on such land, to lay down a field with it; by these means, such poor tracts would be made to turn to the best account possible.’

In the following section, in which our Author estimates the proportionate value of several kinds of grain and roots, considered as food for man, he condemns oats in the strongest terms.

‘This impoverishing grain, says he, which fouls and exhausts the land more than any other, is of no real use. Oatmeal is not to be compared to bread made of buckwheat, nor is it so good a food as potatoes; and as to the utility of feeding horses, it is only a means of multiplying a species of cattle which alone may depopulate a nation; and which are already attended with an exceeding bad effect in that respect on England. There is no *really* necessary work which oxen will not perform; and what a difference is there between encreasing an animal whose flesh is food for man, and another whose carcase is eaten by nothing but dogs. The consumption of oats is 400,000 quarters more than that of wheat, in England and Wales; an immense quantity! The whole consumption amounts by calculation to 4,250,000 quarters; and the disproportion in Scotland is vastly greater.’

* Our Author would introduce cyder in the place of beer.—As to planting trees in hedge rows, see the objections to this practice, in our last month’s Review, p. 26.

If the increase of animals depends in any proportion upon the increase of the food proper to support them, our policy seems to aim at the extinction of the human race, and to give up the country to the future possession of the Houyhnhnms. But while there is a demand for *corn*, that grain will certainly be cultivated by the farmer, who must make the most of his land in order to pay his rent. The evil of keeping such vast multitudes of horses is generally acknowledged : but we do not remember to have seen any effectual remedy proposed.

It seems to me good policy in general to encourage the exportation of such articles and commodities as we would wish to increase ; because the exportation is a constant encouragement to produce, manufacture, or breed them : and upon the same principle we should imagine it must be very bad policy in this kingdom to permit the exportation of horses, as it has a tendency to diminish the production of the species, and to encourage a trade by which the nation must *lose greatly* ; for what is the price of a horse, exported just when he begins to be fit for labour, compared with the value of the food he has consumed, if that food had been applied to the support of more profitable animals ?

We apprehend, therefore, it would help, in some measure, to remove this evil, if the exportation of horses was prohibited. But the great and effectual relief, in this case, is only to be expected from some plan of oeconomy that will in general render the use of horses less necessary, and when a considerable part of the business they now do shall come to be performed by some other means.

If it could, by a bounty or otherwise, be made the *apparent* interest of the farmer to use oxen more generally instead of horses, this would be a very valuable improvement in our national oeconomy ; and as oxen are now used in some places, without any public inducement, we imagine the *private* advantage of using horses cannot so much overbalance that of using oxen, but that a small addition in favour of the latter would turn the scale.

From these two measures considerable relief may reasonably be expected : but it is with great pleasure we have observed the commencement and spirited progress of a *plan of public improvement* which will, beyond all others, advance the essential interests of this kingdom, in a variety of respects ; and which, when carried to its full extent, will prove a very complete and effectual remedy of the evil under consideration. We mean that great system of *navigable canals* now carrying into execution chiefly in the West of England ; and which will, doubtless, be extended in a few years through the whole kingdom, to the unspeakable benefit of every rank of its inhabitants.

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Upon these canals all the heavy goods will be conveyed that are now carried in waggons, and drawn through the country by multitudes of devouring horses.—One horse can draw upon these *fluid roads* more than *forty* can draw upon *land*.—Let this *fact* be considered, with its *evident consequences*, and then it cannot but appear to every unprejudiced reader, that from these canals we may expect an *effectual remedy* for the evil complained of: and that the advantages attending these magnificent and truly noble undertakings will make so great a balance in favour of those parts of the kingdom that have had *penetration* and *spirit* enough to set the example, that unless other parts adopt the same measures, they must unavoidably be drained of their manufactures and inhabitants; and the land-owners will have an opportunity of seeing what their lands are worth without trade, and without the people who depend upon it for their support.

The relief would still be more effectual and complete if the proprietors of these canals could make conveniencies for travelling by water as in Holland; and, as it is a subject of great national consequence, we beg leave to recommend this improvement to their serious consideration.

These canals will also greatly promote the object of our Author's next section, which is the riches that might be brought into the nation by agriculture; as they will give the most inland parts of the kingdom the benefit of sea-ports, and thereby greatly facilitate the exportation of their products.

Before I conclude this section, says he, I cannot omit observing what vast riches might be made to flow into this nation, from improvements in agriculture for the purposes of exportation. I say, for the purposes of exportation; because if they were answered, population, by means of the home consumption being regularly supplied, would follow of course. Whoever makes a trade of corn will never want it to eat. Upon this principle, what tracts of uncultivated land are there in Great Britain and Ireland, which might be made to freight whole fleets of merchantmen? Nothing can be a stronger proof that the domestic policy of this nation is, in these respects, very far removed from perfection, than seeing such a large portion of the soil uncultivated: it may be said, that all extensive countries are in the same circumstances, and most in a greater degree than ours: this may be the case most certainly, but it is a weak argument at best. This nation enjoys another kind of liberty than is common in extensive kingdoms, and therefore ought not to be contented with such a degree of improvement as others enjoy—Its constitution requires more: besides, we are in a train of political œconomy, which, if properly pursued, would carry improvements of this sort to a higher pitch; of this the bounty on exported corn is a striking instance; even the allowance of exportation at all is scarcely known in other countries, after it has been used with success so many years in England. What a fund of wealth would an universal application of this measure, with some few well contrived laws, produce in these islands!

Political management most certainly might be carried to such a height (and without offending one established custom) that not an acre of waste land should be found in the three kingdoms.'

In the *fifth* section our Author gives a pretty extensive view of the present state of agriculture in the British dominions, wherein he appears to be a very able advocate for breaking up uncultivated lands, and for inclosures. He then proceeds to treat of the various kinds of manures, and other improvements, such as *burning*, draining, &c. and afterwards recommends the cultivation of several vegetables, not so generally cultivated as they ought to be. Among these he speaks of *sainfoin* in the following manner :

'*SAINFOIN*; one of the finest grasses in the world, and much sown in many parts of England: for poor light soils it has not an equal; lasts many years, and yields very fine crops of most excellent hay: I have seen two, and two and half, and three tons of hay the product of one acre, in soils that did not let for above half a crown, which, in such, is the *ne plus ultra* of their improvement: no tillage I apprehend can make them turn to so great account. *Sainfoin* thrives vigorously on all soils that are not wet; sand, gravel, and dry loams; but on clay or any other wet soil the weeds presently destroy it.

'In the eastern parts of the kingdom it is very little sown, which is very surprising, as it is introduced even by a few farmers. In the West of England vast quantities of it are to be seen every where. In Gloucestershire, Oxfordshire, Wiltshire, &c. they understand the advantages of it, and use it accordingly; and in Kent upon their chalky soils they sow it more than any other grass.

'It is greatly to be regretted that the culture of *sainfoin* is not extended to many parts of these islands where it is scarcely known; it would prove a much greater benefit to the husbandry of several counties, than almost any acquisition they could make.

'The variations of the culture of *sainfoin* are but few: the principal one is the sowing it with a drill plough, which was introduced by the famous Tull, who found it greatly superior to the broad-cast method; and in Yorkshire Sir Digby Legard has made many experiments upon it, which prove that the method is likewise upon his land superior.

'I should not omit remarking that few of those gentlemen who have amused themselves with experimental agriculture, have made any *variety* of trials upon this plant; and yet its natural excellence is such as might have induced them to have given it great attention. Mr. Tull understood its culture better than any one that has succeeded him; and yet but little precise and determinate knowledge of it is to be gained from his writings any more than from Sir Digby Legard's. The author of the *Essays on Husbandry* says, it likes the same soil, exposure, and culture as lucerne; and the experiments upon it in the *Culture des Terres* justify the assertion: we want therefore to be informed by comparative experiments, the difference of cultivating it in the common broad-cast, and in the drill method — and the rows in the latter to be at various distances, and likewise

in the transplanting way, in the same manner as lucerne is managed. A series of such experiments would be attended with great use.'

Upon considering the degree of encouragement which agriculture at present meets with in England, our Author makes the following judicious observations on the advantage of good roads, and inland navigations :

' Convenience of carriage, resulting from inland navigations and improved roads, are public works of great benefit, but designed for other purposes besides the encouragement of husbandry. The cultivation of the earth cannot be carried near to perfection without this ease of moving the product of it. For while agriculture was exerted only for the feeding and supporting a small neighbourhood, it was impossible it should flourish ; as all exportation, even from county to county, or from district to district, must depend on the means of conveyance. When the roads were excessive bad, and no rivers artificially navigable, the expence of carriage was greater than the value of the commodity, and consequently all exportation from inland parts impracticable ; but when the bounty was given, which proved such a noble encouragement, and the improvements which an increase of riches spread over the country, co-operated in rendering an ease of conveyance every where an universal necessary of life, rivers were daily made navigable, and all the roads of the kingdom wonderfully improved. The shape of the island is peculiarly beneficial for exporting its produce : scarce a village in it is more than seventy miles distant from the sea ; and, at present, by means of numerous inland navigations, and good hard roads every where to their banks, no farmer in the kingdom need be at any loss for even a foreign market for his corn ; which, when ill judged and hasty prohibitions on exportation do not abound, is so noble and vigorous an encouragement, that every village in the kingdom is publicly benefited by it ; and every landlord enriched by a rise in the rent of his farms, which has been regular for near a century.'

When these inland navigations are extended through all parts of the kingdom ; and we are blessed with a *judicious permanent law* to regulate the exportation and importation of grain, this kingdom will enjoy a degree of power, independency, and solid wealth, that few of its present inhabitants have any idea of ! With these advantages it may rival the felicity of ancient Egypt, when it was the prolific granary of the neighbouring nations.

In the last section of this essay, '*on the possible and probable improvements of British agriculture*,' our Author recommends, first, the gaining a competent knowledge of the soil and culture ; secondly, breaking up wastes ; thirdly, applying each soil to its proper use ; and, fourthly, perfecting mechanics. We shall conclude our extracts from this excellent essay, by laying before our Readers what the Author says upon

Breaking up wastes.

' There can be little doubt but the converting of waste tracts of land into profitable farms ought to be one of the first undertakings

in the great business of improvement; for from thence results the increase of food, population, and riches. Those which are the property of the crown might be totally improved at the expence, and upon the account of, his Majesty, who would gain immensely by the improvement. And as to those vastly numerous and extensive ones, which are private property, as it is evident from their being waste, that private interest is not strong enough, public money should be applied to induce all proprietors to act with that vigour which the public good requires.

‘ The royal forests, and other wastes, should be immediately inclosed in such divisions, that those parts which are covered with grown timber may be preserved to that use, and others, in which young trees are growing, divided off for the same purpose; the open parts would then remain, which should be struck into inclosed farms, and let to the best advantage. If the soil was of a very poor kind, it should be manured with marle, chalk, clay, or earth dug from under the surface; and if the land was any where so wet as to require draining, such operation likewise is to be performed. The returns of rent for a soil heretofore waste, would nobly repay all expences of inclosing, draining, manuring, building, &c.

‘ In respect to private property, a bounty should be given to encourage individuals upon small scales; and honours, titles, ribbons, or medals, in others. In tracts of dry sandy soils, which feed nothing but rabbits, the legislature might grant a bounty of five pounds per acre on all that was inclosed; manured at the rate of not less than one hundred loads per acre, houses and barns, &c. built, and in short converted to farms, and let to tenants. The moment a farm was thus completed, the bounty should be payable.

‘ A proper bounty should likewise be allowed on all bogs and fens, or other unprofitable tracts which are converted into farms, and let. Exemptions from taxes, which is a capital encouragement in France, would not be so proper in this country as bounties.

‘ In the north and western parts of Scotland, in many in Ireland, and in some in England, there are very extensive tracts of uncultivated land, amounting almost to whole counties, which are so very thinly peopled, that they would require colonies to be planted on them as much as any waste in America: and for such a purpose, foreigners should be invited to settle with us, and brought from their country at the government’s expence; and the individuals, to whom such waste lands belong, should either contribute considerably to the settlement of them in farms, or else sell a sufficient quantity of land for that purpose to the government, that proper tracts might be granted to the settlers, under such reservations and conditions as should be found most convenient.

‘ But the period peculiarly adapted to such undertakings is the conclusion of a war. Vast numbers of men and families are then discharged the service, who have a profession and employment to seek, and for want of having a proper one provided, for the most part, apply to none, and of course remain a worse burthen to the society than when paid by it: if any prove more industrious, they are very apt to leave their country for foreign ones, where they meet
with

with that reception denied them at home. The ill consequences of either alternative must be apparent to all; for no foreigners we can procure at a much greater expence, would be of such national service as these military men, who probably are used to a variety of hardships inuring to labour. I cannot avoid remarking, the sad omission of acting upon this plan at the conclusion of the last peace: upon a moderate computation, one hundred thousand men were then dismissed, to seek new methods of livelihood; some encouragements were given to those settling in America, who were discharged there: but such a plan of policy was by no means beneficial to Britain, of which circumstance more in another place.

‘That system of economy, which excludes the expences of such really national objects as these, is not a whit less prejudicial than a system of extravagance; critical seasons for noble undertakings are lost, which cannot be recovered, of which the instance we are speaking of is a notable one. After the vast grants which had passed the parliament for conducting a war; after the immense sums which had been sent out of the kingdom;—five millions a year to Germany;—and on the conclusion of a treaty, not five-pence to cultivate the arts of peace! Unhappy delusion! Wretched economy!—The opportunity was lost;—pray Heaven, it be long before another offers!’

‘Foreign Protestants might be gained in considerable numbers, and planted upon the tracts of uncultivated country above-mentioned, until the whole are fully peopled; an object of infinite importance. The ideas of those who might command such works are, however, different; for when the Palatines were in England, instead of keeping them there, the first thought was that of hurrying them to America: Avoiding the expence of forming such colonies, is the more surprizing, as all the money is expended *at home*, and in the most beneficial manner to agriculture, and industry, of all others. When such tracts of land as I have described were converted into farms, the very returns of rent alone would be of infinite consequence, and sufficient to repay the whole cost, but yet those returns would not be the most considerable that would ensue; the new settlers would give a vast addition to the general consumption, not only in what immediately concerned themselves, but in the whole system of *employment* they created. This would be attended with an increase of circulation; both would be prodigious while the improvement was executing, and of very considerable extent afterwards, for the products of the industry of such a number of hands, with the consumption of necessaries and employment of artizans they would be exchanged for, with the additional commerce occasioned by the whole, would altogether form an addition to the industry, riches, and revenue of the kingdom, of the utmost importance.’

[*To be concluded in another Article.*]

ART. II. *Five Dissertations.* I. *On the Athanasian Doctrine.* II. *On the Socinian Scheme.* III. *On the Person of Christ.* IV. *On the Rise, Progress, Perfection, and End of Christ's Kingdom.* V. *On the Causes which probably conspired to produce our Saviour's Agony.* By Edward Harwood, D. D. 8vo. 4s. Becket. 1772.

IN his first dissertation, Dr. Harwood observes, that ‘ the great end and aim of Christianity is, not to revolt the understanding, but to enlighten it;—not to overwhelm and extinguish reason, but to purify and exalt it;—not to envelope religion in the sacred gloom of mystery, but to dispel all those baleful mists in which superstition had involved it.’—‘ The companions and disciples of our Lord, says he, were not educated in the schools of the Rabbies, or initiated into the subtleties and sophisms of the Greek philosophy. Their language was unadorned and artless—their speech did not consist in the *wisdom of words*:—it was the *plainness* of their discourse, which rendered them the objects of the lowest contempt and ridicule to the *Greeks*, whose vitiated taste, at that time, could not relish simplicity in any thing;—could relish nothing but extravagant flights of fancy, artificial embellishments of rhetoric, and the acute refinements and distinctions of metaphysical sophistry.”

This Author proceeds to remark how the converts to Christianity, from among the Greeks, began very early to attempt the intermingling some of their subtleties and refinements with the religion of Jesus: and, beside this, he farther observes, that there were many, in a course of years, who were inflated with pride, and began to domineer and tyrannize over the consciences of men, till, in time, the system of popery, that greatest corruption of Christian truth, and most atrocious invasion of the rights of mankind, was established.

After many reflections of this kind, he introduces a short story from ecclesiastical history, which we shall lay before our Readers.

‘ At one of the great general synods, when a numerous convocation of christians were quarrelling upon the subject of the Trinity, an obscure person begged again and again to be heard.—With great difficulty this favour being obtained, he stood up before them—and while the whole synod expected to hear somewhat ingenious and decisive concerning the *Homousios*, in a grave and solemn voice he repeated the following passage from St. Paul: *The grace of God, that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.*—But what was the consequence,—He was universally hissed—They returned immediately to their clamours concerning the *hypostatical union*,—*necessary emanation*, &c.—denouncing damnation one upon another

another for not believing in these curious subtleties, just as they themselves believed.

Dr. Harwood presents his readers with several other remarks and particulars of this kind, while he gives a brief view of the progress and corruption of the Christian church, in order to shew how that formulary, which is the immediate subject of his dissertation, was introduced: 'This temper and taste for metaphysical disputation, he adds, this passion for creeds and creed-making, this wisdom in exalting *human* prescriptions into *divine* fundamentals, and this infernal zeal in excommunicating, anathematizing, exiling, and persecuting one another, in consequence of their reception or rejection of certain established systems and sentiments, arrived at length at such an enormous height of absurdity and wickedness, and superseded so effectually all regard to the authority of scripture in the decision of controversies, till, at last, the Christian world was corrupted to that deplorable degree, as to render it even capable of enjoying, and of receiving into its most solemn services, the following SYMBOL, as containing a clear and faithful exhibition of the faith of a Christian.'—Here our Author recites at length the Athanasian creed; and, from among his farther observations upon this composition, we shall select the following short passage: 'A *thousand* years had flowed from the incarnation of Jesus Christ, before his *church* arrived at that degree of spiritual corruption and darkness as to admit this creed into its *public* services. It was a pious fraud and forgery of the dark ages. The learned *Vossius* in his *Treatise on the three Creeds*, hath detected and well exposed this base illegitimate offspring. It was fathered upon *Athanasius*, to give it a sanction and sacredness, and procure it reception among Christians. But *Athanasius* himself knew nothing of any such ænigma, nor any one who lived four hundred years after him.—It was a glorious accession to the church of Rome, a church which ever delighted in spiritual mystery and mummary. In the *thirteenth* century, when darkness universally covered both priest and people, the legate of pope Gregory the IXth. in a public dispute at *Constantinople*, appealed to this symbol, and pleaded the authority of *Athanasius*. *Cave's Hist. Lit.* 146'

We shall only insert another short passage, and thus dismiss the first dissertation. 'The Scripture, says this Writer, mentions no such being as the *Trinity*. The word is unknown to prophets and apostles. Our Lord never prayed to the *Trinity*, never commanded us to pray to the *Trinity*. *Luther* in his *Postil*. *Major. Dominic*. says, "The word *Trinity* sounds oddly, and is an *human* invention: it were better to call Almighty God, God, than *Trinity*." The expressions of *Calvin*. in *Admonit.* 1. ad *Puebros*, are equally remarkable for their freedom and plainness: "I like not this prayer; O holy, blessed, and glorious *Trinity*!"

nity ! It savours of barbarity : the word *Trinity* is barbarous, insipid, profane, an human invention, grounded on no testimony of God's word ; the POPIŠH God, unknown to prophets and apostles *.

As the first dissertation considers and opposes the Athanasian doctrine, the second is intended to do the same by the Socinian. In a very agreeable manner our Author briefly traces its rise and progress ; he shews that sentiments of this kind were early embraced among Christians ; and particularly notices the evidence which arises from the celebrated dialogue between *Trypho* the Jew and *Iustin Martyr*, whose candid and charitable manner of treating this point he justly applauds. After the fourth century, the Socinian scheme seems to have languished, till about two centuries ago it arose from its ashes, under the patronage of *Faustus Socinus*, an Italian of great erudition, with great freedom and honesty in his enquiries. Dr. Harwood offers a number of judicious and useful reflections upon this subject, and acknowledges, that, in his view, ' the scheme of the Socinians appears greatly to derogate from the honour of the Son of God.' ' Their fundamental and distinguishing principle is, he observes, That Jesus Christ had no being before his incarnation, no existence before he was born of the Virgin Mary. I think they must give us new scriptures before they can support this opinion.—When, says he, I have suffered my ideas freely to expatiate on this subject, I find reason to think, that men possessed of erudition and a philosophical genius, do wrong in indulging a disposition to theorize and speculate upon it. I wish learned and ingenious men would consider, that Christianity was never designed to teach men philosophy, and to reveal to the world the arcana of nature. The sacred writers never study, never frame any hypothesis to account for the mode and mannner of our Lord's transmission into human nature. They relate it is a FACT. They weave no subtle refinements and curious theories on this subject. It was not their province. They declare only that the *Word was made flesh*, and dwelt among us ; but the *manner* in which this was effected, it was no part of their design to teach men. Had they hazarded a *theory*, it might have afforded food to metaphysicians and speculatists, but would have contributed nothing to the cause of practical religion and personal holiness.—Men may easily frame what they may call *rational* hypotheses, and *then* accommodate *revelation* to the support of them. But the New Testament was never designed to form subjects for philosophical disquisition and refinement. By this spirit it was corrupted and debased in the earliest ages.—The natural obvious meaning, that sense which a man of plain understanding would affix

* Here Dr. H. refers to Monthly Rev. for October, 1754. p. 257.

to the plain expressions of scripture, is the true sense of scripture. For it is the intended distinguishing excellence of the sacred books, that they are plain. Whether our Saviour had an existence in heaven with God the Father before his incarnation, I think one might safely rest the decision of this question with a *Turk* or an *Indian*, or any other plain, honest, upright person in the world, who could read our New Testament.—Farther, when I have been contemplating this subject, it has always appeared to me very strange, that such a magnificent apparatus should be instituted by heaven to usher into the world one who was nothing more than a *man*! Angels after angels wing their flight to *Bethlehem*, to indicate the birth of a *man*!—A most magnificent heavenly choir, consisting of a multitude of angels, cheering the midnight hours with repeating, *Glory to God in the highest! God will towards men!* deputed to our world, and chanting these rapturous strains to celebrate the birth of a *man*! Is it not something incongruous and disparate, that heaven should display all this splendid scenery, and lavish all this pomp and pageantry to introduce into our world a mere, ordinary, common man, distinguished in no one natural endowment from any other of the species? But supposing the being introduced with all this eclat, to be the same who was in *the beginning* with God, and had glory *with the Father* before the world was, is not the decoration and magnificence—highly pertinent and honourable; and is it not with the greatest propriety that multitudes of the heavenly host, on this GREAT occasion,—should conjoin with harmonious voices and accordant hearts, in applauding and solemnizing a condescension and benevolence, illustrious and great beyond all example!—Finally, whenever I have seriously revolved and discussed the merits of the Socinian scheme,—it hath always appeared strange and extravagant to me to suppose, that a mere MAN should have all *power* in HEAVEN, as well as earth, immediately given him—that a mere *man* should instantly have a name given him *above every name*, and be exalted to an eminence infinitely *superior* to any that obtains even in heaven!—Some of our Readers will, perhaps, think that there is more of declamation than of argument in this Writer's insisting so much upon the external apparatus and pomp with which the great event he alludes to was introduced.—But we proceed:

The two following dissertations are entitled, *Free and devout Thoughts on Coloss. i. 15—19. and 1 Cor. xv. 24—28.* because they are designed, not only to enquire into the sense and meaning of these passages of holy writ as compared with others, but also to treat them in a practical manner; and therefore the writer expresses his hope, that those Christians who disapprove the *speculative* opinions, will yet be pleased with the *devotional spirit of these treatises.*

34 *Essays and Observations, physical and literary.* Vol. III.

The fifth and last dissertation considers the causes which probably conspired to produce our *Saviour's agony*. It was, we are told composed about fourteen years ago, and the Author, upon reviewing it, sees no reason to depart from the theory and sentiments it advances. 'The reason, he adds, which originally induced me to write it, was my dissatisfaction with the schemes which gloomy and systematic divines have devised to account for our Lord's agony.' Why should this Writer pronounce upon persons who give an explication of this subject different from that which he embraces, as *gloomy divines*? No doubt but numbers who have espoused a scheme which he dislikes, have nevertheless been men of a very chearful spirit. It is sufficiently verified by experience, that melancholy accounts and views, however displeasing, may yet be truth and fact: and certainly distress and agony must always be melancholy, whatever its cause. Whether our Author's explication of this subject is fully adequate to the scripture account, or whether it is more satisfactory than others which have been given, we shall leave his readers to judge and determine for themselves.

ART. III. *Essays and Observations, physical and literary.* Read before the Philosophical Society in Edinburgh, and published by them. Vol. III. Edinburgh printed, and sold in London by 8vo. Cadell. 7s. 6d. Boards. 1771.

THE first article in the third * volume of these valuable essays and observations, contains some ingenious experiments on *Marles*, by the late Dr. Ainslie.—From these experiments it appears, that marle does not contain the smallest proportion of alkaline salt: that it consists of two parts, possessed of very opposite qualities; the one clay, or a mixture of clay and sand; the other, soluble in acids, convertible by calcination into quick-lime, and consequently a real calcarious earth, differing in no respect from the calcarious earth of lime-stone and the shells of animals: that marles have many properties in common with lime-stone; and that they differ from other calcarious substances only by containing a certain proportion of clay. For the experiments and observations, we must refer our Readers to the essay itself.

In the second article, Mr. George Clark considers the advantages of *Shallow Ploughing*; and gives the general characters of the soil in the counties of Lincoln and Norfolk, where he saw this method of ploughing successfully practised. Lord Kaimes, in the succeeding article, makes some observations

* For an account of the institution of this Society, and of their *first* vol. of Essays, &c. see Rev. vol. xi. p. 169. See also an account of the *second* vol. in our Review, vol. xv. p. 381.

on this subject; and is of opinion, that the superior advantages of shallow ploughing, are not yet sufficiently ascertained. This is a point which can only be determined by an extensive experience.

The different theories of *Evaporation* are considered by Lord Kaims, in the fourth article. His Lordship adopts and enlarges upon the following doctrine: that *evaporation* is a species of *solution*, and that in this process water is chemically dissolved in air.—There is one difficulty, however, that attends this theory, and which is mentioned by his Lordship at the end of the article.

‘Neither of these causes will account for the evaporation of water in *vacuo*. Elective attraction will not answer when there is no incumbent air to attract the water. Nor will mutual repulsion answer; because, in evaporation in *vacuo*, there is not supposed to be any extraordinary heat. The best way to account for this supposed evaporation, at least the easiest, is to deny the fact, which may be done *bona fide*, for I have not heard of any experiment that verifies it. I shall venture only a single hint, that an elective attraction betwixt glass and water, supposing the fact to be ascertained, will fairly account for the phenomenon.’

The fact which his Lordship denies, is experimentally proved by Dr. Hamilton, in the second edition of his *Philosophical Essays*. His Lordship’s hint, to account for the phenomenon, should it prove to be a fact, is not the most philosophical; i. e. *an elective attraction betwixt glass and water*. It is well known to every chemist, that the attraction by which solution is performed, can only take place in consequence of the *solvend* and *mensurum* coming into contact; and it is certain, that there can be no chemical attraction betwixt the glass receiver and the water under it. This subject has already been enlarged upon in the former parts of our Review *.

Art. IV. *Letter from M. Turnbull to Archibald Menzies, of Kildares, Esq; dated from Delphos, concerning Italy, the alledged Effects of the Bite of the Tarantula, and Grecian Antiquities.*

In the first part of this letter, our Author points out some of the causes of depopulation in the Italian states. With respect to the bite of the Tarantula, he says, ‘I had every advantage I could wish for to inform myself of this affair, and from men of discernment, who had taken some pains in visiting and examining the sick said to be bit; among the rest, the archbishop of Otranto, of the noble family of the Carraccioli of Naples. This learned prelate assured me, from what he had seen of it, that it was a ridiculous vulgar notion, full of imposture and prejudice, and entirely void of foundation. He concurred,

* Vol. xxxv. p. 379. and vol. xl. p. 392. and vol. xlvi. p. 176.

96 *Essays and Observations, physical and literary.* Vol. III.

indeed, in opinion, with most men of judgement in those parts, that these diseases proceeded from other causes. This seemed the more probable, and even clear to me, having had numberless opportunities of treating such diseases in hot countries as are ascribed to this bite, and I always found that they were caused by the heats of the mid-day sun. Though Malta is rather a wholesome climate, yet the summer-heats cause very fatal fevers there, as well as other diseases; among the rest, a tetanus, or tense stiffness of the whole body, to such a violent degree, that it generally proves mortal in twenty-four hours, if the person affected is not relieved by a plentiful sweat. This, though rarely, happens also in Otranto, and other places, and is looked upon as an undeniable proof of the bite of the tarantula; but, in Malta, they ascribe it to the being exposed to too great heats; for there a contrary prejudice runs so high, that they deny the venomous power of all animals, since the time of St. Paul's shaking the serpent from his hand into the fire, when he was cast away on that island. As to what has been believed, that the bite of the tarantula causes a lethargic drowsiness, from which the person affected cannot be roused but by such music as strikes his fancy and pleases: this is not so; for the sick person is always entreated and solicited to use this exercise; and, as a further incitement, they strike up such airs as the patient likes, or which, on trial, they find strike his fancy. The belief of such symptoms arises from the practices of tricking vagabonds, called *tarantulisti*, who go about the kingdom of Naples pretending to be bit by the tarantula. They always affect these symptoms, and pretend to be roused by certain airs, to which they dance in a strange extravagant manner. It is probable that you saw some of them at Naples. Perhaps this method of cure might succeed in some particular cases, instead of other gymnastic methods generally ordered.

A short account of Corfu, Patras, Delphos, and Parnassus, is all that relates to the Grecian antiquities, which make part of this letter.

Art. V. *Letter from Dr. Austin, Physician, to Dr. Monro, jun. on the Effect of Electricity in removing Obstructions of the Menfes. Dated Edinburgh, 1764.*

The history here related is a proof of the singular and immediate good effects of the electrical shock, in certain female complaints. A few judicious remarks are added to this history, by the late Dr. David Clerk.

Art. VII. *The Effects of a very large Dose of Opium, by the late Dr. David Clerk, Physician in Edinburgh.*

The dose was one drachm of solid opium, which would probably have proved fatal, had not a repeated and long-continued vomiting been procured, soon after the bad effects of the opium were discovered.

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Art. VIII. *Letter from Dr. B. Franklin to D. Hume, Esq; on the Method of securing Houses from the Effects of Lightning.*

The method directed by Dr. Franklin, is so plain and distinct, that no one can be at a loss in executing it. The Dr. has likewise added sufficient proof of its efficacy.

Art. IX. *Method of determining the Strength and Direction of Earthquakes, by the late Rev. Dr. Wark, Minister at Haddington.*

A vessel, which is the portion of a sphere of three or four feet diameter, is set on a ground floor, and powdered over on the inside by a barber's puff; a sufficient quantity of water is then gently poured into it. Upon the smallest tremor, the water rising in the vessel, will shew both the height and direction of the shock by washing down the powder.—As water speedily evaporates, Dr. Wark proposed an improvement of this method, by using mercury instead of water, and covering the vessel with a plate of glass, to keep it free from dust.

Art. X. *An Account of the Indian Pink, by Alexander Garden, M. D. in Charlestown, South Carolina, Member of the Royal Society at Upsal, and of the Philosophical Society of Edinburgh.*

Dr. Garden has given the Indian Pink-root, in hundreds of cases, and never found it do much service, except it proved gently purgative: it especially answers, he says, in continued or remitting low worm fevers, in which a decoction is given with the addition of some of the serpentaria.—'It is, in general, safer to give it in large doses than in small; for, from the latter more frequently the giddiness, dimness of the sight, and convulsions, &c. follow; whereas, from large doses, I have not known any other effect than its proving emetic or violently cathartic. To a child of two years of age, who had been taking ten grains of the root twice a-day, without having any other effect than making her dull and giddy, I prescribed 22 grains morning and evening, which purged her briskly, and brought away five large worms. After some months an increased dose had the same good effects. I prefer the root to the other parts of the plant, of which; when properly dried, I give from 12 to 60 or 70 grains in substance. In infusion, it may be given to the quantity of 2, 3, or 4 drachms twice a-day.' Where it does not gently move the body, and produces the nervous symptoms, a purgative will soon remove these effects. There is added an engraving, and a botanical description of the plant.

Art. XI. *An Account of a very infectious Distemper prevailing in many Places, by Ebenezer Gilchrist, M. D.*

Dr. Gilchrist observes, that this infectious distemper, is of the venereal kind; that it chiefly infects the lowest class of people; and that want of cleanliness is the great source of its continuance

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continuance and prodigious increase. The disease is fully and plainly described: and the various means by which it is propagated, as well as the methods of cure and prevention, are clearly pointed out. Our sensible and benevolent Author has printed this account on a single sheet, and distributed it through those parts of the country where the disease is most prevalent.

Art. XII. *Cases of Aneurisms, with Remarks, by Dr. Donald Monro, Physician to St. George's Hospital, London.*

We have in this paper ten histories, to some of which are subjoined the appearances on dissection, and engravings of the diseased arteries. We have likewise observations on the different kinds of aneurisms, whether true, spurious, or mixed, with references to those authors who have written on the same subject.

Art. XIII. *An Attempt to determine by Experiments, how far some of the most powerful Medicines, viz. Opium, ardent Spirits, and essential Oils, affect Animals by acting on those Nerves to which they are primarily applied, and thereby bringing the rest of the nervous System into Sufferance, by what is called Sympathy of Nerves; and how far these Medicines affect Animals, after being taken in by their absorbent Veins, and mixed and conveyed with their Blood in the Course of its Circulation; with Physiological and practical Remarks; by Dr. Alexander Monro, Physician and Professor of Physic and of Anatomy in the University of Edinburgh.*

Our ingenious physiologist has taken a great deal of pains to ascertain the points in question. Without entering, however, into any detail of his experiments, we shall lay before our Readers the *General Corollaries, collected from the Remarks made on the foregoing Experiments with Opium, ardent Spirits, and essential Oils*

1. It is obvious that the effects of those medicines on frogs, for example of the opium and ardent spirits, in an over dose, are analogous to their effects on men and quadrupeds.

2. They affect an animal in a similar way, whether applied to an outward or inward part of its body.

3. The effects of the same quantity of those medicines are more speedy when poured into the *primæ viæ*, than when applied to the sound skin, agreeable to the common doctrine. Yet,

4. The reason given for it, viz. that the *primæ viæ* are more succulent and sensible, is extremely fallacious; for, though the great guts can, without disorder, bear some things which are very offensive to the stomach; yet opium, and probably many other medicines, affect frogs by the anus, sooner and perhaps more than by the mouth. And an injection into the cavity of the abdomen, or, to speak more accurately, into
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the cavity of the peritoneum, which is very dense, and is said to be insensible of cutting, laceration, and erosion, affects an animal much more quickly, and with greater violence, than when poured into the *primæ viæ*.

‘ Hence the effects of medicines are not in all cases proportioned to the general degree of sensibility of the organs to which they are applied; nor to their laxity or number of vessels; nor, perhaps, can any universal rule be formed; each organ seeming to be endowed with its peculiar sense.

‘ 5. All the above-named medicines can affect animals in two ways: and all can affect them in either way to such a degree, as to render them insensible and motionless; or, if long enough applied, to kill them.

‘ One way, is by acting on these nerves to which they are primarily applied, so as to bring all the other nerves to sympathize, independent of their mixture with the blood.

‘ The other way, is by their being absorbed, mixed, and conveyed with the blood, independent of any influence on the nerves of the part to which they are primarily applied.

‘ 6. But, as animals are soonest, and to the greatest degree, affected by those medicines, whilst the absorbent, the circulating, and the nervous systems all duly exercise their functions; it follows thence, and it is also reasonable to suppose, that on a sound animal they operate in both these ways.

‘ 7. To determine the degree in which these medicines act on a sound animal in either of these ways, or even to which of them we are to ascribe the greatest effect, is difficult; because, we must suppose, that by impairing the nervous influence, the absorption is diminished in most instances, or perhaps increased in some instances, where the medicine is very irritating; and we have found, for certain, that the nerves of the extremities can scarcely propagate the most violent impression to the other nerves, if the circulation in that part is stopped: And, therefore, we must suppose, that, when the nerves of the abdomen are impressed by a medicine, after cutting out of the heart, the sympathy of the other nerves with them is less remarkable than it would be, were the animal entire. So that we cannot, in that way, have a perfect idea of the effect of a medicine upon the nerves alone; and, although we knew the exact effect on the part, we could not, *a priori*, determine what it would be on another part.

‘ 8. We may indeed presume, that the effects of all the fore-mentioned medicines, when they are applied to the sound outer surface of the body, are chiefly owing to their absorption, mixture, and conveyance with the blood, since they operate as violently, and nearly as soon, when the nerves of the part to which they are applied are cut, as when they are entire.

‘ If, again, they are applied to the more sensible inward surface of the *primæ viæ*, they may probably operate more speedily, and, in some cases, more violently, through the nerves alone, than by their being absorbed and conveyed with the blood.

‘ And whether a medicine is applied inwardly or outwardly, the quantity of it, or of its vehicle, or the nature of the part to which it is applied, will probably alter the proportional effect, in the one or in the other way.

‘ 9. The sympathy of the nerves depends chiefly, and almost entirely, on their connection at their origin. At the same time, it has appeared, that, in some places, neighbouring nerves more readily sympathize than distant ones.

‘ 10. As the opium has a surprising influence over the heart and arterious system, when directly applied to them; and these effects, though greater, are similar to the effects of this medicine when absorbed: We may infer, that, when it is absorbed, mixed, and conveyed with the blood, its effects are almost solely to be ascribed to its operation on the nerves of the heart, and vessels through which it is carried. And, by analogy, the like is probable of many other medicines.

‘ 11. I am far from denying in the last corollary, that these medicines produce any alteration on the texture of the fluids; on the contrary, I am persuaded they do alter them, and that, by long continued use, those alterations may be so considerable, as to effect the animal economy, though, perhaps, we may not be able to perceive or ascertain their nature by our imperfect senses: I only alledge, that the effects operated on the fluids by one dose, or by one over-dose, are inconsiderable, when compared with its effects on the nerves of the circulating system.

‘ 12. We are to consider, that the nerves of the heart, and large branches of the vascular system, affected by medicines absorbed and conveyed with the blood, will influence, by sympathy, other nerves of the body, to which these medicines may not perhaps be able to penetrate through the very small vessels.

‘ 13. Medicines circulated with the blood, will probably affect some organs more readily than others, owing to the very different termination of their vessels, and various feeling of their nerves. Hence, we may suppose, there are, in nature, medicines which, with strict propriety, might be termed *cephalic*, *pulmonic*, *hepatic*, *splenic*, &c. though hitherto these names have been applied with so little precision, that at present they are justly in disuse with many physicians.

‘ Nay, in fact, we may observe, that the matter of disease, or acrid medicines, mixed with the blood, more readily and frequently affect the skin, trachea, and kidneys, by means of
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which chiefly such particles are secreted from the blood, and excreted, as by the functions of life have been rendered irritating and hurtful to the constitution, than the other glands or parts of the body."

We are sorry to observe, that whole *decatoombs* of poor harmless frogs, have been painfully sacrificed, in the course of these experiments.

[To be concluded in our next.]

ART. IV. *A Vindication of the Protestant Dissenting Ministers, with regard to their late Application to Parliament* By Andrew Kippis; D. D. 8vo. 1s. 6d. Robinson. 1772.

IF the cause of religious liberty and toleration, the unalienable rights of conscience and private judgment, are subjects that claim the serious attention of every consistent Protestant, of every one who is acquainted with the genius and spirit of the gospel, the late application to parliament, by the protestant dissenting ministers, for the purpose of obtaining a legal toleration, is, surely, entitled to the very attentive consideration of every sincere friend to liberty. It must be matter of astonishment to every person of a truly liberal and catholic way of thinking, that so reasonable a request as that for an enlargement of the Toleration Act, should, in a protestant country, and so enlightened an age, be rejected. That so many of the temporal lords should appear against the Bill, is matter of surprise; but that not a single bishop should be found in the church of England, to plead the cause of toleration, the pride and boast of cultivated humanity, is indeed amazing! We admire the genius of some of our bishops, we respect the learning, the abilities, and the virtues of others; but we cannot help thinking, that their conduct, in regard to the dissenting ministers, was repugnant to every maxim of sound policy, as well as to the genuine spirit of Christianity.

In the performance before us, Dr. Kippis, who was one of the committee appointed for conducting the late application to parliament, defends the principles, and vindicates the conduct, of his brethren, with a decent and manly freedom, and with great candor, solidity, and judgment. He is an advocate for an equal and extensive toleration, and he writes in support of so noble a cause with the spirit of a gentleman and a protestant divine.

He sets out with some short, but pertinent reflections concerning the right, expediency, and utility of requiring an assent or subscription to articles of religion, and creeds, composed by fallible men; likewise on the petitioning clergy, and the principal reasons that prevented their success; after which he proceeds in the following manner:

‘ Should it be asked, why these things are mentioned, or what connection they have with the subject before us; I answer, that it appears to me to be of importance to mention them, because it is hence evident, that the motives for rejecting the petition of the clergy are not applicable to the situation of the Protestant Dissenting Ministers.

‘ Without pretending to approve of the arguments which were so fatal to the petitioners, without wishing ill to their cause, many of us could not but be rejoiced to find that these arguments did not discourage an application to parliament in our particular case. We were naturally led, both by our sentiments and situation, to pay a very diligent attention to the controversy between the dissatisfied clergy and the advocates for subscription, and to observe the progress and fate of the petition offered to the legislature; and we saw with pleasure, that the reasons alledged for the continuance of subscription were applicable only to those who are members, and receive the emoluments of a national established church. We saw, with pleasure, that none of these reasons militated against the liberty which may be claimed, and ought to be granted, under a toleration. We saw, with pleasure, that Mr. Toplady, one of the warmest defenders of the Thirty nine Articles, had asserted, that the subscription required of the Dissenters is a real grievance, equally oppressive and absurd. We saw, with still greater pleasure, that Dr. Tucker, the ablest apologist for the church of England, had declared—“ Let the ministers of Dissenting congregations, if they will choose to apply, be heartily wished a good deliverance from the burden of our subscriptions.” But what gave us peculiar satisfaction was, that our case was not involved in the arguments urged against the petitioners in the House of Commons, and that it was even spoken of in a manner, which might afford a rational prospect of obtaining redress. By all these circumstances we were encouraged to hope, that we should succeed in an application to be relieved from the subscription required by the Act of Toleration: nay, such an application was highly expedient, because the peculiarity of our situation became every day more and more notorious. It was declared in several publications, it was declared in the House of Commons, that the greater part of the Dissenting Ministers had not subscribed. It was known too, that a large number of us could not possibly subscribe, and that we stood exposed to very severe penalties for our refusal. When, therefore, our danger was evidently increased, and there appeared, at the same time, a disposition to relieve us, we should have been shamefully deficient in the duty we owe to ourselves, to our posterity, and to the divine cause of religious liberty, if we had not endeavoured to obtain a legal toleration.

‘ But though the circumstances I have mentioned encouraged an application to parliament at this time, and we might otherwise have been contented some years longer with a state of connivance, let it not be imagined that we were insensible of the infelicity of our condition, or that we did not desire and aim at procuring a deliverance from it. We were painfully conscious of our disgraceful situation: we lamented, that, as ministers of the gospel, we were not under the protection of law, and could scarcely be considered as members of civil

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civil society: we felt that, in our religious capacity, whatever injustice might be done to our persons or characters, we were entirely destitute of the means of redress. Instances have occurred among us of men who have been obliged to deny from a legal profession for the most atrocious injuries, because they have not qualified, and could not qualify according to the terms of the Toleration Act. It has, therefore, been not only the wish, but the design of many Dissenting Ministers to embrace the first favourable opportunity of attempting to get a deliverance from the burden of subscription. This hath long been my own case; and I know that it hath been the case with a number of the most respectable of my brethren. We have often conversed upon the subject, and have often regretted, that when the Dissenters formerly applied for the repeal of the Tol. Act, they did not direct their attention and zeal to what appears to us a vastly more desirable and important object. The Tol. Act only excludes those who cannot comply with it, from the enjoyment of certain civil honours and preferments: the Toleration Act, if we cannot submit to its terms, legally deprives us of what we apprehend to be the common rights of human nature, and of Christianity, and subjects us to very severe penalties. We must, therefore, have been destitute of all the principles and feelings of the mental frame, if we did not regard the amendment and enlargement of such an act of parliament as a matter of unspeakable moment.

In order to shew this more particularly, the Doctor thinks it proper to look back a little to the state of things when the Toleration Act was obtained, and to the change which hath taken place in the sentiments of many of the Dissenters.—Most of the Dissenting Ministers, he observes, ground their separation from the establishment on principles that differ, in some considerable respects, from those upon which their ancestors proceeded. They agree, indeed, with the original Puritans in the desire they had to discard entirely the corruptions of popery, and to restore Christian worship to the simplicity and purity of the gospel standard. They applaud their conduct in resisting so firmly the unscriptural terms of conformity imposed upon them, and retain a grateful remembrance of their integrity and fortitude.

‘We have, continues our Author, the utmost veneration for the memory of those two thousand men, who, in the year 1662, nobly sacrificed their preferments and their subsistence for the cause of God and a good conscience. But, at the same time, we do not dissent so much as they did, on account of scruples with regard to certain ceremonies, habits, and modes of government and discipline; nor do we dissent solely on account of some objections which may be urged against the liturgy and offices of the church of England. It is true, that we have our difficulties on these heads, and several of them are of a serious and weighty nature. Several of them are such as, while they subsist, must forever keep us at a distance from conformity. But besides the particular objections, we have to a number of the rites and forms of the national worship, we found our dissent on what appear to us to be most important general reasons. We dissent, because we deny the right of any body of men, whether

civil or ecclesiastical, to impose human tests, creeds, or articles; and because we think it our duty, not to submit to any such authority, but to protest against it, as a violation of our essential liberty to judge and act for ourselves in matters of religion. We dissent, because we apprehend that the church of England, in the requisition of a subscription to her doctrines and ceremonies, claims and exercises a power which we look upon as derogatory to the honour of our great Master, the sole legislator in his own kingdom; and because we believe ourselves bound, as his professed disciples and followers, to stand up for his honour in opposition to all encroachments.

‘Independently, therefore, of the truth of the Thirty-nine Articles, the generality of Dissenting Ministers object to the imposition of these Articles. Persuaded as they are of the sufficiency of Scripture, and the liberty every one ought to have of following the guidance of his own conscience in religious concerns, they will not subscribe to formularies, which they themselves believe, when such formularies are pressed upon them by an incompetent and usurped authority. It is their fixed principle, that the writings of the Old and New Testament, are the only rule of faith and practice; and, therefore, were they, in matters of religion, and when asking for a toleration, to go any farther in their submission to the civil magistrate, than to make this declaration of their Christian and Protestant character, being the specific character in which they appear before the legislature, they would be guilty of an act of treason against their Lord and Saviour. How far they may be well founded in these sentiments is not my business, at present, to determine. Their views of things may appear to some too refined, to others wholly fanciful; but that has no relation to the question before us. These opinions are matters of conscience, and the persons who entertain them ought to be indulged, ought to be tolerated, provided they are peaceable members of the community.’

Our Author goes on to shew, from facts, that this is a faithful account of the state of things among the Protestant Dissenters; and such an alteration in their sentiments, he tells us, must chiefly be ascribed to the particular attention which hath been paid to the subject of religious liberty, from the period of the Revolution to the present time. In treating this part of his subject, he makes a very pertinent and judicious observation, *viz.* that the alterations produced in the sentiments of religious sects, while the original denominations are continued, ought to be particularly noticed by ecclesiastical writers; for, unless a considerable degree of attention be paid to these things, the accounts which are given of the different parties that have divided the church of Christ, must be very confused, imperfect, and dissatisfactory. The Doctor tells us, that he has often had occasion to remark, that even some of the best church historians have fallen into error in this respect.

Having shewn, that the generality of Dissenting Ministers, however strongly they may believe in the particular doctrines contained in the Thirty-nine Articles, must object to the terms required

required by the Toleration Act, and wish to be exempted from a compliance with them, our Author proceeds to tell us, that many Dissenting Ministers dislike, in various respects, the doctrines themselves; and, therefore, have a powerful additional reason for desiring and soliciting the removal of subscription.

* Doctrines, says he, formerly disputed by few, have, during the present century, been freely called in question; and opinions have been entertained very different from those of Calvin and Athanasius. Whether men have acted right in rejecting the dogmas of the spirited reformer, and the zealous saint, is of no importance to determine. The only question is, whether those who do not believe the doctrinal Articles, have not the same reasonable claim to indulgence as their predecessors had, with regard to the Articles more immediately relative to ceremonies, discipline, and church authority; and here, if the matter be considered with reference to the great object which political government hath in view, it will easily be decided. Supposing a person should happen to embrace what are deemed the particular and distinguishing tenets of Arminius, Arius, or Socinus, what hath all this to do with the welfare of the state? The business of the magistrate, as hath unanswerably been shewn by Mr. Locke, is to take care of the temporal, and not of the eternal interests of mankind. With regard to the things which concern our future life, we are accountable to God alone, and to our great Lord and Master Jesus Christ. With respect to religious concerns, the civil power ought to go no farther, in the way of restraint and punishment, at least, than to prevent different sects from injuring each other; and to take care that they do not, on any pretence, disturb the public tranquillity. It will readily, I imagine, be granted, that Arminians may be valuable members of society, and worthy of its protection; because, notwithstanding the Calvinistical structure of the Thirty nine Articles, the majority of the clergy are professedly Arminians: and why may not Arians and Socinians be equally valuable members of society, and equally worthy of its protection? I speak here solely of them in a civil capacity, the only capacity with which the state is properly and justly concerned. What is there in the opinions of these men, which disqualifies them from being good subjects, or enjoying a legal security? Do they advance doctrines subversive of the general peace and safety? Nothing of this kind can be charged upon them, with the least shadow of reason or justice. If they hold any sentiments that may be supposed to be highly erroneous, or even dangerous to their salvation, that is a matter of which the supreme Being alone hath a right to take cognizance, and which must be determined at his tribunal. Let not men, therefore, presume to claim a jurisdiction over the consciences of their fellow-creatures, but remember that God hath committed all judgment to his Son.

* It appears, then, from what hath been advanced, that if there be Dissenting Ministers who do not believe several of the doctrinal Articles of the church of England, as there undoubtedly are, they ought not to be obliged to subscribe; because, without doing it, they have a natural right to toleration. The conduct of the state,

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House of Commons, was rejected in the House of Peers, by a large majority.—Notwithstanding the mortification of their defeat, there are several circumstances which they can reflect upon with pleasure, as very honourable to their cause.

The free and unbiaſſed voice of the representatives of the people was ſtrongly in favour of the bill;—the ableſt, the moſt judicious, and eloquent ſpeakers, in both houſes, were with the Diſſenters:—Lord Maſfield and Lord Camden divided for the commitment of the bill—‘ On the one ſide, ſays the Doct^r, were truth, reaſon, eloquence, juſtice, and religion; on the other—*PUDET HÆC OPPROBRIA—DICI POTUISSE*—moſt of the temporal peers, and *ALL THE BISHOPS* *.’

‘ But notwithstanding theſe pleaſing and honourable circumſtances, our adverſaries have abundant reaſon for rejoicing. It might, however, have been expected that they would have ſatiſfied themſelves with privately exulting at our defeat; but that, it ſeems, was not a ſufficient diſplay of their triumph. In the pride of parliamentary victory, they have thought proper to draw out the pen againſt us, and to attack us, with all the formality of eccleſiaſtical pedantry, upon the *MATTER*, the *MANNER*, and the *TIME* of our application. It was not, perhaps, wiſe in them, to move a controverſy which might otherwiſe have lain dormant. If we had been permitted to return quietly to our miniſterial labours and ſtudies, we might have waited in ſilence for a more favourable opportunity of urging our cauſe. But ſince we are wantonly provoked to the conteſt, let us engage in it with alacrity and temper, and attend ſomewhat more particularly to the *MATTER*, the *MANNER*, and the *TIME* of our application.’

It would lead us beyond our proper limits, were we to accompany our Author through the remaining part of his performance; we muſt therefore content ourſelves with referring the Reader to the Vindication itſelf, where they will find the principal objections that have been made to the *matter*, the *manner*, and the *time* of the late application to parliament, answered in a very ſatiſſactory manner, and with a becoming ſpirit.

ART. V. *A View of Revealed Religion as it ſtands to the Reason.* By the Author of “*Meditations upon the Attributes of God, and Nature of Man* †.” 8vo. 2 s. 6d. Law. 1772.

THE Author of this work, though he appears to be a perſon of no contemptible abilities, if they were but exerted within their proper ſphere, is little better than a mere ſcioliſt, in thoſe abſtruſe points which he has undertaken to treat.

* All the biſhops who were preſent in the Houſe of Peers, or who ordered their proxies to be given in oppoſition to the bill.

† For an account of theſe Meditations, ſee Review, vol. xlii. p. 318.

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The first object to which his *View* is directed, is the doctrine of the *Trinity*. This doctrine he charges with several very gross contradictions to the fundamental principles of nature and revelation. His reasoning upon this subject furnishes us with some just and pertinent observations, but it is for the most part grounded in his own misapprehensions. He has even branded the *orthodox* (as he calls them) with the belief of such doctrines as they themselves have condemned under the denomination of *heresies*; and, amongst other absurdities, he very gravely impugns the worship of any other being, besides the one true God, to the discredit, as he thinks, to the *Trinitarian* hypothesis, by those very arguments which the abettors of that faith have adduced in its favour, against the *Arian* distinction of a God by nature, and a God by appointment, of a supreme and a subordinate worship.—He ought, surely, to have known, that it is in vain to hope to convince men of their error, as long as we misconceive or misrepresent their notions; and that this is a fault which we must always run into, in proportion as we deviate from that precise idea which our antagonists affix to the words they have adopted for the explication of their systems.

Our Author imagines that he easily gets clear of every difficulty, by calling in to his aid sometimes the *Arian*, sometimes the *Sabellian* hypothesis. The latter of these he is driven to from the consideration of some of the first verses of St. John's Gospel, 'in which, as he tells us, and in numerous other passages of scripture, the peculiar attributes of the Deity,' or as he elsewhere expresses it, 'the incommunicable perfections of the original principle of all things, are indeed given to Christ the Son, and the Word.'—If we remember right, it is the remark of some Trinitarian commentator, that the *Sabellians*, by applying these texts, to God the *Father* himself, while they get over one difficulty split upon another; and that the *Arians* have as plainly the advantage in the point of *Personality* as the other have in respect of the *Divinity* of the Word. However this may be, certain it is, that our present Author, in his eagerness to avail himself of each of those systems, becomes encumbered with the main difficulties of both, with an addition of the inconsistencies of such an *heterogeneous mixture*. He himself however appears to be totally ignorant of all these consequences at least he has carefully concealed them from his reader.—As to the *Holy Ghost*, he positively denies him any distinct existence 'It is the Supreme *Father*, who, in different views, is our Creator, Redeemer, Mediator, and Sanctifier. The Spirit of God, the Spirit of the Son, the Spirit of Christ, Christ, and the Holy Ghost, are so many names given to the Father, who was in the Son.'

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With regard to the doctrines of *atonement*, *satisfaction*, and *mediation*, he gives us to understand, that the expressions of scripture, upon these subjects, ought not to be taken 'in their *literal and obvious* sense.' Which he supposes to be the sense adopted by those 'who are called Catholic or Orthodox.'—A position this, which has unluckily opened to his adversaries a very considerable advantage over him; most of whom will desire no other concession, than that their faith is built on the plain and obvious declarations of God himself. It should seem, however, from some part of his reasoning, as if he meant only to deny the detestable consequences which some men have drawn from the above mentioned doctrines, *in contradiction* to the literal and obvious declarations of the sacred writers, with relation to the imputation of Christ's righteousness to such as continue in their sins.—But to mark out his real sentiments upon these points, with any degree of precision, the Reader will find to be a task equally difficult and immaterial.

In some of the subsequent parts of this book, our Theologist has carried his dislike to the 'literal sense and force of the expression,' to a most preposterous length. From the several professed allegories and parables, with which the scriptures abound, with the many strong metaphors, the bold allusions, and visionary representations of the prophetic language (where, by the by, a figurative sense is generally the most obvious one) he extends his conclusion to the historical narratives of the sacred text; many of which he supposes to be nothing better than 'ingenious fictions,' intended to convey certain 'important truths' to those who have penetration enough to look through the 'dead letter' to the 'concealed sense, and internal doctrine.' The Mosaic writings, in particular, he considers as 'a genuine and real monument of the method of teaching religion and morality practised by the Egyptian sages.'—Except only that 'Moses was not permitted to write in hieroglyphics, lest the sight of them should contribute to lead the Israelites into idolatry.' And 'the concealed signification and meaning of the words' [which he elsewhere tells us, 'Moses was commissioned to communicate only to the wiser and better part of his disciples'] might, he supposes, 'have been handed down by *tradition* from generation to generation.'—Which is exactly the old pharisaical idea, adopted by the Romanists, of controuling the written word of God by human traditions.—He affirms too, that 'every one of the prophets has, in this respect, copied after Moses, as Moses copied after his Egyptian masters.' And the same idea, we find, must, in some degree, be extended to the New Testament.

The many solid answers which the world has seen, to the several Deistical Writers, or Mystic Divines, from whom our Author
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has ventured to borrow this theory, demanded surely his distinct and particular consideration. But instead of this, we are put off with such trifling observations, and unsupported assertions, as can lead only to one or other of these two conclusions;—either that our dogmatist has presumptuously intruded on a province, to which he is totally unequal; or else, that in the true spirit of an Egyptian sage, he has reserved the marrow of his wisdom, for himself alone, or the happy few.

His general idea, so far at least as the vulgar, uninitiated Reviewers may presume to penetrate it, appears to be this. Wherever ‘the *literal* and *obvious* sense’ seems, in any point, to clash with what he calls ‘the Reason,’ or with ‘any thing that is clearly and distinctly understood by a finite mind,’ it must at once be rejected; and some new meaning (the best, we suppose, that this finite mind can supply) must be substituted in its room. The specimen which he has given us of the praxis of this rule, renders any sort of stricture on it entirely superfluous. By ‘the *reason*’ it is evident, that he in fact understands certain crude and undigested notions of his own; and as every system-monger has an equal claim to the same privilege, the impartial reader is led to suspect that his Creator, after all, may be as worthy of his credit, as the wisest amongst them.—Strange as it may appear, this professed enemy to the ‘*literal sense* and *force of the expression*,’ will not suffer us to controvert it, where he supposes it to favour his own preconceived hypothesis: we must not, it seems, imagine that ‘Pharaoh’s hardness of heart,’ even that hardness for which he suffered, ‘proceeded from the abuse of his own freedom and liberty of will,’ because ‘this is positively to deny what the scripture *expressly* affirms.’ Had he bestowed half the attention upon this subject, which his undertaking required, he might easily have known, that neither the force of the original, nor the tenor of scripture, nor the notion of a deity, nor the context of the history, will warrant his own impious conclusion that the wickedness and obstinacy of that cruel tyrant was the result of a positive influence from God. Yet he urges the supposed revelation of this ‘*important truth*,’ at a time when it was not a truth of reason, as a strong internal proof of the divine legation of Moses. Had the defenders of that legislator no better to produce, their wisest course would be to renounce the cause.

By this time the Reader begins to discover the *rigid Fatalist*, under the mask of the advocate for *revealed religion*. We make use of his own very absurd and contradictory expressions, when we say that he maintains, that all ‘the *acts* of the *will* are *necessary*.’ He even pretends to demonstrate that the creation of a *free agent* is one of those contradictions, which omnipotence *itself* cannot effect. Because, truly, ‘it supposeth finite and de-
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rived beings to be possessed of a power, that they are not every moment receiving from the cause, of which the whole of their power and being is the effect.' An argument which is at best a mere begging of the question, or as Dr. Clarke has justly styled it, a childish trifling with words. Our Author adds, that 'if a future action or event is not absolutely fixed, and determined, in every respect, it is impossible it can be known or foreknown.' But in support of this peremptory position, we meet with nothing but his own *ipse dixit*, without the least notice of the many strong considerations which have been urged in proof of its fallacy, and without any attempt to shew, that the proposition, if true, would not, in fact, be more certainly conclusive against the Divine Prescience, considered as conversant about contingent events, or against our idea of it, than it could possibly be against human liberty.

In consequence of this and the like sort of argumentation, our Metaphysician finds himself obliged to acknowledge, that the deductions of 'the reason' are, in this instance, incompatible with the common sense and experience of mankind.—A shrewd argument indeed, if any were wanted, that he has mistaken something for *Reason*, which really is not so: an argument, which he poorly attempts to obviate, by confounding the evidence of the external senses with that of the internal perceptions of the mind.—Having proceeded thus far, it becomes impossible for him to make a tolerable retreat; he therefore boldly plunges through every difficulty, and scruples not to affirm, that 'no action of any creature can deserve punishment, or be worthy of blame;' that 'it is impossible to sin against, or displease God,'—who is himself the primary efficient cause of 'every action or affection that is called evil, vicious, and sinful.'—No exception is made, nor will his plan admit one, even of hatred of God himself, or of any the most base and detestable principles which ever entered the heart of man.—He allows, indeed, that sufferings are inseparably annexed to such actions or affections, and happiness to their reverse, 'not, however, as rewards or punishments due from infinite justice, but as means appointed by infinite wisdom, to suppress or extinguish gradually those passions, appetites, and inclinations, which oppose the law of God, and of the mind.'—So that, according to this theory, the law of God, and the will of God, are two very different principles, the latter of which acts constantly in opposition to the former; and the unhappy creature who is the *innocent instrument* through which it operates, is doomed to undergo, perhaps, ages of pain, till the one shall think proper to reconcile itself to the other; or, to use the words of the Theorist, 'till intolerable torments shall at last force him to do that,'—which,
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by his own supposition, the divine will and appointment had a long before been forcing him *not to do*.

The bare recital of such principles, most of our Readers will consider as a sufficient refutation of them. Yet the Author undertakes to prove that they are consistent with religion, virtue morality, and the honour of God. In the course of this attempt in which he is most miserably defective, and in other parts of his book, he absurdly talks of *right and wrong*, of *obedience and disobedience* to God, of doing what we *ought not to do*, of a man's resolving *his* will into God's will, of admonitions and *remorse* of conscience, of *godly sorrow*, and sincere *repentance for sin*, of reaping in a future state what *we have sown* in the present, of *rewarding* every one according to *his* works, with much more to the same purpose, which he hath left his reader to reconcile to the theory in the best manner he can.

This strange performance is very far from being animated with any of the beauties of style or composition; though with respect to grammar, it is, for the most part, correct enough.

(*From a Correspondent.*)

ART. VI, *The Doctrine of Atonement briefly considered. In a Series of Letters to a young Gentleman at the University. To which is added, Dr. Duchal's Letter to Dr. Taylor, on the same Subject.* By W. Graham, A. M. 8vo. 1s. 6d. Johnson. 1772.

THE arguments which the Author employs with a view to weaken or destroy the high Calvinistic doctrine of the *satisfaction of Christ*, are the same which have frequently been insisted upon for this purpose. He tells us, that he sees no ground to suspect that the New Testament phraseology, of *Christ's giving himself for us, shedding his blood for us, dying for our offences, bearing our sins*, and the like, may imply any thing more than barely suffering in the cause of virtue and mankind; and he admits of no middle way between the explication which he himself chuses to embrace, and the strict Calvinistic sentiments upon the subject. 'The distinction of Calvinism, says he, into *moderate* and *immoderate*, if you please, which some make, I could never see the propriety of. A moderate Calvinism is a heterogeneous being, for whom there is no name; for I know no medium between *Calvinism*, properly so called, and *Socinianism*. The latter is a scheme friendly to virtue, and permits one to go quietly through the world in the exercise of his reasonable faculties. The former is a religious *scare crow*, that like the inquisition in Popish countries, has long served the purpose of making hypocrites and slaves in Protestant ones.'

Surely it may be said that this Writer is rather severe, and too confident in his own judgment, on a point which judicious

and learned men have thought to be, at least, *advisable*! We consider *impositions* in matters of faith, whether the subject imposed be Calvinistic or otherwise, as a species of oppression; and we sincerely declare ourselves to be, as we trust we have always approved ourselves, the friends and advocates of liberty, both civil and religious; but we wish, in regard to disputable points, that writers would not dogmatically prescribe to, or be harsh upon, others, who have an equal claim to form their own opinions. Why then, for instance, should it be peremptorily said, concerning the Calvinistic doctrine, particularly as to *attainment* and *satisfaction*, 'Whatever charms it might have for the *visionary* and *licentious*, no sober or sensible man would ever become its apologist?' The doctrine, considered in its full extent, appears indeed to us to be sufficiently absurd and unreasonable, but can it be affirmed with propriety or truth, that ~~no~~ persons of sobriety or good sense have embraced or defended it?

Agreeably to our professed impartiality, we may be allowed to ask, whether the following paragraph is not too censorious? Speaking of the *Calvinists*, the Writer says,—'If their power were but as little circumscribed, as their tongues and pens, it is to be feared they would pursue the same sanguinary measures with regard to both (that is, *rational Churchmen* and *rational Dissenters*, who had been before mentioned) which their founder and apostle *John Calvin* was not ashamed to glory in.'

It happened, indeed, that as to points of faith, many of the reformed churches adhered to the Calvinistic scheme, and in some places, as in England, they obtained the sanction of law: but it can hardly be supposed that our governors have a solicitude to maintain them any farther than as they may prove politically convenient: nor are we willing to imagine, as to private persons who receive these opinions, that they would generally encourage a 'disposition dogmatically intolerant,' or exert a power, if they possessed it, of persecuting those who could not agree to their propositions:—The passions of ~~men~~ may indeed (as hath been often verified in fact) be irritated and enlisted upon any subject. The profligate and irreligious, the ignorant and superstitious, may be roused, upon any file of a question that is held forth as important, and prompted to oppressive and cruel measures, either as a kind of *expiation* for their offences, or under the overpowering influence of a blind and bigoted zeal: but it is very unlikely, especially in a Protestant country, that persons of piety and goodness of honest and upright hearts (and such there are, we doubt not, under every denomination) should ever consent to such intolerant proceedings. The principles and causes of persecution, we apprehend, are commonly to be sought for, not so much in

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the religious sentiments which persons embrace, as in the interested, the selfish, and corrupt passions of mankind, which when excited and encouraged, (let the object be what it may) will, as far as there is opportunity to gratify them, be always attended with such effects.

Although we consider this tract as the work of a sensible and ingenious Writer, yet, upon the whole, it might perhaps have lost nothing of its merit, had he made it pass under a more mature revision, and softened or corrected those passages which may afford just cause of disgust to his moderate and candid readers. He may possibly have been irritated by some instances of unfriendly treatment among those theologians whom he opposes; but is it not, above all things, desirable, that enquiries after truth should be coolly conducted, without any bias from prejudice or resentment?

Having made these free remarks upon his performance, we think it justice to observe, that after he has been censuring those persons, who he imagines avail themselves of popular prejudices, for selfish and sinister ends, he adds, ‘I would not, by what I have said, be understood to insinuate a contempt for popular prejudices, or that they ought to be treated with contempt. I would have them, on the other hand, treated with all imaginable lenity. I would have allowances made for education, and other circumstances that may demand indulgence; but, nevertheless, think it extremely wrong to rivet unreasonable prejudices, as many do, instead of attempting their removal; to sacrifice truth to filthy lucre, and the low itch of popularity.’

In the sequel of this pamphlet, a letter of Dr. Duchal’s, to Dr. Taylor of Norwich, is re-published, from the *Theological Repository*. That worthy man freely acknowledges his difficulties, with respect to the doctrine of *atonement*, and appears, as in his other writings, to be a modest and sincere enquirer after truth.

ART. VII. *Wensley Dale; or, Rural Contemplations.* A Poem. 4to. 2s. 6d. Davies. 1772.

THIS Poem was first published at York, in 1771, for the benefit of the General Infirmary at Leeds; and it is now re-published in London for the same benevolent purpose. It is chiefly moral and descriptive, and exhibits many picturesque views of that great variety of rural scenery, and of those grand and grotesque appearances, which are found in the various and beautiful dale it describes. We have seen some of its principal objects, and can bear witness that the poet, in describing them, gave us back the image of our minds, particularly where he speaks of the cataraet of Aysgarth in Yorkshire:

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' But now, O AYSGARTH! let my rugged verse,
'The wonders of thy cataracts rehearse.
Long ere the toiling sheets to view appear,
They sound a prelude to the pausing car.
Now in rough accents by the pendent wood,
Rolls in stern majesty the foaming flood;
Revolting eddies now with raging sway,
'To AYSGARTH's ample arch incline their way.
Playful and slow the curling circles move,
As when soft breezes fan the waving grove;
Till prone again, with tumult's wildest roar,
Recoil the billows, reels the giddy shore;
Dash'd from its rocky bed, the winnow'd spray
Remounts the regions of the cloudy way.'

Our Author's prose description will, however, give a more precise idea of that curious place. It is as follows:

' The romantic situation of the handsome church of Aysgarth, on an eminence, solitarily overlooking these cataracts of the Eure, wonderfully heightens the picturesque idea of this unusual scene; nor is there any place, that I know; more happily adapted to inspire the soothing sentiments of elegy, than this. The decency of the structure within and without, its perfect retirement, the rural church-yard, the dying sounds of water, amidst wood and rocks, wildly intermixed, at a distance, with the variety and magnitude of the surrounding hills, concur greatly to encrease the awfulness of the whole. But some late admirable productions, in the elegiac strain, impose an utter silence on me, did the propriety of my subject countenance an attempt.

' In approaching the falls that are above bridge from the road on the north side, on which it always ought to be visited, you have the singular advantage of seeing them through a spacious light arch, which, from the obliquity of the highway, presents the river, at every step you advance, in many pleasing attitudes, till you mount the crown of the bridge, and take the whole in one beautiful grotesque view.

' We may add to this elegant circumstance another incident in character, that the concave of the bridge is embellished by hanging petrefactions, and its airy battlement happily festooned with ivy; near, on the right hand of the road, attends a sloping wood, on the left is Aysgarth steeple, magically, as it were emerging from a copse, while the closing back-ground of the view is an assemblage of multifarious shrubs, evergreens, projecting rocks, and a gloomy cave.

' The waters falling near half a mile upon a surface of stone, worn into infinite irriguous cavities, and inclosed by bold and shrubbed cliffs, is every where changing its face, breaking forth into irregular beauties till it forms the grand descent called the
Force.

Force.—The late learned traveller, Dr. Pococke, whose search after the sublime and marvellous brought him to this part, was said to own, with exultation, that these cataracts exceeded those in Egypt, to which he was no stranger.

‘The castle of Bolton, Middleham, and the scenes of Aylgarth, with other subjects of eminence, in this district, have not escaped the pencils of the curious; and particularly that very expert and ingenious artist Mr. Dall of Great Newport-Street; scene-painter and machinist to Covent-Garden theatre.

‘There is yet an object seldom seen but by those who narrowly seek amusement, and even little known in the neighbourhood, which demands our note, for our description it cannot have, upon a rivulet at Heaning, distant about two miles from these falls of the Eure.

‘The curiosity of this fall of water, which runs into a low steep gill, the point of view at the bottom being indeed but of difficult access, is such, as to make the stream appear a silver chain, whose highest link seems fastened to the clouds, descending through a display of hovering branches and shading foliage, which, in proportion to the thick or thinner weaving of the boughs, now bursts and then twinkles in a manner most amazingly captivating. In a word, the most copious language must fail or stagger in any attempt to describe its unutterable charms.

‘Many scenes of entertainment of the like kind offer themselves, but of a much inferior class, on the Eure and its tributary streams, especially towards its source, such as those of Bowbridge, Hardrow Foss, Whitfield, and Mill Gill near Askrig, and Foss Gill in Bishopdale, which, however capitally pleasing they might prove in any other part, appear diminished when put in comparison with those already remarked.’

The Author of this Poem, Mr. Thomas Maude, of Bolton in Wensley-Dale, has favoured the public with some anecdotes of Sir Isaac Newton, that have hitherto been little known; and as every thing of that kind must be esteemed curious, we shall lay them before our Readers:

‘As the smallest anecdote concerning so great an ornament to human nature, becomes amusing, especially in a character so uniformly studious as his, I shall briefly relate what may not be so generally known, and therefore give the curious traveller an opportunity of bestowing one transient glance upon the humble tenement where first this illustrious man drew breath, the elegant situation where he resigned it.

‘The first is a farm-house at the little village of Woolthorpe, consisting of a few messuages in the same stile of humility, about half a mile west from Colterworth, on the great north road &

tween Stamford and Grantham, known to every peasant in the neighbourhood.

‘ He died at lodgings in that agreeable part of Kensington, called Pitt’s Buildings. His academic time was spent in Trinity College, Cambridge, where his apartments continued to be mentioned occasionally, on the spot, to strangers, with a degree of laudable exultation.

His principal town-house was in St. Martin’s Street, the corner of Long’s Court, Leicester-Fields, where is yet standing a small observatory which Sir Isaac built upon the roof.

‘ His temper was so mild and equal that scarce any accidents disturbed it. One instance in particular, which is authenticated by a now living witness, brings this assertion to a proof: That Sir Isaac being called out of his study to a contiguous room, a little dog, called Diamond, the constant but incurious attendant of his master’s researches, happened to be left among the papers, and, by a fatality not to be retrieved, as it was in the latter part of Sir Isaac’s days, threw down a lighted candle, which consumed the almost-finished labours of some years. Sir Isaac returning too late, but to behold the dreadful wreck, rebuked the author of it with an exclamation (*ad sidera palmas*) “ Oh Diamond! Diamond! thou little knowest the mischief done!”

‘ The obscurity in which Sir Isaac Newton’s pedigree is involved, who only died A. C. 1726, makes it less a wonder that we should be so little acquainted with the origin of the great characters of antiquity, or those of later ages.

‘ The author of *Biographia Philosophica*, has made Sir Isaac Newton’s father the eldest son of a baronet, and farther speaks of the knight’s patrimonial opulence; the contrary of which assertions, the tradition of his parish will sufficiently confirm, did not the account alone confuse itself; for by consequence Sir Isaac would have had an hereditary title, which evidently was not the fact. This renowned philosopher was indebted more to nature for the gifts with which she had endowed him, than to the accidents of any great descent; a circumstance, which adds, if possible, greater lustre to the man, who, without the advantages of eminent birth, alliance, or fortune, attained the highest pinnacle of scientific fame.

‘ The little I have been able to collect of the family of this great man, by a diligent enquiry both in and about his native parish, also among the very few of his surviving distant relations of half-blood, for none else remain, serves but to confirm the many palpable errors committed by his biographers on this occasion; most of whom, in copying each other, have erroneously made him descend from a baronet. It may be now time therefore, when the traces of truth on that subject are nearly lost,

briefly to preserve some traits of his genealogy, which the inquisitive reader may depend upon to be as follow.

* Mr. John Newton, the father of Sir Isaac, had a paternal estate in Woolsthorpe and the neighbourhood, of about fifty pounds a year. He was a wild, extravagant, and weak man, but married a woman of good fortune. His wife's name was Ayscough, whose father lived in Woolsthorpe likewise, and was lord of that manor. The said manor with some other property, descended to Sir Isaac, upon the death of his grandfather, Ayscough. Sir Isaac made some trifling purchases himself; and his whole estate in that neighbourhood, amounted at the time of his death to about 105 l. per annum, which fell to the share of his second cousin, Robert Newton; who being dissolute and illiterate, soon dissipated his estate in extravagance, dying about the 30th year of his age in 1737, at Coltersworth, by a tobacco-pipe breaking in his throat, in a fall, occasioned by ebriety.

* The father of the above Robert, was John Newton, a carpenter, afterwards game-keeper to Sir Isaac, and died at the age of sixty, in 1725. In the Rolls or Records, that are sometimes read at the Court-Leets in Grantham, mention is made of the above Ayscough, who is stiled Gentleman, and Guardian and Trustee to Isaac Newton under age.

* It is very certain that Sir Isaac had no full brothers or sisters; but his mother, by her second marriage with Mr. Smith, the Rector of North-Witham, a parish adjoining to Coltersworth, had a son and two or three daughters—which issue, female, afterwards branching by marriages with persons of the names of Barton and Conduit, families of property, and respectable character, partook with the Smiths of Sir Isaac's personal effects, which were very considerable.

* Sir Isaac, when a boy, was sometimes employed in servile offices, even to an attendance on the servant to open gates in carrying corn to Grantham market, and watching the sheep; in which last occupation, tradition says, that a gentleman found him, near Woolsthorpe, looking into a book of the mathematical kind, and asking some questions, perceived such dawnings of genius, as induced him to solicit the mother to give her son an university education, promising to assist in the youth's maintenance at college if there was occasion. But whether that necessity took place, is a point I have not been able to determine.

* He lived a bachelor, and died in his 85th year, having, as a relation informed me, who quoted the authority of Sir Isaac's own confession, never violated the laws of chastity.

This Poem, though not finely finished, contains many good lines; and we recommend it to our Readers, as well to gratify their curiosity as their benevolence,

ART.

ART. VIII. *Critical Remarks on the Books of Job, Proverbs, Psalms, Ecclesiastes, and Canticles.* By D. Durell, D.D. Principal of Hertford College, and Prebendary of Canterbury. 4to. 8s. sewed. Oxford, printed at the Clarendon Press. Sold by Cadell in London. 1772.

GREAT caution and exactness are requisite in a critical examination of the Hebrew scriptures. A small variation in a word or phrase in that ancient language, as in all others, will make a very considerable alteration in the sense, and consequently much opportunity is afforded for fancy and conjecture. Dr. Durell appears to us to have paid a just attention to this point, in the collection of criticisms which he now offers to the public. As the books here examined are all in *masorah*, some difficulties arise from that circumstance, beside which, he properly observes, many great obscurities in them owe their being to enigmatical and proverbial expressions, or to allusions to local usages and popular sentiments. In proof of this, he proposes to our consideration several instances collected from different parts of the book of Job. 'But the chief perplexities, says this Author, are derived, I am persuaded, from the haste and ignorance of transcribers, who have not given us true copies of the original text. To correct these errors, has been my chief aim; and I flatter myself that not a few passages will be found to be restored to their primitive genuineness. To this end, a method is frequently pursued, which seems to carry with it the strongest conviction, viz. the investigation of the natural limits of each word and sentence. In confirmation of these new lessons, it is added, I cannot alledge the authority of any MSS. for I have consulted none. That trouble I thought might be spared, as Dr. Kennicott was preparing his collations for the press:—besides, MSS. can, at most, but give a better sense than that which is found in the text: but if that text, wherever it is erroneous, can be so improved by a new combination of the very same letters, without the least addition, transposition, or alteration whatever, from which emerge other words perfectly clear and consistent; in that case, I say, MSS. are not very essential; for we may rationally conclude that, without their assistance, we have attained to the VERY TEXT.'

From the above quotation our Readers will form some judgment of the plan upon which the present work proceeds. To which we should add, that, in determining the signification of the words, he has made the English version now in use, the standard, correcting it in those places in which he judged it to be faulty, or preferring some of the other old English versions, particularly that quarto edition of the Geneva translation,

printed by Barker in 1599. He allows that our common English version has considerable merit, yet he acknowledges its errors and defects, and pleads for a *new translation*. 'In the mean time, says he, hoping this very desirable period may not be far distant, I have thought it my duty to lay before the public some part of the materials which have lain by me for a considerable time. My motive for so doing is, that they may be duly weighed in the interval; in order, that if they meet with approbation, they may be serviceable on that occasion, and that others, blessed with greater abilities and advantages, may hereby be induced to pursue the same course.'

Dr. Durell proceeds to answer some questions relative to a new translation. After concluding that we have, on some accounts, advantages superior in the present day for this purpose, to what were enjoyed in the beginning of the last age, he adds, 'Is it pretended that the times will not bear a new version? I answer by another question. Is the temper of the people of these days totally different from that of their ancestors, at the distance of six generations? On the introduction of the present version into our churches in the year 1611, we read of no tumult, clamour, nor discontent. The same pacific disposition prevailed in the reign of Q. Elizabeth, when more than one new translation received the royal sanction.—The godly, the learned, the ingenuous, would doubtless rejoice; the gay, the thoughtless, the voluptuous, would still continue uninterested and unaffected: but the cavalier, the sceptic, and the deist, would hereby find the sharpest and most trusty arrows of their quiver blunted; and the illiterate vulgar, who always depart reluctantly from old institutions, would soon be reconciled; when, instead of an invasion of their property, they experienced that the old debased coin was only called in, in order that they might be repaid in new, of true sterling value.—The minds of the people cannot be hereby unsettled. All the leading articles of religion will remain undisturbed.—If there be any foundation for this plea, it seems to me (with due deference to government may I be understood to hint it) to be derived from the legislature itself; which, in its acts of perpetual duration, does not appear to allow sufficiently for the mutability of human affairs, or the changes incident to time: whereas were it enacted, that these acts should all be revised at the distance of half a century, many of the inconveniences complained of would no longer exist; and the almost sacred veneration the people have for things, which not their merit, but antiquity alone, has consecrated, would gradually subside, and leave no traces in their minds.—But *may* not the eagerness for a reformation carry matters to too great length? Innovations, it is confessed, are often dangerous; and the spirit of zealotry, the most uncontrollable of any other: *but*

in this case, the bounds would be clear and distinct; and there would be no cause to fear, when the commission expressly set forth the limits of its extent, that cool and discreet subjects would overleap them. But, to give the argument its full scope; Would the innovator herewith rest satisfied? Would he not desire after this a revival of the Liturgy, with the Thirty-nine Articles; and proceed from ecclesiastical, to civil, matters? These are not necessary, perhaps not probable, consequences; but allowing they were, What nobler object could the parliament, could the convocation, have under their contemplation, than the petitions of serious and well-disposed men; presented, at proper intervals, with becoming humility; praying, *not to be released* (as in a late instance) *from the bands by which society is united*, but that means might be devised, the most efficacious for quieting their conscientious scruples, and setting them forward in the way of religious improvement?

As the subject is interesting, we were desirous of laying before our Readers some of this Writer's observations upon it. The reflection in the close of the last paragraph appears to be unkind and ungenerous, and moreover, is not, we apprehend, founded in truth: however, as it does not relate to the immediate subject of his work, we shall dismiss it without farther remarks, and proceed to make one other short extract from his preface:

'I doubt not, says he, but some of my observations may have been anticipated by other critics, as many are sufficiently obvious: but, if that be the case, it is more than is come to my knowledge; for I have purposely avoided having recourse to such Authors, except perhaps in some perplexing cases, that my remarks might be my own. Such, however, as the public is already in possession of, have doubtless no pretensions to novelty: they have nevertheless the advantage of being fresh, independent, and unbiassed evidences in support of truth.'

Some of this Writer's criticisms will, we doubt not, be acceptable to several of our Readers, we have therefore extracted the following:

'Job, chap. xii. ver. 5. *He that is ready to slip with his feet, is as a lamp despised in the thought of him that is at ease.* לפיר בון לעשתות שאנן נכון למועדי רגל! is here considered as compounded of the preposition ל and פיר a misfortune: I would therefore render literally thus—TO CALAMITY is CONTEMPT, IN THE THOUGHTS OF HIM THAT IS AT EASE, PREPARED FOR THE SLIPPING FOOT; which may be thus paraphrased—"Calamity generally meets with contempt from the prosperous man, whose self-conceit makes him ready to attribute the misfortunes of others to want of prudence or conduct." This was exactly Job's case with his friends.'

When

When this Critic says in the above quotation, *לפיד* is here considered as compounded, &c. he must mean in his translation, and not in our common English version, since that plainly regards it as an uncompounded word, signifying a lamp, a utensil very serviceable and necessary in the Eastern countries, and upon some occasions much adorned: as an extinguished, worn out, useless lamp, was despicable, and disregarded, it might be no improper image by which to represent the neglect, or contempt, with which too frequently the rich and prosperous are disposed to observe the unfortunate. It is remarkable that two translations, so different as this of our Author's and that in our common Bibles, should convey a sentiment, in effect, so much corresponding with each other. It appears highly probable that Dr. Durell's is the true account of this passage. In Taylor's Hebrew Concordance, under the above-mentioned word, we find the same criticism, with this farther illustration of the passage,—“as if he had said; *To calamity is added contempt in the thought of him that is at ease: a cutting stroke to those that slip with the foot!* or that are fallen into distress:” and we are also referred to Schultens upon the place.

‘ Chap. xviii. ver. 11.—*and shall drive him to his feet.* והפצדו ; לרגליו] Rather—AND SHALL DASH HIM TO PIECES IN HIS GOINGS; *i. e.* shall bring him to destruction when he falls into the snare. Or thus,—AND SHALL SCATTER HIM (according to the sense of this word in the margin of our version) IN HIS GOINGS; *i. e.* shall drive him from place to place, till at length he fall into the toils of his enemies. See נפץ and פוץ.—לרגל is used precisely in this sense; Gen. xxxiii. 14, where, in the margin, we read *according to the foot*: but it ought to be rendered GOINGS there as well as here.’

In regard to the celebrated passage of this book, chap. xix. 25, &c. *I know that my Redeemer liveth.* &c. this Author explains it, with many others, of a temporal deliverance; but his criticisms upon it are too long for us to insert: we shall therefore only give some of his general remarks:

‘As for the interpretation, he says, which converts the passage into a prophecy of the resurrection of the body, besides that it implies a degree of light ill corresponding with the times in which either Job is supposed to have lived, or this book to have been written; it requires such interpolation of new words, and forced construction of those found in the text, that I am fully persuaded, with the allowance of such liberties, an ingenious conjecturer may make almost any text in scripture depose in favour of this or of any other doctrine. The best commentators have therefore justly exploded it. Nor let it be imagined that we are undermining the foundations of our faith, by withdrawing a support that does not belong to it. It remains firmly fixed on the basis of truth, which cannot be moved, and wants no assistance from falsehood and error. But neither are

we in any wise allowed to handle the word of God deceitfully, from an apprehension of the ill use which unstable or wicked men may make of a right interpretation of it, at the hazard of their own salvation.'

' Chap. xxi. ver. 29.—and do ye not know their tokens? **וְאַתֶּם : לֹא חֲנָרוּ**] Rather, I think—THEIR MONUMENTS. Cocceus makes the word to signify here a *sepulchre*. These it is well known were placed by the way side. Thus Lycidas the shepherd lays to his fellow traveller Mœris :

Hinc ades media est nobis via ; namque sepulchrum

Incipit apparere Bianoris.——Virg. Ecl. ix. 59.

' Chap. xxiv. ver. 6. *They reap every one his corn in the field.* **בְּשֶׂרָה בְּלִיל וְיִקְצְרוּ**] The LXX. Chaldee, and Vulgate, seem to have read **בְּלִיל** or **בְּלִיָּהֶם**, for they thus render the place,—*They reap in a field which is not their own*. The true lection, however, seems to be **בְּלִיל וְיִקְצְרוּ**, and this the sense—AND THEY REAP THE FIELDS IN THE NIGHT, viz. of the oppressed, mentioned in the next hemistich. This interpretation will be found perfectly consistent with the whole context; whereas the sense of our version seems at variance with it.' This is one of those passages which the Author thinks he has restored to their primitive genuineness. Upon the latter part of this verse he remarks as follows,

— and they gather the vintage of the wicked. **יָכֹרֶם רִשְׁעִי : וְיִלְקְשׁוּ**] Rather—of THE TROUBLED, or OPPRESSED. So **רִשְׁעִי** is used, chap. xxxiv. 29. Thus also the Vulgate—*vineam ipsi, quem vi oppresserint, vindemiant.*——

' Chap. xxxvii. ver. 13. *He causeth it to come, whether for correction, or for his land, or for mercy.* **אִם לְשִׁבְטֵי אֶם לְאֶרֶצוֹ**] It is not improbable that **אִם** is repeated before **לְאֶרֶץ** by the mistake of an ignorant transcriber, who finding the **ל** prefixed might think it necessary to add **אִם** too, as in the other instances. Without it the sense would be complete and proper—HE CAUSETH IT TO COME UPON HIS LAND, WHETHER FOR CORRECTION, OR FOR MERCY.——

' Chap. xxxix. ver. 19. *Hast thou clothed his neck with thunder?* **הֲתִלְבִּישׁ צוּאָרוֹ רַעְמָה**] Rather—HAST THOU CLOTHED HIS NECK WITH PRIDE? For **רַעְמָה** has that sense in Chaldee, which seems more suitable than that of thunder.——

' Chap. xli. ver. 25. *When he raiseth himself, the mighty are afraid : by reason of breakings, they purify themselves.* **מִשְׁתָּהוּ יִנּוּרוּ : אֱלִים—מִשְׁבְּרִים יִתְחַטְּאוּ**] Our version is not very intelligible in the latter hemistich : the old one is ; but the words cannot admit of that construction, viz. and for fear they faint in themselves. The verse ought to be thus rendered—BY REASON OF HIS GREATNESS (his enormous bulk) THE MIGHTY ARE AFRAID : THEY WHO BRUISE HIM (endeavour so to do) MISS THEIR AIM, **מִשְׁתָּהוּ** is here construed as chap. xxxi. 23. and **יִתְחַטְּאוּ** as Judg. xx. 10. and chap. v. 24. This is very opposite to the context.——

' Psalm xix. ver. 3. *There is no speech or language, where their voice is not heard.* **אֵין אָמַר וְאֵין דְּבָרִים—כִּלִּי נִשְׁמַע קוֹלָם**] Rather—Though they have NO SPEECH NOR LANGUAGE,

YET

YET THEIR VOICE IS HEARD. So Noldius, who gives this sense to the verse, and it is truly a sublime one: for whether we consider the heavens as the seat of the meteors, whose awful sound is often heard; or confine the idea to their admirable structure, which will draw forth praise and admiration from him that contemplates on them; the thought is truly poetical.—

* Psalm xxxvii. ver. 5. *Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds.* יהוה בהשמים חסדך

—] Rather—**THY MERCY, O LORD, IS LIKE THE HEAVENS; and THY FAITHFULNESS AS THE CLOUDS.** If the כ in בהשמים is not an error for כ, see a similar construction of the same letter, Isa. xlviii. 10. Pf. xlii. 10. See also עך thus used, Nah. i. 10. 1 Chron. iv. 27. The next verse confirms this sense.

Query. Whether the sentiment conveyed in our English version is not more grand and satisfactory than that which is imparted by this Author's emendation?

* Pf. xlix. ver. 8.—*and it ceaseth for ever.*—[וחדל לעולם] These words are, I think, improperly connected with those that immediately precede, viz. *For the redemption of their soul* (or of his soul, according to the old versions), *is precious.* Those ought, I think, to make part of the foregoing verse, and the next verse begin with these, thus,—**BUT HE WILL CEASE FOR EVER, THOUGH HE WOULD LIVE TO ETERNITY AND NOT SEE CORRUPTION.** The verb חדל signifies *to be in a state of utter cessation; to be lifeless, or dead.* Isaiah xxxviii. 11. Pf. xxxix. 4.

* Ver. 11. *Their inward thought is that their houses shall continue for ever.*—[כרבתם בתים לעולם] All the ancient versions, without exception, read here קברם, instead of קרבם; which yields a much better sense (and ought doubtless to be admitted) viz. **THEIR SEPULCHRE shall be THEIR HOUSES FOR EVER, THEIR DWELLING TO ALL GENERATIONS.**

* Pf. li. ver. 5. *Behold I was shapen in iniquity, &c.*] So Tully—*simul atque editi in lucem et suscepti sumus, in omni continuo pravitate versamur,—ut pante cum lacte matris errorum fluxisse videamur.* Tusc. Diap. lib. iii. cap. i.

* Pf. lxxiv. ver. 1. *Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, &c.* גם צפור מצאה בית—ודרור קן לה—אשר שתה [אפרהיה—את מוכחותיך] As את seems rather redundant here, might not we read אתה or אתן, and render—**AS THE SPARROW FINDETH AN HOUSE, AND THE SWALLOW A NEST, WHERE SHE MAY LAY HER YOUNG, so LET ME APPROACH (or, LET ME BE PLACED AT) THINE ALTARS, &c.** גם is used as a particle of comparison, Jer. li. 49.

* Ver. 5.—*in whose heart are the ways of them.* מסלות [בלבבם] Rather, I think—**IN WHOSE HEART ARE PRAISES:** for the verb סלל signifies *to extol, or praise.* Pf. lxxviii. 4.

* Ver. 6. *Who passing through the valley of Baca, make it a well: the rain also filleth the pools.* עברי בעמק הבכא—מעין ישיתוהו [גם ברכות—יעשה נורה] Thus, I think, the he-

mistifies

nifics ought to be distinguished, which will give this sense—
PASSING THROUGH THE VALE OF WEEPING, THEY WILL
MAKE IT A SOURCE EVEN OF BLESSINGS: IT WILL PUT
ON A NEW FACE; or IT WILL BE CLOTHED WITH A
CHANGE. מור is here considered as a noun, from מור, which signifies to make a change in the circumstances, or to alter to the reverse. See Hof. iv. 7. Mic. ii. 4, and I read, with the ancient versions הבכר.

‘ Pf. lxxxvii. ver. 4. *I will make mention of Rahab and Babylon to them that know me; behold Philistia, and Tyre, with Ethiopia, this man was born there.* אוֹכִיר רַחַב וּבָבֶל לִירְעֵי-חֲנָה פְּלִשְׁתִּי וְצֹר עִם כּוֹשׁ-זֶה יֵלֵד שָׁם; Rather—I WILL SPEAK, TO THOSE THAT KNOW ME, OF EGYPT, AND BABYLON; BEHOLD, OF PHILISTIA, AND TYRE, WITH ETHIOPIA, saying, SUCH A ONE WAS BORN THERE. The same with וְזֶה: וְזֶה is used contemptuously, viz. as for THIS MOSES, the man that brought us up out of the land of Egypt, we root not what is become of him. Exod. xxxii. 1. The meaning of this verse I conceive to be no other than this, viz. “that in speaking to my acquaintance concerning Egypt, Babylon, and all the other neighbouring countries, I shall make mention of the greatest persons born in them as mere ordinary characters, from whose births their respective countries will derive no great credit, in comparison of that infinitely more eminent native of Judea, who is the subject of the following verse.”

‘ Ver. 5. *And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her.* וְלִצִּיּוֹן יֹאמַר [אִישׁ וְאִישׁ יֵלֵד בָּהּ-וְחוּא יְכַוְנֶנָּה עָלֶיהָ;] Rather—BUT OF ZION IT SHALL BE SAID, THE MOST EMINENT OF MEN WAS BORN IN HER; AND HE, THE MOST HIGH, SHALL ESTABLISH HER. וְזֶה put in opposition to אִישׁ (as before explained) signifies a man of consequence: and, according to the Oriental phraseology, by their reduplication, must mean the superlative or highest degree: or the man, even the man, signifies the man of men, THE GREATEST OF ALL MEN. According to this interpretation every one will see who this eminent personage was to be, from whose birth Zion (used by a Synecdoche for Judea) was to acquire so much glory. The latter hemistich seems to me to have reference, not to God the Father, but to his Son: it appearing to be exegetical of the preceding one, and to describe his divine, as the other does, his human nature.

‘ Pf. xcix. ver. 4. *The king's strength also loveth judgment.* וְעַן [מֶלֶךְ מִשְׁפָּט אֱהָב] Rather, I think—For thou, O MIGHTY KING, who LOVEST JUSTICE, DOST, &c. I consider אֱהָב as the participle present; in order to avoid the enallage in the next hemistich. Our translators seem to have understood the king's strength in the same sense as Homer uses Βίη Ἡρακλέους.

‘ Pf. cxli. ver. 6. *When their judges are overthrown in stony places, they shall hear my words, for they are sweet.* -- We have here the words בִּירֵי סֶלֶעַ, which signify literally in the bands of the rock: but as יָם, when applied to the sea, Ps. civ. 25, is used for its gulphs and

and windings, so here it may denote the recesses, holes, or sides of the rock, where Saul and his officers were let go free by David; for this evidently is the true sense of *וַיִּשָּׁלְחוּ* in this place. I would therefore render the verse thus, THEIR RULERS WERE LET GO IN THE SIDES OF THE ROCK, AND HEARD MY WORDS, which WERE KIND.'

In the criticisms upon the 109th Psalm this Author takes notice of Dr. Sykes's remark, that the imprecations here delivered are spoken against David by his adversaries. Dr. Durell wishes to acquiesce in this conclusion, but considers it as fraught with insuperable difficulties. The 20th verse he apprehends destroys the hypothesis, beside which, the objection, he thinks, still remains as to many other parts of the Old Testament. Neither is he satisfied with the supposition that these imprecations are, in every instance *prophetic denunciations* of God's judgments upon impenitent sinners. 'The most probable account of the matter, in my humble opinion, says he, is this, that God Almighty—did not interpose by his *grace*, or act upon the minds of his peculiar people, no not even of their *prophets*, in an extraordinary manner, except when he vouchsafed to suggest some future event, or any other circumstance that might be for the public benefit of mankind. In all other respects (I apprehend) they were left to the full exercise of their free will, without controul of the divine impulse. Now God had abundantly provided in that code of moral and ceremonial institutes which he had given the people for their law, that the *poor*, the *fatherless*, the *widow*, and *stranger*, should be particularly regarded; whence they ought to have learnt to be *merciful as their Father in heaven is merciful*: and it must be confessed that we sometimes find such behaviour and sentiments in the Jews, with respect to their enemies, as may be deemed truly christian; see Ps. xxxv. 13, 14, &c. But, in that very system of laws, it was also, for wise reasons, ordained that they should have no intercourse with the seven nations of the *Canaanites*, but should absolutely exterminate them; whence they unwarrantably drew this inference, that they ought to love their neighbours; but hate their enemies, as our Lord declares, Matt. v. 43. From these devoted nations they extended the precept to the rest of mankind, that were not within the pale of their church; nay sometimes to their own *domestic* enemies, those of their own blood and communion with whom they were at variance.—How far it may be proper to continue the reading of these psalms in the daily service of our church, I leave to the consideration of the legislature to determine. A Christian of erudition may consider those imprecations only as the natural sentiments of Jews, which the benign religion he professes abhors and condemns: but what are the illiterate to do, who know not where to draw

the line between the law and the gospel? They hear both read, one after the other, and I fear too often think them both of equal obligation; and even take shelter under scripture to cover their curses. Though I am conscious I here tread upon slippery ground, I will take leave to hint, that, notwithstanding the high antiquity that sanctifies, as it were, this practice, it would, in the opinion of a number of wise and good men, be more for the credit of the Christian church to omit a few of those psalms, and to substitute some parts of the gospel in their stead.

Let us now add two or three farther criticisms from the book of Proverbs.

* Chap. v. ver. 6. *Let thou ponder the path of life, her ways are moveable, that thou can'st not know them.*—The first hemistich does not well connect with the latter, or the context, in our version; and that, because our translators assign a wrong person to the verb; for **תפלה** is equally the 2d per. masc. or the 3d fem. of the future, as every Tyro knows. This oversight is the more remarkable, as they had doubtless the old version before them, which renders the word properly thus—SHE WEIGHETH NOT THE WAY OF LIFE: HER PATHS ARE MOVEABLE; THOU CAN'ST NOT KNOW THEM.

* Chap. xvi. ver. 1. *The preparations of the heart in man, and the answer of the tongue is from the Lord.* The opposition between God and man, and the other members of these two hemistichs seems to shew, that they ought (as most of these proverbs are, particularly ver. 9.) to be construed separately, thus—To MAN belong THE INCLINATIONS OF THE HEART: BUT BY THE LORD IS THE TONGUE ASSISTED. That is (as I apprehend) “Man contrives, but the success of his designs depends upon God:” the same sentiment as at ver. 9, but differently expressed. For *the assisting of the tongue*, in order to execute any purpose, seems clearly to imply this idea. I construe **מַעֲנֵה** as the participle *Pabul*, and give it the sense it has, Ps. xxii. 21. lxx. 5, &c.

* Ver. 11. *A just weight and balance are the Lord's:—Rather—THE WEIGHT AND THE BALANCE are THE ORDINANCE OF THE LORD; i. e. of his appointment.* So is **מִשְׁפָּט** rendered, Exod. xv. 25. Lev. xxiv. 22. 2 Chron. xxxv. 13. Neh. viii. 18, &c. There seems to be no occasion to add any epithet; for if they be not true according to the standard, they are not then *weights or balances*; and still less can they be called the Lord's appointment. They are therefore here used *κατ' ἰσχυρὰν*, as when Solomon says, that who so *findeth a wife, findeth a good thing*, chap. xviii. 22.

* Ver. 33. *The lot is cast into the lap:—*What our translators understood by *lap* in this place, I do not know: but am clear, that **בְּהֵן** ought to be rendered, INTO THE MIDST (as 1 Kings xiii. 31.) viz. of the urn or vessel, into which the different billets were cast. In Homer we find they were put in an helmet, *iliad*, H. V. 175, and 181.

* Chap.

' Chap. xix. ver. 2. *Also, that the soul be without knowledge, it is not good.*—Rather—SURELY IT IS NOT GOOD to be WITHOUT KNOWING ONESELF: for thus *וְהָיָה* is often used; and thus the Syriac also renders; according to which interpretation the sense is equivalent to the sage maxim of the philologists, *ἄνθρωπος ἀνὴρ*. The farther part of this verse is thus translated by our Author—' BUT HE THAT HASTILY GOETH WITH SPIES SINNETH. To know oneself, says he (which is the work of time) is declared in the preceding hemistich *to be good*, but to consort with spies (who conscious they are concerned in a dangerous sort of knowledge, are hasty in their motions) is a sin. Or, the words may be rendered, HE THAT IS HASTY IN HIS GOINGS (or proceedings) ERRETH; i. e. *is liable to err.*'

The above specimens we imagine will be agreeable to our Readers, and enable them to judge, in some degree, concerning this performance. In such a number of criticisms it will be no wonder should there be some which appear common, or rather trifling. But, in general, the work seems to be valuable; and no doubt the attentive Reader, in the perusal of it, will find remarks superior to those which we have here collected.

At the end of the book of Job, Dr. Durell adds some general reflections. He thinks it clear that the Author of the book was a Jew, and that he lived after the time of Moses: He seems inclined to regard it as a poem of the dramatic kind, written with the design of comforting the Jews in their captivity: the great purport of it being to shew, that temporal evils are not always intended by Providence as punishments for past crimes, but also for trials of virtue, and for the benefit of instructive example to others; and that patience and submission to the will of Heaven is both the indispensable duty of persons under afflictions, and the most probable means of procuring their deliverance and restoration. In support of the opinion that this book was written about the time of the captivity, Dr. Durell mentions the many Chaldee words, and Chaldee terminations of Hebrew words, which are found throughout it: but a yet more forcible argument, he thinks, is the frequent indirect allusions to the Pentateuch and other books of the Jewish canon, a long list of which is subjoined to his criticisms upon this part of the Old Testament.

We could have wished that our Author had extended his remarks at the conclusion of the book of Psalms, to a greater length; as there are, we apprehend, other particulars relating to it, which equally merited his attention. The books of Proverbs and Ecclesiastes would also have admitted of some general observations, when this Writer, we doubt not, well qualified to make, and might have proved an agreeable addition to his criticisms. As to the Canticles, he concludes it to have been an epithalamium composed by Solomon on his marriage

riage with the daughter of Pharaoh King of Egypt; and this, says he, appears to me the only point of view in which it ought to be considered.

We observe with pleasure that Dr. Durell intends to publish some remarks on the prophetic writings, which we hope will not be long delayed.

For an account of a former publication of this Author's, in which the parallel prophecies of Jacob and Moses relating to the twelve tribes are critically considered, we refer the Reader to the 30th volume of our Review, p. 161.

ART. IX. *The Natural History of the Tea-Tree, with Observations on the Medical Qualities of Tea, and Effects of Tea-drinking.* By John Coakley Lettson, M. D. F. S. A. 4to. 4s. sewed. Dilly. 1772.

MANY circumstances relating to the natural history of this exotic shrub, and to the manner of preparing or curing its leaves, have been given to the public by Kæmpfer, Le Compté, and others. The medical or dietetic qualities of this plant have been largely discussed by a still greater number of writers, who have maintained very different, and even contradictory opinions, concerning the effects attending the use of it. In the present publication every thing of consequence that has been written on these two heads is very judiciously collected into a narrow compass; and the subject somewhat farther illustrated by a few additional observations peculiar to the Author. We shall collect some of the more material particulars from this performance, the contents of which cannot be uninteresting to tea-drinkers, that is, to a very great majority of our Readers.

The work is naturally divided into two parts; in the first of which is given the natural, and, in the second, the medical history of tea. Its natural history (in which is comprehended an account of the manner of collecting and preparing it) is introduced by a very accurate and minute botanical description of the tea plant, taken from one now in the garden at Sion-house, belonging to the Duke of Northumberland, which flowered in October last, and which, notwithstanding the numerous attempts that have been made to introduce this plant amongst us, is the first that ever flowered in Europe. This description is well illustrated by an excellent coloured plate, engraved from an original drawing taken of the tree when in its flowering state*; from which it appears, that the tea-tree, as Mr. Miller

first

* The same plate and description were lately published by the ingenious Mr. J. Miller, Author of the *Illustration of the Linnæan Sexual System*. The present Author, as we have been informed, previous to the publication of that print and description, procured an elegant
REV. Aug. 1772. K engraving

rst observed, belongs to the order of *Trygynia*, and not to that of *Monogynia*, under which Linnæus has placed it; having been led into that mistake, by not having had any opportunities of examining any other than dried specimens of this shrub.

It is only within these three or four years that the curious have been successful enough to introduce into this kingdom a few genuine tea-plants. Such of them as are in the gardens about London, we are here told, thrive very well in the green-houses in winter; and some bear the open air in summer. 'The leaves of many of them are from one to three inches long, not without a fine deep verdure; and the young shoots are succulent. It is therefore probable, the Author adds, that in a few years many layers may be procured from them, and the number of the plants may thereby be considerably increased.' Many exotic vegetables, he observes, like human constitutions, require a certain period before they become naturalized to a change of climate; and those which, at their first introduction, would not bear our winters without shelter, now endure our hardest frosts: so that there is reason to expect that the tea-tree may, in a few years, be capable of bearing our climate, and at length thrive as if indigenous to this country, like the common potatoe, for which we are indebted to America or Spain.

It is pleasant to hear old Gerard discoursing on this last-mentioned foreign dainty, then lately introduced into this kingdom.—“Potatoes, says this venerable herbalist, who wrote in 1597, grow in India, &c. and other hotte regions, of which I planted divers rootes (that I bought at the Exchange in London) in my garden, where they flourished until winter, at which time they perished and rotted.”—Speaking of the mode of cooking this exotic, he says, “they were roasted in the ashes; and that some when they be so roasted, infuse them, and sop them in wine; and others, to give them the greater grace in eating, do boil them with prunes, and so eat them. And likewise others dresse them (being first roasted) with oile, vinegar, and salt, every man according to his own taste and liking.”

Considering the long intercourse which has subsisted between us and the Chinese, and the extensive commerce which we have carried on with them for this particular article, it appears astonishing that it should not yet have been thoroughly decided, by observations made upon the spot, whether the green and bohea teas are the produce of one or of different plants. The

engraving of the tea-plant in the garden of the late Princess Dowager, but having received notice of Mr. Miller's intentions, he agreed with him to unite in one description, and to publish the same plant both which accordingly accompany this publication.

among many other matters is a proof how little we know concerning that country and people. Our Author, in his botanical deſcription of the tea-plant, affirms that there is only one ſpecies, and that the difference between the green and bohea teas depends on the nature of the ſoil, culture, age, and the manner of drying the leaves. He adds further, ‘that it has even been obſerved that a green tea-tree, planted in the bohea country, will produce bohea, and ſo the contrary;’ and that on his examining ſeveral hundred flowers, brought both from the bohea and green tea countries, their botanical characters have always appeared uniform. This queſtion however does not appear to be put out of all doubt; for we find the Author afterwards treating this only as the moſt probable opinion.

As to the differences in colour and flavour peculiar to theſe two kinds, and to their varieties, there is reaſon to ſuſpect that they are, in ſome meaſure, adventitious, or produced by art. The Author has been informed, ‘by intelligent perſons, who have reſided ſome time at Canton, that the tea about that city affords very little ſmell while growing. The ſame is obſerved of the tea-plants now in England, and alſo of the dried ſpecimens from China.’ We are not however, as he obſerves, to conclude from hence ‘that art alone conveys to teas, when cured, the ſmell peculiar to each kind; for our vegetables, graſſes for inſtance, have little or no ſmell till dried and made into hay’ As to the opinion that the green tea owes its verdure to an effloreſcence acquired from the plates of copper on which it is ſuppoſed to be cured or dried, he ſhews that there is no foundation for this ſuſpicion. The infuſions of the fineſt imperial and bloom teas undergo no change on the affuſion of a volatile alkali; which would detect the minuteſt portion of copper contained in them, by turning the liquors blue. The fine green colour of theſe teas has, with as little reaſon, been attributed to green copperas: as this metallic ſalt would, on its being diſſolved in water, immediately act on the aſtringent matter of the leaves, and convert the infuſion into ink; as happens when a chalybeate water has been employed in the making of tea. On the whole, the Author thinks it not improbable that ſome green dye, prepared from vegetable ſubſtances, is employed in the colouring of the leaves of the green teas.

With regard to the commercial hiſtory of this fragrant exotic, we ſhall only obſerve, that it was firſt introduced into Europe by the Dutch Eaſt India Company, very early in the laſt century; and that a quantity of it was brought over from Holland by Lord Arlington and Lord Oſſory, about the year 1666, at which time it was ſold for ſixty ſhillings a pound. But it appears that, ‘before this time, drinking of tea, even in public coffeehouſes in this country, was not uncommon; for in 1660

a duty of eight-pence *per* gallon was laid on the liquor made and ſold in all coffeehouſes. The preſent conſumption of it is immenſe. The Author has been told that at leaſt three millions of pounds are allowed for the annual home conſumption, not including the incredible quantity ſmuggled into the kingdom; and that the Eaſt India Company have generally in their warehouſes a ſupply for three years.

Had we not too many proofs of the notable uncertainty and diverſity of medical poſitions and opinions—recently exemplified in a very ſtriking inſtance given in a late publication, where the wholeſomeness even of bread has been denied; we ſhould expreſs our aſtoniſhment that the virtues or the ill effects of a plant, which has ſo long conſtituted a very conſiderable article of our diet, ſhould not long ago have been compleatly aſcertained; and that the faculty ſhould maintain opinions manifeſtly contradictory concerning it: ſome of them attributing to it the moſt extenſive virtues, and others the moſt pernicious effects. The natural inference, in our opinion, to be drawn from this contrariety is, that it neither poſſeſſes noxious or beneficial powers in any very diſtinguiſhable degree. Its extenſive uſe among all ranks of people—among the rational and the whimſical—muſt naturally furniſh many occaſional inſtances of its diſagreeing, or being thought to diſagree, with particular conſtitutions: though as many might poſſibly occur from the uſe of baum tea, warm water, milk, or any other ſingle beverage, if any *one* of theſe articles conſtituted, like tea, the daily breakfast and evening's entertainment of almoſt a whole kingdom.

An enquiry into the medical qualities or effects of this plant is the ſubject of the ſecond part of this performance: from which we ſhall extract the ſubſtance of ſome of the Author's experiments and obſervations, made with a view to throw ſome light on this part of his ſubject.

From the effects of an infusion of bohea and of green tea, in preſerving ſweet ſome ſmall pieces of beef immerſed in them, the Author ſhews that they poſſeſs an antiſeptic power, when applied to the dead animal fibre; and from their ſtriking purple colour with ſalt of iron he infers their aſtringent quality. Theſe, it is to be obſerved, are the properties of the more fixed parts of this plant, and which are not at all impaired by long continued infusion, or even decoction.

On ſubjecting a large quantity of the beſt and moſt highly flavoured green tea to diſtillation with ſimple water, an ounce of a very odorous and pellucid water, free from oil, was obtained; three drachms of which, being injected into the cavity of the abdomen and cellular membrane of a frog, produced, in twenty minutes, a general loſs of motion and ſenſibility in *of* the hind legs of the animal, which continued four ho

and brought on an universal torpidity, which lasted above nine hours. Some of the same liquor being applied to the cavity of the abdomen and the ischiatic nerves of another frog, its hindermost extremities became altogether paralytic and insensible in the space of half an hour; and in about an hour afterwards the frog died. On repeating both these experiments on other frogs, with some of the liquor remaining after distillation, and likewise with the same liquor evaporated to the consistence of an extract, and redissolved in water, no sensible effects whatever were produced on the animals to which they were applied.

Though these experiments, in which the distilled liquor was applied in immediate contact with the wounded abdomen and the bare nerves of the animal, are far from justifying any conclusions that may be drawn from them to the prejudice of tea, as containing a deleterious principle, capable of doing mischief when simply received into the stomach; yet they prove that its activity chiefly resides in its fragrant and volatile parts; and that if the use of tea be beneficial or injurious to any particular constitution, it becomes so principally by means of this odorous fragrant principle. It should follow likewise that those who really suffer, or who apprehend that they do or may suffer, by the use of it, and yet are loath to deprive themselves of this grateful, refreshing, sober, and amusing habitual regale, may continue that indulgence with perfect safety, though not perhaps with equal gratification, if they will be content to sip the infusion of the more ordinary kinds of this plant, which abound less with this fragrant principle. Or they may boil their tea a few minutes, in order to dissipate this volatile part, which stands charged as the cause of those nervous affections that are said to be produced, or aggravated, by the use of this liquor. By this process they will likewise extract more copiously the more fixed, bitter, and stomachic parts of this vegetable.

The Author, who seems to be thoroughly persuaded of the occasionally noxious effects of this volatile principle, in the finer teas especially, recommends this last-mentioned mode of making tea, or the substituting the *extract* instead of the leaves; by the use of which 'the nervous relaxing effects, which follow the drinking of tea in the usual manner, would be in great measure avoided.' This extract has been imported hither from China, in the form of small cakes not exceeding a quarter of an ounce each in weight, ten grains of which might suffice one person for breakfast; but it might easily be made here by simple decoction and evaporation, by those who experience the noxious qualities of the volatile principles of this plant; to ascertain which the Author produces some instances that have fallen under his own observation.—But for these and the other articles here discussed, we must refer to the work itself, which is executed

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cuted with accuracy and judgment; though from the nature and circumstances of the subject, many *desiderata* yet remain to be cleared up relating to it.

ART. X. *An Essay on the Nature, Cause, and Cure of a Disease incident to the Liver, hitherto but little known, though very frequent and fatal in hot Climates.* By John Crawford, late Surgeon of the Earl of Middlesex East-Indiaman. 8vo. 2s. Kearsly.

WE think this pamphlet deserving of particular consideration, as it contains the history of a very dreadful disorder, attended with symptoms so fallacious, as naturally to produce the most fatal mistakes concerning its nature, and thereby suggest indications of cure totally opposite to those which would be pursued by one who was acquainted with its real seat and origin. Through the too great neglect, or almost total disuse of that useful auxiliary to the healing art, the dissection of morbid bodies, this distemper has probably often passed unnoticed or undistinguished, though there is great reason to believe that it frequently occurs, and is mistaken for very different diseases, to which some of its symptoms appear to have a near affinity; particularly to those of the scorbutical and dropical kind: and yet, as is evident from the contents of this publication, the most dangerous consequences must ensue, whenever it is mistaken for any of these maladies, as it undoubtedly requires a very different, nay almost totally opposite method of treatment.

We shall not transcribe, or enter into a minute detail of the Author's account of the progress and symptoms of this disease, the entire perusal of which, in the original, we recommend to the faculty. We cannot however resist the desire of relating some of the most essential particulars respecting its history; with a view, among other reasons, of exemplifying the utility, and recommending the practice, of frequent inspections of dead bodies; by which so much light was, in the present instance, at once thrown upon a very obscure complaint.

The ship's company with which the Author sailed, and who had lived for some time on bad provisions and putrid water, were attacked with this disorder in their return to England, not long after their leaving the island of St. Helena, where they had met with very few refreshments. Its most distinguishable and fallacious symptoms were, a considerable swelling and hardness of the abdomen, not attended with any sensible fluctuation; oedematous swellings of the legs, which retained the impression of the finger; a vertigo and fainting on the least motion; and the most distressful difficulty of breathing, which continually increased; so that those who fell victims to this disease, after a course of the most horrible agonies, at length died absolutely

absolutely suffocated. From these and some other appearances, the Author was naturally enough induced to consider this singular disease, as a particular anomalous species of scorbutical complaint, and to treat it accordingly; although he observed that some of the most distinguishable symptoms of the genuine disease did not appear in any of his patients: none of them complaining of sore gums, or having spots on any part of their bodies.

It attacked persons of different ages, constitutions, and degrees of health, indiscriminately, and nearly in the same manner. In a short time the scene which presented itself on board the vessel was exceedingly distressful.—‘On each side of the ship there was nothing to be heard but the melancholy sounds occasioned by the obstructed respiration of upwards of thirty men,’ labouring under different degrees of oppression in the præcordia, and the other symptoms of this disease: while those who yet continued well, were constantly apprehensive of being soon reduced to the same horrid situation.

The alarming state of the crew, and the bad success which had attended the Author’s endeavours to remove a disorder, with the nature of which he was unacquainted, induced him (after having taken proper measures to conquer the natural repugnance of the seamen to enquiries of that kind) to open and inspect the body of the second person who had died of it. By doing this the nature and seat of the disorder were clearly ascertained. The stomach, the intestines, and, in short; all the viscera of the abdomen, were found in a perfectly sound state, except the liver. That organ indeed presented a very extraordinary appearance. It was enlarged almost beyond imagination; and weighed, by estimation, not less probably than thirteen or fourteen pounds; occupying the whole of both hypochondria, and descending a considerable way into the hypogastrium. Its convex part had risen upwards into the thorax, whither it had thrust the diaphragm, and where it had violently compressed the lungs; particularly the right lobe, which was entirely collapsed, covered with tubercles and white spots, and reduced to a size less than that of a common tennis ball. The agonizing difficulty of breathing attending this disease was thus clearly traced to its hitherto unsuspected cause. This enormous liver however did not shew the least symptom of disease, except the singular enlargement of its substance; nor did there appear in it any thing like adhesion, or the marks of any previous inflammation.

Enlightened by these observations the Author immediately made a total change in his method of treating the sick. He now with confidence took away blood in quantities proportioned to the circumstances of the patient (an operation on which he durst not venture, while he considered them as labouring under

a scorbutic or putrid disorder) and found them considerably relieved by the evacuation. He likewise put them under a course of deobstruent, opening pills, made of aloes, soap, and calomel; by the use of which they were all either cured or sensibly relieved. In some cases a spitting was accidentally brought on, and even seemed to produce salutary effects, particularly in relieving the difficulty of breathing.

We scarce need to hint of what importance it is that this disease should be known, and distinguished from the scurvy, which it resembles in some of its appearances; particularly in the œdematous swellings of the legs, difficulty of breathing upon motion, languor, stiffness of the joints, &c. It is equally evident that the practice appropriated to the cure of the one, may be fatal when applied to the other. Bleeding and mercurial purgatives would undoubtedly precipitate the fate of the scorbutic: whereas, on the contrary, if this liver complaint should be mistaken for the scurvy, and these evacuations should not be made, death must ensue from the immense enlargement of the liver and its distressful consequences above-mentioned; as happened to three of the crew, previous to the Author's discovery of the true nature of this disorder.

ART. XI. *A Dissertation on Oriental Gardening.* By Sir William Chambers, Knt. Comptroller General of his Majesty's Works, 4to. 5s. sewed, Griffin, &c. 1772.

WE had lately the pleasure of perusing an agreeable poem in praise of our improved national taste in ornamental gardening*; but now we have the mortification to learn, on the authority of Sir William Chambers, that we are yet in a state of ignorance and barbarism, with regard to this pleasing art: of which the Chinese, alone, are masters. This, however, is a proposition which, we think, the ingenious Writer has by no means demonstrated. The Chinese, indeed, seem to have arrived at the most enormous *profusion* of *expence* in gardening; but luxury and voluptuousness appear to be the objects which they have generally in view; rather than that artful display, and improvement, of the beauties of nature, in which consists (according to our European ideas) all that is required in this innocent, rational, and moral species of amusement.

But, in truth, independent of the point of *taste*, which will ever remain a disputable subject,—it is not for even the richest monarchs in this part of the world, to think of emulating the royal gardens of China; formed, as they are, with more than imperial magnificence, and requiring not only an immense extent of ground (of which the public must be robbed) but a treasury wherewith

* *English Garden*, a poem. By Mason. See Review for March 1791.

would call for the wealth of almost half the globe for supplies. The idea is rather monstrous than pleasing; and the extravagance is more than even sovereigns have a right to be indulged in. It is impossible for them to support the expence without injury to their subjects, by wantonly wasting their lands, and needlessly draining their purses; and all for what? for a mere article of amusement,—in which, too, they can never hope to partake! In a word, the great gardens of the East cannot, in any view, be proposed as models for the princes of Europe to follow: those who have land enough to lavish, for this purpose, have not revenues adequate to such enormous superfluities; and others who, perhaps, could somewhat better afford the expence, have not the ground; nor could the public spare so many thousand acres from the necessary demands of agriculture and husbandry.

We have heard it suggested, that, possibly, one part of our Author's view, in thus depreciating the designs of English gardeners, might be, to divert his royal master's attachment from the plan on which his garden at Richmond has been improved. Whether or not there is any real foundation for a suggestion of this sort, it is not for us to determine; but this we may observe, that should his book (which is inscribed to his Majesty) happen to produce that effect, we should much question whether he will, thereby, render any great service to the King; who has, at a vast expence, and with much good taste, made that princely pleasure-ground the delight of every beholder, whose imagination is not dazzled and misled by the glare and gaudiness of Chinese embellishments.

This Author sets out with observing, that gardening possesses a more extensive influence than the other decorative arts; and that it strikes and pleases its observers, without any previous information or skill. This is, perhaps, true, but we must be cautious of allowing it too much latitude; for, as in painting, and architecture, there are beauties which none can admire, or discover, but those who have made these arts their study; so, in ornamental gardening, there are productions so artificial, and delicate, that they never reveal their charms to vulgar eyes. To be delighted, in these cases, it is necessary to be informed; and the man whose taste has not been cultivated by nice observation, and judicious reflections, will neither discern the proportion and beauty of the separate parts, or the skill with which they are brought to form an harmonious whole.—Accordingly, our Dissertator himself, when he comes to characterize our English designers and gardeners, acknowledges, that a capacity of enjoying, and judging of, the disposition of a pleasure-ground, appears to him a difficult matter; and he declares, that it cannot be expected, that men uneducated, and doomed

by their condition, to waste the vigour of life in hard labour, should ever go far in so refined and difficult a pursuit.

Our Author severely animadverts on the gardens of Italy, France, Germany, and Spain, as well as those of England. The latter, he says, 'differ very little from common fields, so closely is common nature copied in most of them. There is generally, he adds, so little variety in the objects, such a poverty of imagination in the contrivance, and of art in the arrangement, that these compositions rather appear the offspring of chance than design; and a stranger is often at a loss to know whether he be walking in a meadow, or in a pleasure-ground, made and kept at a very considerable expence: he sees nothing to amuse him, nothing to excite his curiosity, nor any thing to keep up his attention. At his first entrance, he is treated with the sight of a large green field, scattered over with a few straggling trees, and verged with a confused border of little shrubs and flowers; upon farther inspection, he finds a little serpentine path, twining in regular effes amongst the shrubs of the border, upon which he is to go round, to look on one side at what he has already seen, the large green field; and on the other side at the boundary, which is never more than a few yards from him, and always obtruding upon his sight: from time to time he perceives a little seat or temple stuck up against the wall; he rejoices at the discovery, sits down, rests his wearied limbs, and then reels on again, cursing the line of beauty, till spent with fatigue, half roasted by the sun, for there is never any shade, and tired for want of entertainment, he resolves to see no more: vain resolution! there is but one path; he must either drag on to the end, or return back by the tedious way he came.

'Such is the favourite plan of all our smaller gardens: and our larger works are only a repetition of the small ones; more green fields, more shrubberies, more serpentine walks, and more seats; like the honest batchelor's feast, which consisted in nothing but a multiplication of his own dinner; three legs of mutton and turneps, three roasted geese, and three buttered apple-pies.'

Our discerning Readers, who are acquainted with the most approved pleasure-grounds of this country, will perceive nothing in this picture but a wild exaggeration, and a boundless passion for that endless and incongruous variety, which, deviating from Nature and Simplicity, has fixed its gorgeous residence in the glittering gardens of the East. Does his description suit the royal gardens at Richmond? Is it applicable to the manner of Kent; or to any of Brown's designs? In a word, is it a fair representation of any one garden in England, designed by an artist of any eminence? Perhaps, indeed, Sir William has ex-

design

designed to aim this shaft at the humble *Leisfowes*, the seat of the late ingenious and modest Shenstone: but the grounds of Mr. Shenstone were not designed for a garden.

In Europe, the advances which have been made in science and in literature, have refined the taste of its inhabitants, to a degree that is to be found in no other quarter of the world; but with respect to the Chinese, if we except politics, they have not made an accurate and comprehensive progress in any branch of knowledge or the fine arts. In painting they are clumsy and awkward; void of invention, and ignorant of proportion. To philosophy they are entire strangers; and with respect to polite learning, they have that rudeness and indelicacy which is characteristic of men in an imperfect state of civilization. But, with all these disadvantages, this people, in the opinion of our Author, have brought gardening to such perfection as is altogether unknown to the Europeans. Without taste, they have yet been able to cultivate an art which chiefly depends on taste; and the most enlightened nations are, in this respect, in the condition of barbarians!

We shall not enter into the dispute, whether or not our Author hath ever personally visited the interior parts of China; but be this as it may, certain it is that the delicacy of the Chinese, in relation to foreigners, is extreme; and, on this account, it is not natural to suppose that, in opposition to the laws, they admitted him to their familiarity and favour, and allowed him to wander in their retirements and pleasure grounds. Indeed he candidly acknowledges himself to have been obliged to others * for part of his materials; and he has made not a little use of Father Attiret's account of the Emperor of China's gardens near Pekin, of which an *abstract* is to be found in the 7th volume of our Review, and the *whole* may be seen in Dodley's *Fugitive Pieces*.

The great purpose, in ornamental gardening, is, undoubtedly, to excite agreeable sensations in the mind, and to prevent it from falling into languor through the want of variety; but, in pursuit of this last point, the designers of the Chinese gardens are chiefly intent on producing surprize, and even the painful emotions of terror! To this end they contrive caverns, they form gloomy woods, and they procure monstrous animals and reptiles to inhabit them. In general, too, the vast extent of their gardens gives birth to a variety of feelings which, not growing out of each other, distract instead of delighting the

* Pref. p. viii. he says, 'The following account of the Chinese manner of gardening is collected from my own observations in China, from conversations with their artists, and remarks transmitted to me, at different times, by travellers.'

spectator. His eye is filled; but he either sees objects in confusion, or his mind is fatigued with a rapid succession of discordant sensations. The profusion of their ornaments, to it may be observed, seems to be a proof that they are, in great measure, destitute of genius; and only serves to cover their want of invention, and of art.—If the lessons of our Author should be followed, and if the gardening of China could possibly be introduced into England, Nature would, in many instances, be violated, in order to produce whatever is most hideous and deformed.

The following descriptions, in which our Dissertator seems to enjoy himself, will afford our Readers a specimen of Chinese connoisseurship in gardening; and, at the same time, give them an idea of his literary merit. They will also serve as a proper supplement to what we have already extracted (in the volume of our Review above referred to) from Sir Harry Beaumont's* translation of F. Attiret's Narrative.

Their scenes of terror are composed of gloomy wood deep vallies inaccessible to the sun, impending barren rock dark caverns, and impetuous cataracts rushing down the mountains from all parts. The trees are ill formed, forced out of their natural directions, and seemingly torn to pieces by the violence of tempests: some are thrown down, and intercept the course of the torrents; others look as if blasted and shattered by the power of lightening: the buildings are in ruins; half consumed by fire, or swept away by the fury of the waters: nothing remaining entire but a few miserable huts dispersed in the mountains, which serve at once to indicate the existence and wretchedness of the inhabitants. Bats, owls, vultures, and every bird of prey flutter in the groves; wolves, tigers, and jackalls, howl in the forests; half-famished animals wander upon the plains; gibbets, crosses, wheels, and the whole apparatus of torture, are seen from the roads; and in the most dismal recesses of the woods, where the ways are rugged and overgrown with weeds, and where every object bears the marks of depopulation, are temples dedicated to the king of vengeance, deep caverns in the rocks, and descent to subterraneous habitations, overgrown with brushwood and brambles; near which are placed pillars of stone, with pathetic descriptions of tragical events, and many horrid acts of cruelty perpetrated there by outlaws and robbers of former times: and to add both to the horror and sublimity of these scenes, the sometimes conceal in cavities, on the summits of the highest mountains, founderies, lime-kilns, and glass-works; which send forth large volumes of flame, and continued columns of

* A literary name, assumed by the late Mr. Spence.

thick smoke, that give to these mountains the appearance of volcanoes.

‘ Their surprizing, or supernatural scenes, are of the romantic kind, and abound in the marvellous; being calculated to excite in the minds of the spectators, quick successions of opposite and violent sensations. Sometimes the passenger is hurried by steep descending paths to subterraneous vaults, divided into apartments, where lamps, which yield a faint glimmering light, discover the pale images of ancient kings and heroes, reclining on beds of state; their heads are crowned with garlands of stars, and in their hands are tablets of moral sentences: flutes, and soft harmonious organs, impelled by subterraneous waters, interrupt, at stated intervals, the silence of the place, and fill the air with solemn melody.

‘ Sometimes the traveller, after having wandered in the dusk of the forest, finds himself on the edge of precipices, in the glare of day-light, with cataracts falling from the mountains around, and torrents raging in the depths beneath him; or at the foot of impending rocks, in gloomy vallies, overhung with woods, on the banks of dull moving rivers, whose shores are covered with sepulchral monuments, under the shade of willows, laurels, and other plants, sacred to Manchew, the genius of sorrow.

‘ His way now lies through dark passages cut in the rocks, on the sides of which are recesses, filled with colossal figures of dragons, infernal fiends, and other horrid forms, which hold in their monstrous talons, mysterious, cabalistical sentences, inscribed on tables of brass; with preparations that yield a constant flame; serving at once to guide and to astonish the passenger: from time to time he is surprized with repeated shocks of electrical impulse, with showers of artificial rain, or sudden violent gusts of wind, and instantaneous explosions of fire; the earth trembles under him, by the power of confined air; and his ears are successively struck with many different sounds, produced by the same means; some resembling the cries of men in torment; others the roaring of bulls, and howl of ferocious animals, with the yell of hounds, and the voices of hunters; others are like the mixed croaking of ravenous birds; and others imitate thunder, the raging of the sea, the explosion of cannon, the sound of trumpets, and all the noise of war.

‘ His road then lies through lofty woods, where serpents and lizards of many beautiful sorts crawl upon the ground, and where innumerable monkies, cats, and parrots, clamber upon the trees, and intimidate him as he passes; or through flowery thickets, where he is delighted with the singing of birds, the harmony of flutes, and all kinds of soft instrumental music: sometimes, in this romantic excursion, the passenger finds him-
self

self in extensive recesses, surrounded with arbours of jessamine, vine, and roses, where beauteous Tartarean damsels, in loose transparent robes, that flutter in the air, present him with rich wines, mangostans, ananas, and fruits of Quangsi; crown him with garlands of flowers, and invite him to taste the sweets of retirement, on Persian carpets, and beds of camusathkin down.

* These enchanted scenes always abound with water-works, so contrived as to produce many surprizing effects; and many splendid pieces of scenery. Air is likewise employed with great success, on different occasions; not only for the purposes above-mentioned, but likewise to form artificial and complicated echoes: some repeating the motion of the feet; some the rustling of garments; and others the human voice, in many different tones: all which are calculated to embarrass, to surprize, or to terrify the passenger in his progress.

* All sorts of optical deceptions are also made use of; such as paintings on prepared surfaces, contrived to vary the representations as often as the spectator changes place: exhibiting, in one view, groupes of men; in another, combats of animals; in a third, rocks, cascades, trees, and mountains; in a fourth, temples and colonades; and a variety of other pleasing subjects. They likewise contrive pavements and incrustations for the walls of their apartments, of Mosaic work, composed of many pieces of marble, seemingly thrown together without order or design; which, when seen from certain points of view, unite in forming lively and exact representations of men, animals, buildings, and landscapes; and they frequently introduce pieces of architecture, and even whole prospects in perspective; which are formed by introducing temples, bridges, vessels, and other fixed objects, lessened as they are more distant from the points of view, by giving greyish tints to the distant parts of the composition; and by planting there trees of a fainter colour, and smaller growth, than those that appear in the fore ground: thus rendering considerable in appearance, what in reality is trifling.

* The Chinese artists introduce into these enchanted scenes, all kinds of sensitive, and other extraordinary trees, plants, and flowers. They keep in them a surprizing variety of monstrous birds, reptiles, and animals, which they import from distant countries, or obtain by crossing the breeds. These are tamed by art; and guarded by enormous dogs of Tibet, and African giants, in the habits of magicians.

With respect to style, this production is, in general, well written; although it appears, in some instances, to be wrought up with a laboured correctness, which seldom accompanies the elegance that is seen in the performances of those free and easy writers who possess the happy art of expressing their thoughts
naturally,

naturally, while they are cloathing them in the most polished terms afforded by the languages in which they write.

To conclude. Though we cannot approve the high strain of panegyric in which the Oriental taste in gardening is here celebrated, nor the unjust contempt with which our ingenious countrymen are treated,—yet our candour will not suffer us to withhold from this performance the praise which is its due, viz. that it affords, among a multitude of extravagancies, a few hints of improvement which we may adopt without scruple, and follow with advantage.

* * We must not forget to mention that a sketch of this work appeared some years ago. Accordingly, the Author informs his readers that ‘the favourable reception granted to that little performance, induced him to collect materials for this.’

MONTHLY CATALOGUE, For AUGUST, 1772.

MEDICAL.

Art. 12. *Reflections and Observations on the Gout.* By Sir James Jay, Knt. M.D. 8vo. 2s. Kearsly. 1772.

SUCH is the peculiar complexion of this pamphlet, that the arthritic who would profit from the Author's knowledge of the disease of which he treats, has no other way of availing himself of that advantage, than by putting himself under the immediate care of the Writer of it. Nay even the faculty will not find themselves very considerably enlightened by any thing that the Doctor has chosen to communicate in this publication, with regard to the particular nature of this distemper, or his avowedly successful method of treating it. It must be acknowledged, nevertheless, that it contains some sensible but very general observations, on the proper course to be pursued in investigating the nature of the gout; the general tendency of which is to recommend a proper freedom of thinking on this disease, which has been the object of the most extravagant and contradictory theories among physicians, and of the most absurd and groundless boasts among the herd of empirics.

Thus far the Author's design is commendable, and it is doing him only common justice to observe that his reflections on the errors of preceding writers, and on the causes which gave birth to them, are judicious and well founded. No less commendable is his conclusion, that the only way to arrive at a real knowledge of the nature and cure of the gout, is ‘patiently to collect accurate descriptions of cases, under all the varieties of circumstances, produced by different causes, and relieved, cured, or injured by different means.’

Accordingly, and apparently in prosecution of this judicious plan, these general reflections are followed by the histories of several gouty cases that had fallen under the Author's management.—But here the man of science suddenly takes his leave of us, and appears to assume a different character. From these histories the expecting Reader can collect no useful information, except it should prove of advantage to him

him to be informed that the Doctor (who however does not pretend to be in possession of any nostrum or specific for the gout) is possessed of a peculiarly successful method of treating this refractory distemper. In these exhibitions of the Author's skill and prowess, we behold the disease, in the manifestly unequal conflict between them, fullenly retreating, and the Doctor gradually gaining ground on his churlish antagonist, and at length fairly driving him off the stage.—But the machinery by which these happy movements are effected is most assiduously concealed; nor is a single glimpse to be obtained by the most prying spectator, of the latent springs and wires by which the grand mover, behind the curtain, produces these salutary changes in the scene.—In short, this pamphlet evidently appears to be what the French call *une bonnete affiche*, that is, a creditable kind of advertisement, insinuating that the Writer of it understands the nature of the disease in question better than his neighbours, and that he is qualified to give superior relief to those afflicted with it.

We shall not dispute the truth of these positions, nor question the authenticity of the histories, from which the Reader is naturally led to draw conclusions of this kind for himself: though the cases are not authenticated upon oath, as is the practice of our numerous medical advertisers of inferior rank; who choose, like our Author, to be upon the reserve with the public, as to the means by which they daily and miraculously relieve so many of their fellow-creatures abandoned by the rest of the faculty. Some reasons are offered by the Author for his uncommunicativeness: but a certain inoffensible and not very creditable reason will naturally occur to the Reader, which is not even hinted at in this very lame apology.

Art. 13. *An Essay on the Nature and Causes of the Gout, with a few Conjectures on the Probability of its Cure.* By Marmaduke Berdoe, M.D. 8vo. 1 s. 6 d. Bath printed. Sold by Lowndes in London. 1772.

This gentleman has, within a very short space of time, furnished us with two occasions of animadverting on his productions*; and we are sorry that we now find ourselves under the necessity of speaking rather unfavourably of a third:—so far at least as to declare that we can find no new or useful information in it†; though, to use his own words, it contains 'the views in which he has been taught to consider the gout, with Hippocrates, Hoffman, and Staahl, under the friendly instructions of Messrs. Robert, de Borden, Fouquet, &c.'—In short, of that galaxy of French medical luminaries, whose shining lights this Writer has undertaken to display, for the illumination of his countrymen. And yet to these gentlemen, as it appears to us, we are indebted for most of the obscure jargon in the

* See Monthly Review for April last, page 443 and 445.

† We should perhaps except a short history which the Author gives of the 'brilliant effects' of the *Hyoscyamus albus*, or Henbane, lately administered with success in the case of a rheumatic gout of long standing, by Dr. Fouquet at Montpellier; who likewise 'performs very surprizing cures with it,' in the Military Hospital at that place, 'in the scrophula and cancerous complaints.'

theoretical part of this performance, concerning 'the propulsive force,' 'the sensibility, action, and expansion of the *phrenic centres*,' 'the oscillations of the various fluids towards the interior region,' and many other terms equally vague, uninformative, and unintelligible; but which occur almost in every paragraph, and are introduced to explain every appearance.

The whole drift of this essay appears to be nothing more than to shew that there is a connection between the gout, dropsy, cholera, &c. and the hypochondriac passion; that the gout may be considered as an acute paroxysm of the hypochondriac disorder; that the hæmorrhoidal flux is salutary in this last-mentioned disease, and consequently is beneficial in the gout. To evince these truths, a few meagre cases are added, which are really singular, for their triteness and insignificance. As a specimen of the ostentatious poverty of this part of the present publication, we shall give one of the Author's cases intire; where we find him taking a weary and needless journey as far as Siberia, only to prove, with the greater parade, that cold may produce a discharge of blood upwards and downwards, 'by an oscillation of the humours being thrown upon the intestinal canal.' The Abbé Chappe, as we have formerly related, was seized with the bloody flux and a spitting of blood in Siberia. [Monthly Rev. Dec. 1769, p. 434.] This event, which might have happened under the line, furnishes the Author with his

'Eighth Observation.'

'The Abbé Chappe, a celebrated astronomer, was sent into Siberia to observe the transit of Venus. He had scarce been more than three or four months in that country, before he suffered so considerable a loss of blood by vomiting and stool, that he found himself obliged to quit it with the utmost expedition.'

Why will Writers thus claim the attention of the public, when they have nothing either new or useful to communicate to them?

Art. 14. *Dr. Cadogan's Dissertation on the Gout, and all other Chronic Diseases, examined and refuted.* In a Letter to the Author, by John Berkenhout, M. D. 8vo. 1s. Bladon. 1772.

This very sensible and facetious Answerer has no mercy on the errors in fact and in doctrine that he meets with in Dr. Cadogan's Dissertation. Accordingly he occasionally hits the Doctor some hard raps, not ill applied; for which he apologizes, by observing that controversy is dull, and requires a little zest to keep the Reader's attention awake. The Reader is doubtless obliged to him for this very palatable mixture of science and pleasantry; but how Dr. Cadogan will relish the composition, we know not.

Art. 15. *Reflections serving to illustrate the Doctrine advanced by Dr. Cadogan, on the Gout and all Chronic Diseases.* By Thomas Dray, Surgeon. 8vo. 6d. Canterbury printed. Sold by Hawes and Co. in London. 1772.

This *Illustrator* of Dr. Cadogan's doctrine, throws no light, that we can discover, on the subject. He seems horribly apprehensive (and indeed scarce talks of any thing else) of *acids*, and of the prevalence of an *acid acrimony*. He tells us how acids 'weaken the powers of nature'—that 'it was a saving, when he was very young, that

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that acids produce the gout'—and how, having a pain in his stomach, he once drank plenty of water acidulated with spirit of vitriol at his dinner, and could get no rest, poor gentleman! till he threw all his dinner up again.—In short, we think the public might have been spared these very unimportant, rambling reflections; the Writer of which, in general, appears the mere echo of Dr. Cadogan's doctrines, and, as other echoes are wont to do, sends them back with diminished force.

Art. 16. *Sermons to the Rich and Studious, on Temperance and Exercise. With a Dedication to Dr. Cadogan.* By a Physician. 12mo. 1s. Dilly. 1772.

This physician assumes the gown and band, and inculcates, *ex cathedra*, in a very agreeable and energetic manner, the fundamental doctrines of man's bodily *salvation* in three discourses; in the first of which he speaks of temperance in eating. In the second, he recommends the use, and dissuades his supposed hearers from the abuse, of wine and strong drink. In the third, he lays before them the comforts and advantages of exercise, as equally conducive to the health of the body and the vigour of the mind. He alternately addresses the reason and the passions of his audience. He is sometimes didactic, and at other times descriptive and pathetic. In some points he differs from his *lay brother*, to whom these discourses are addressed; though like him he maintains some singular opinions. On the whole, the discourses of this Medical Preacher may be read with pleasure, and not without some degree of *edification*.

Art. 17. *Corrections in Verse, from the Father of the College, on Son Cadogan's Gout Dissertation: Containing false Physic, false Logic, false Philosophy.* By Sir William Browne. 4to. 6d. Dodley. 1772.

More gouty matter still!—But by the title surely these should be verses, and should accordingly figure among our poetry.—It may be so: but the foregoing gouty grouse cannot, we think, be more properly closed than with these hobbling lines; of which we shall take a hasty leave, by giving one of the last distichs, addressed to Dr. Cadogan, which may serve at once as a specimen, and as a very proper address from us (making only the necessary changes of persons) to this equally pitiless and deplorable bard:

V. 186. 'Thus, the best thing, *Sir William, We* can say,
Is, *We* leave you, IN MISERICORDIA!

Art. 18. *Select Cases in the Practice of Medicine.* By John Brinkbane, M. D. Member of the R. College of Physicians, and Senior Physician to the Middlesex Hospital. 8vo. 1s. 6d. Cadell 1772.

These few cases are not published, as the Author observes, 'to amuse those who love the obscure and marvellous,' but with a view to shew what may be done, even in rare and dangerous diseases, by the use of medicines of the most simple kind. The four first cases relate to that very rare disease, the true diabetes, as described by *Aretæus*, and which the Author cured or relieved by the use of *cantharides*, which he was induced to exhibit on a supposition that the *dysenter* might, in some cases at least, be produced by a paraly-

of the nerves of the urinary passages. The two cases that follow contain the history and cure of a disease in the œsophagus, similar to that described by Dr. Munckley in the first volume of the *Medical Transactions*; and which, though probably not of the venereal kind, yielded to a spitting excited by mercury. Three cases are next related of malignant ulcers, one of them evidently of a cancerous nature, cured only by the use of a decoction of sarsaparilla. These are followed by a short and not sufficiently circumstantial history of some scirrous tumours in the breast of a woman, tending to a cancerous state, and which had eluded every common method of relief, but yielded to the daily use of the electrical machine; by which the scirrous tumours were considerably dissolved, and the pains gradually diminished, and at length totally removed. The Author concludes with the accounts of two nervous or paralytic cases, in which the wild valerian root appeared to have performed the chief part of the cure; and with the history of a leprous or scaly cutaneous disorder, which seems to have been removed principally by the exhibition of the antimonial wine.

Art. 19. *A Dissertation upon Nervous Ganglions, and Nervous Plexus.* By John Caverhill, M. D. Member of the R. College of Physicians, and F. R. S. 8vo. 1 s. 6 d. Robson. 1772.

We must honestly confess that we sat down to the perusal of this Dissertation not without some degree of prejudice, produced by a somewhat unlucky declaration of the Author in the front of it; the sole purport of which is to intimate that the observations contained in it tend to confirm a part of his hypothesis concerning the cause of animal heat. Those who have perused this Writer's singular and extravagant system on this subject, or who have seen our short strictures upon it*, will not wonder at the effects of this declaration; when they recollect that he attributes the production of animal heat to the friction of the nervous fluid, or matter, passing through the nervous *tubuli*, with the inconceivable *rapidity* of about a foot in a fortnight. In this state of mind we may be thought partial judges of the truth and solidity of the Author's present theory:—but indeed neither will our limits allow us to discuss this very obscure and intricate subject. We shall therefore only briefly observe that the Author's opinion concerning the uses of the ganglions appears to have been principally founded on an observation made on the dissection of a dog, who was subject to singular convulsions of the fore thigh, synchronous to every pulsation of the arterial system; the cause of which involuntary motions the Author attributed to a ganglion which he discovered in the limb, in contact with an artery. The result of his subsequent dissections and observations was that 'all the ganglions in the body are always placed in contact with arteries, or with parts endowed with constant motion;' and his principal inference seems to be that the ganglions being thereby subjected to a continued series of impulses, are destined to accelerate the nervous influence, and to excite involuntary motion.

* *Monthly Review*, vol. xliii. September 1770, page 212.

Art. 20. *An Appendix to the Observations upon Mr. Pott's General Remarks on Fractures.* By Thomas Kirkland, M. D. 8vo. 1 s. Becket. 1771.

This Appendix contains some very judicious observations on the best manner of reducing a dislocated thigh-bone, and an account of the extreme facility with which that operation was performed, by making a lever of the bone, and by the use of only a very small degree of extension, in the case of a pauper; where the head of the *Os femoris* was driven inward, towards the *foramen ovale* of the *Os pubis*. The case itself, and the anatomical and practical observations that accompany it, form a very proper supplement to the Author's former remarks on dislocations; and are highly deserving the attention of practitioners.

We should not have thought it necessary to say any thing more concerning this pamphlet, did we not apprehend that we should perhaps again incur the censure of this Author, and give occasion to a fresh address to us*, were we to withhold from the public the information which he communicates in the preface to this pamphlet, relative to the approbation which has been given by several eminent surgeons, to his doctrine concerning the treatment, and his assertions relative to the almost constant cure, of the worst compound fractures, without having recourse to amputation. Among other particulars, the Author here tells us that he has 'been informed by three gentlemen of great experience and undoubted veracity, who have seen much of this business in the course of many years practice, that they never lost a patient on account of a compound fracture, nor ever amputated on this occasion.'

It is not our intention to controvert the truth of a matter of fact asserted by a person of the Author's character. Those here mentioned, though related, as is too usual with this Writer, in too vague and uncircumstantial a manner (considering the great importance of the question) undoubtedly very strongly confirm his doctrine. At the same time however, we think, the extremely singular *good fortune* of our Author's three friends might have been very properly held up to our notice, with regard to this remarkable circumstance; that it should so happen that three persons, in the course of an extensive experience, should never *once* meet with a case of a compound fracture, that absolutely and indisputably required amputation! For our parts, we are not acquainted with a single surgeon, who has even been only a few years conversant in this kind of business, who has not too frequently been called in to fractured limbs, reduced to such a state, as that the bare idea of *preserving* the member would have been just as ridiculous, as that of expecting a *new creation*, or a *regeneration* of the limb.

We cannot pass over our Author's concluding sentence without a remark. 'Do not think,' he there says, 'who throw cold water upon well intended information—without making proper enquiry,

* See our account of the Author's former work in our 3d volume, August 1, 70, page 141; and our answer to his complaint in our number for November following, *Correspondence*, page 4-6.

seem *desirous* of having it believed, that they had rather see all his Majesty's subjects hopping about on one leg, that that their own opinion should, in any instance, be thought to be erroneous ?'

We are totally ignorant, nor is it of any consequence to know, whether this query is levelled at us, on account of the certainly very modest doubts which we have formerly expressed on this subject ; or whether it is aimed at some greater culprits. Neither does it appear on what grounds the Author thinks himself justified in throwing out so odious an imputation on those who are apparently guilty of no other crime than that of differing from him in opinion, on a point that has divided the most enlightened and humane of the faculty. The imputation however is, to the best of our knowledge, as unjust, indecent, and uncharitable, as it is improperly expressed. With regard to the last head,—granting that there really exist such unprincipled miscreants as is here suggested, can they possibly appear to any person to be possessed of so superlative a degree of folly, and to be so utterly lost to all regard for character, as to *wish* to have it believed that they conduct themselves by such abominably selfish and vile principles, as are here, by insinuation, laid to their charge ? This slip in the expression however is pardonable, when compared with the injurious tendency of the meaning intended to be conveyed by it.

Art. 21. *Observations on Diseases incidental to Seamen.* By Louis Rouppe, M.D. 8vo. 6s. bound. Caruan. 1772.

This work contains the result of the Author's observations in the course of several years practice in the Dutch navy. It was originally published in Latin, at Leyden, in the year 1764. The diseases which affect seamen, both in the harbour and at sea, and in different climates, are very largely described, their causes pointed out, and the proper method of treating them laid down. The Author appears to have been a careful, accurate, and judicious observer of the nature and progress of diseases ; the symptoms of which are not only minutely described, but the appearances on dissection likewise frequently noticed. His pharmaceutic treatment, however, is not every where sufficiently simple and efficacious. The work nevertheless possesses a considerable share of merit, and will prove an useful addition to the sea surgeon's library. The translation appears to be executed with care and fidelity.

P O E T I C A L.

Art. 22. *Ariadne Forsaken* ; a Poem. 4to. 1s. 6d. Griffin.

This is a translation from the Latin of Catullus, a poem which, in the original, though little read, has many beauties. In favour of the translation, however, we cannot say much. The Translator affects, and, in his advertisement, obliquely assumes a claim to simplicity of composition ; but in his execution he seems an utter stranger to the maxim that simplicity in composition is only art well concealed, and that there is an essential difference between what is simple and what is low. Nevertheless he has the assurance to censure one of the greatest poets the present age has produced, and to load another with an extravagance of encomium to which he is by no means entitled. But with that other he has possibly *very intimate*

connections. He says he is not ambitious of the superfluous epithets; but if epithets which have no connection with the immediate sentiment, such as Virgil was always careful to avoid, may be deemed superfluous, he has rather shewn an ambition for them.

The following couplets may serve to shew what kind of simplicity it is that this Writer affects:

If, loth to meet a rigid father's frown,
Me as your wife you did not dare to own.
 Yet with you sure, nor was the boon so great,
 You might have led me to your native seat.

There are, indeed, in these lines, no meretricious ornaments, as the Translator (not in his own language) calls them, but there is a meretricious lowness.

Art. 23. *The Execution of Sir Charles Bowdin*. Dedicated to her Grace the Dutchess of Northumberland. 4to. 2 s. 6 d. Goldsmith.

This ancient poem is said to have been the production of Thomas Rowle, a priest in the fifteenth century, and is supposed to have been written some time after the event which is the subject of it, and which happened in Bristol, in the year 1461, when Edward IV. and the Duke of Gloucester (afterwards Richard III.) were in that city. We cannot think, on account of the smoothness of the numbers, that the poem is of so early a date as is suggested. There is, however, a natural pathos, and a beautiful simplicity in it, which cannot but recommend it to the lovers of antique poetry.

Art. 24. *An Epistle to Gorges Edmond Howard, Esq;* with Notes explanatory, critical, and historical, by George Faulkner, Esq; and Alderman. 8vo. 1 s. Dublin printed: London reprinted, and sold by Goldsmith, &c. Sixth Edition.

An excellent piece of humour, by which the Reader who is acquainted with the character of Mr. Faulkner, the printer, will be highly entertained, at the expence of that gentleman.

Art. 25. *Miscellaneous Poems*; consisting of Originals and Translations. By Vincent Bourne, M. A. formerly Fellow of Trinity College, Cambridge. and Usher of Westminster School. 4to. 11 s. Boards. Dodsley.

These ingenious Latin poems are well known by every school-boy that can read the Carmina Quadagesimalia. There is a peculiar beauty and harmony in the structure of Mr. Bourne's versification, and we may say of it, what he says of the river Tweed, in his translation of the famous old song:

*Nam, quæ subrepens blando interlabitur Agros
 Flumine, tam suavi Tusca decoro nitet.*

Art. 26. *Poetical Essays*. By the Author of Juvenal's Satires Imitated. 1. mo. 3 s. sewed. Ridley. 1772.

That men who cannot write their own language grammatically should pretend to write books, can only be imputed to extreme vanity and ignorance. The Author of these Essays is of that class; for he tells you of extasies that *thrill the bosom*, and talks of *inspiring celestial fire over his soul*. He has discovered that the geese which saved the capitol were a dying swan, and many other curious discoveries.

veries does he make, where it is possible to find them amidst the motly jargon of his language. In short, he appears to be one of that trashy tribe of scriblers whose little vanity was to imitate Churchill in flinging dirt at some of the most respectable writers in the nation.

Art. 27. A Review of the Poem, intitled, *The Senators*; or, A Re-Examination into the Merits of the principal Performers of St. Stephen's Chapel. Part I. 4to. 1s. 6d. Wilkie.

Surely none but the Author of *The Senators* could have deemed that sorry poem * an object of so much attention, reviewing, and re examination as is here bestowed upon it; with an intimation that the undertaking is to be *continued*.

Authors have often been known to answer themselves, when nobody else would take notice of their performances;—and the style and versification both of *The Senators* and this poetical fungus that hath grown out of it, are similar enough to countenance our suspicion, that we have now before us an instance of this species of authorcraft:—but it is only suspicion; and should the fact prove otherwise, we shall, on due conviction, very readily acknowledge it.

Art. 28. *The Christian Minister*; in three Poetic Epistles to Philander. To which are added, Poetical Versions of several Parts of Scripture; Translations of Poems from Greek and Latin Writers; and original Pieces, chiefly in Verse, on various Occasions. By Thomas Gibbons, D. D. 8vo. 4s. bound. Buckland, &c. 1772.

We have so often given our sentiments of Dr. Gibbons, as a poet, that we can say nothing more on the subject, without being guilty of manifest tautology.—As a good and pious man, too much cannot be said in his commendation: but he loves rhiming,—and every man has his hobby-horse.

NOVELS.

Art. 29. *The Noble Lovers*; or, *the History of Lord Emely and Miss Villars*; containing some Characters of the most celebrated Persons in High Life. 12mo. 3 Vols. 7s. 6d. sewed. Bladon. 1772.

This Writer aims at vivacity, and is only petulant. He affects a most intimate acquaintance with the world, and is almost a stranger to it. The anecdotes he has inserted are in general without foundation, and abound with spleen and ill-nature. In fine, his work is a compound of malignity and dullness.

Art. 30. *The History of Miss Dorinda Catby and Miss Emilia Faulkner*. In a Series of Letters. 12mo. 2 Vols. 5s. sewed. Bladon.

Some romance-writing female (as we guess, from the style) with her head full of love scenes,—shady groves, and purling streams, honourable passion and wicked purposes,—has here put together a flimsy series of such adventures and descriptions as we usually meet with in the amorous trash of the times.

* See the 24th Article in our Catalogue for May.

P O L I T I C A L.

- Art. 31. *An Essay on the Cultivation of the Lands, and Improvements of the Revenues of Bengal.* By Henry Patullo, Esq. 4to 1 s. 6 d. Becket. 1772.

Many pertinent reflections are here offered on topics, in the very highest degree interesting to this kingdom. The Author possessed excellent opportunities of information; and the public ought not to neglect a communication which he seems to have made with the best intentions.

- Art. 32. *Considerations on the Negro Cause, commonly so called; addressed to the Right Hon. Lord Mansfield, Lord Chief Justice of the Court of King's Bench, &c.* By a West Indian. 8vo. 1 s. Doddsley.

This pamphlet is written with judgment; but is reprehensible as it points against the principles of liberty. It has been said, that the air of this country is too free for a slave to breathe in; but this Writer contends, that the property of a negro remains with his master, though he has set foot in this land of liberty; and he endeavours to prove, that this is the express law of England.

- Art. 33. *Candid Reflections upon the Judgment, lately awarded by the Court of King's Bench, in Westminster-Hall, on what is commonly called the Negro Cause.* By a Planter. 8vo. 1 s. 6 d. Lowndes. 1772.

These Reflections are written with the same view as those in the preceding publication; and, it must be allowed, that they are laboured and acute.

D R A M A T I C.

- Art. 34. *A Wife in the Right; a Comedy.* By Mrs. Griffith: 8vo. 5 s. Printed for the Author, and sold by Dilly, &c. 1772.

This piece hath afforded us so much entertainment in the perusal, that we cannot help thinking it merited a better fate than it met with on the first and only night of its appearance, on the theatre in Covent-Garden. A subscription for the present edition was the consequence of its ill success on the stage: a mode of redress which may be considered as an appeal from the severity of the public, to its humanity.

- Art. 35. *Cupid's Revenge, an Arcadian Pastoral.* As it is performed at the Theatre-Royal in the Hay-market. The Music by Mr. Hook. 8vo. 1 s. Bell. 1772.

If there be any merit in this piece, it must lie in the music; which we have not heard.

L A W.

- Art. 36. *An Essay on the Learning of contingent Remainders and executory Devises.* By Charles Fearne of the Inner Temple, Conveyancer, Author of "the Lexicographical Chart of Landed Property in England," 8vo. 1 s. 6 d. Uriel. 1772.

This treatise discovers signal penetration, and must be considered as a valuable accession to legal investigations. The doctrine of contingent estates is undoubtedly abstruse, and involved in perplexities; but the Author's talents appear equal to his subject; and his successful attempt will, we hope, induce other practitioners of the

to explain the intricacies which, in general, disfigure the English laws concerning property.

M I S C E L L A N E O U S.

Art. 37. *The Fencer's Guide*. Being a Series of every Branch required to compose a complete System of Defence, whereby the Admirers of Fencing are gradually led from the first Rudiments of that Art through the most complicated Subtilities yet formed by Imagination, or applied to Practice, until the Lessons herein many Ways varied also lead them insensibly on to the due Methods of loose Play, which are here laid down, with every Precaution necessary for that Practice. In four Parts. Part first and second, contain such a general Explication of the Small Sword as admits of much greater Variety and Novelty than are to be found in any other Work of this Kind. Part the third, shews, in the Use of the Broad Sword, such an universal Knowledge of that Weapon as may be very applicable to the Use of any other that a Man can lawfully carry in his Hand. Part the fourth, is a Compound of the three former, explaining and teaching the Cut and-thrust, or Spadroon-play, and that in a more subtile and accurate Manner than ever appeared in Print. To these are added, particular Lessons for the Gentlemen of the Horse Dragoons, and Light-Horse or Hussars; with some necessary Precautions; and an Index, explaining every Term of that Art throughout the Book. The Whole being carefully collected from long Experience and Speculation, is calculated as a Vade Mecum for Gentlemen of the Army, Navy, Universities, Academies, &c. By Andrew Lonnergan, Teacher of the Military Sciences. 8vo. 7 s. Printed and sold for the Author by Griffin in Catherine-street.

The Author explains, in his dedication, the manner in which he has attempted to execute his design. How far he has succeeded, we must submit to the judgment of those proficient in the science of defence, who are able to read. He professes to make his treatise as little expensive as possible; that *multum in parvo* is his aim, in practice as well as theory; that he has avoided the expence of copper-plates, as he thinks it must be generally granted that the pen can better describe motion than the pencil. He professes himself ready to explain to every enquiring gentleman any difficulty, or to clear up any doubts which may occur in the perusal of this book. He observes, for which we must take his word, that his directions are so plain and copious, that any two gentlemen, acquainted with the outlines of the science, may very much improve themselves, by alternately giving and taking the lessons which he has laid down.

(Communicated by a Friend.)

Art. 38. *An Essay upon Education*. By J. Wadham Whitechurch; B. A. 12mo. 3 s. Becket. 1772.

This Essay is divided into three parts; the first treats of the management of children in infancy; the second part relates to the conduct of their studies in a more advanced age; and the third is a discourse on the advantages and disadvantages of travelling into foreign countries.

We were led to apprehend from the Author's introduction, in which he is arming himself against opposition and censure, that he

was

was going to propose some new mode of education, very different from every other that had been already adopted, and far superior to those now in use. But our apprehensions subsided as we proceeded onward from one page to another, till at last we were perfectly satisfied that the Author meant no injury to any system of nursing or education already established. Had this been the case, we could not have answered for the consequence.

In those particulars wherein he seems to differ from other writers on the same subject, the difference is rather verbal than real; and there is little originality either in his scheme itself, or in the arguments by which he explains and enforces it. The plan of a *domestic education*, which he prefers and recommends, is liable to many objections; the rules he lays down for the education of youth, in the several stages of their progress, are by no means unexceptionable; and the books he recommends to the perusal of his pupils are not so judiciously selected as we could have wished. We should hardly have thought of indiscriminately recommending the *Philosophical Transactions* to the perusal of a youth of eighteen, especially as our Author has not admitted into his plan (Maclaurin's Algebra and the first Book of Euclid excepted) any of those preparatory sciences, which are necessary to their being read either with pleasure or advantage.

Many of his observations and directions, however, are pertinent and useful; and they have the advantage, for the most part, of being expressed in clear and intelligible language. Every effort for improving the system of education, of all objects the most interesting and important, must be acceptable to the public; and in this view the work before us is not without merit.

Art. 39. *The Beauties of English Prose*: Being a select Collection of moral, critical, and entertaining Passages, disposed in the Manner of Essays; and extracted from Addison, Blackstone, Bollingbroke, Bourke, Browne, Clarke, Dryden, Felton, Fordyce, Franklin, Goldsmith, Gregory, Hervey, Hume, Johnson, Lyttelton, Macaulay, Orrery, Pope, Parnell, Sead, Shenstone, Smollett, South, Steele, Sterne, Swift, Tillotson, Warburton; also from the Spectator, Tatler, Guardian, Connoisseur, World, Adventurer, Rambler, and Idler. The whole tending to cultivate the Mind, and promote the Practice of Virtue. 12mo. 4 Vols. 1: s. bound. Hawes, &c. 1772.

Publications of this kind have lately become numerous, and certainly, if they are conducted with attention and judgment, they have considerable utility, as a means of diffusing knowledge, and particularly of informing the minds of youth in an agreeable manner, and impressing upon them religious and moral sentiments. Four volumes, however, seem somewhat to exceed the proper limits for a work of this kind. Nevertheless the collection appears to be, on the whole, judiciously and carefully executed, and is adapted both to entertain and improve, as may be supposed from the catalogue of respectable names mentioned in the title-page. The work is divided alphabetically into twenty three books, and the subjects are arranged in the same manner in chapters and sections. The compiler has introduced essays of the humorous and amusing, as well as of the serious and moral kind; he has occasionally inter-

persed disquisitions in polite literature, and also endeavoured to give the young Briton some idea of the constitution of his country from Dr. Blackstone's commentaries on the laws of England.

We think he has not been always happy in the title affixed to his sections; at least he is not so in the three following instances: Under the head, *Adultery*, the second section is thus distinguished, *Adultery directed in the Bible*. Now this may surprise a reader, if not disgust him; or if it should make him more eager to know what the article contains, he will find but a futile and puerile attempt at humour, in the hacknied story, from the *Spectator*, of the blunder committed in Archbishop Laud's time, by the company of Stationers, who printed several copies of the Bible, with the omission of the word *not* in the seventh commandment, and consequently it appeared, *Thou shalt commit adultery*. Another section is termed, *Discontent the common lot of all mankind*. Now, though it is too evident that men often are discontented with their station, yet, to say that this is their *lot*, seems to imply, that it is unavoidable; which is far from being the truth. Again, under the word, *Fame*, the first section speaks of it as a *commendable passion*: the desire of fame, or applause, may, in a degree, and under proper limitations, be commendable; but surely fame, considered in itself, can neither be called a passion, or be deemed always commendable.

We could have wished that Dryden's account of heresies and sectaries, which forms the sixth chapter of the eighteenth book, had been omitted, or that some other essay had been inserted as a kind of balance to this; as some parts of it are liable to misinterpretation, or may lead an undistinguishing reader to entertain an unfavourable opinion of several who have been, and others who are, as worthy and valuable as any other members of the community. Every thing that favours of an attachment to party should be studiously avoided in works intended for the assistance and improvement of youth.

Notwithstanding these few instances of negligence and inattention, we think this compilation calculated to answer very valuable ends. Those subjects are selected which inculcate the principles of religion and virtue, and, at the same time, according to our collector's observations, the elegant diction and purity of style of those writers, from whose works they are extracted, may contribute to improve the literary taste of the younger part of his readers.

Art. 40. *The Appeal*; or, authentic Copies of two late Addresses to the Right Rev. the Lord Bishop of Winchester, as Visitor of St. Mary Magdalen College, Oxford. 8vo. 1s. Leacroft. 1772.

The altercation relating to the statute of Magdalen College, which qualifies a Doctor in any faculty, to retain certain ecclesiastical preferments with his Fellowship, together with the proceedings of the Bishop of Winchester, relating to the Drs. Walker and Kent, in regard to *their* preferments, hath, for some time, furnished materials for the news-papers, and for several pamphlets; so that the public, in general, are sufficiently acquainted with the nature of the dispute; but if any of our Readers require a more particular account of this affair, than will be given in the present article, we refer them to a tract, entitled, *The Conduct of the Bishop of Winchester*, or to the review of it contained in our 42d vol. p. 491: also to the *Appeal* now before

before us; in which Dr. Kent vindicates himself from the charges advanced against him, in certain reports, injurious to his reputation.

Art. 41. *The Lives of those eminent Antiquaries John Leland, Thomas Hearne, and Anthony à Wood*; with an authentic Account of their respective Writings and Publications, from original Papers. In which are occasionally inserted, Memoirs relating to many eminent Persons, and various parts of Literature. Also several Engravings of Antiquity, never before published. 8vo. 2 Vols. Large Paper 1 l. 1 s. Small Paper 12 s. Boards. Oxford printed for Fletcher, in the Turl; and Pote, at Eton. 1772.

Beside the pleasure which naturally results from books of biography, they have the advantage, in some instances, of serving as commentaries on the writings of the great men they record. But there are authors, who, though they have deserved well of literature, do not excite a general approbation or curiosity. Leland, Hearne, and Wood, were undoubtedly men of learning, and intelligent antiquaries; but their industry was more to be commended than their genius. Their researches, however, have their value; and these accounts of their lives, connexions, and publications, are executed with exactness and ability.

Art. 42. *Some Particulars of the Life of Jonathan Britain, who was executed at Bristol, for Forgery, May 15, 1772.* By a Gentleman who attended him. With a Preface by the Rev. Mr. Rouquet. 8vo. 6 d. Bristol printed by Pine, and sold by Cooke in London.

From this account it appears that the artful and infamous Jonathan Britain was a *true* penitent, and a *real* convert to God. For this fact we must rest, solely, on the credit of the 'gentleman who attended him,' and who introduced himself to Jonathan with this assurance 'that Jesus *alone* could help him;' that Jesus 'is the friend of all distressed and miserable sinners;' that 'to his arms the *worst* are welcome if they come with *true hearts*,' &c. and that 'many a poor sinner has the blessed Jesus received from the gallows into glory.' From all which, we suppose, our Readers will conclude that the gentleman who attended Mr. Britain is a Methodist.

Art. 43. *A Letter to David Garrick, Esq;* occasioned by his having moved the Court of King's Bench against the Publisher of *Love in the Suds*, &c. By Dr. Kenrick. 4to. 1 s. 6 d. Wheble.

Those who are curious to learn the grounds of Dr. Kenrick's quarrel with Mr. Garrick, and his motives for writing the Town Eclogue above-mentioned, will find them amply set forth in this pamphlet.

Art. 44. *The Toilet of Flora*; or, a Collection of the most simple and approved Methods of preparing Baths, Essences, Pomatums, Powders, Perfumes, sweet scented Waters, Opiates for preserving and whitening the Teeth,—with Receipts for Cosmetics of every Kind, that can smooth and brighten the Skin, give Force to Beauty, and take off the Appearance of old Age and Decay. For the Use of the Ladies. Improved from the French of M. Buchoz, M. D. 12mo. 3 s. bound. Nicoll.

On looking over the very copious table of contents prefixed to this large collection of essences, perfumes, and lotions,—well might any handsome, healthy, and cleanly woman exclaim, with the Philoso-

pher

pher in the fair, "What a multitude of things are here, which I *do* not want!"

Art. 45. *The New Topic of Conversation*; or, Dialogues on the Abuse or Excess of Credit in Trade. Adapted to the present Times. Second Edition. 8vo. 1 s. Murray.

An old tract revived, with a new title-page; on the back of which, the Editor fairly acknowledges, in an advertisement, that 'These sentiments were offered to the consideration of the public, in the year 1766—and that they are now republished, to draw the attention of the prudent and considerate part of mankind toward the *first* and *real* source of the growing evils complained of.' The late remarkable blow given to public credit, renders this topic of conversation a very melancholy one:—we refer to our Review, vol. xxxvi. p. 232, for a character of these Dialogues; we there gave them our approbation, but have not re-perused them on this occasion.

Art. 46. *A plain and complete Grammar of the English Language*; to which is prefixed, the English Accedence; with Remarks and Observations on a *short Introduction to English Grammar*. By Anselm Bayly, LL.D. Sub-Dean of his Majesty's Chapel-Royal. 8vo. 2 s. Ridley. 1772.

The importance of grammar, says this Writer, is seen, if from no other argument, from the multiplicity of grammars that have been written in all languages.—The multiplicity of grammars, he adds, may seem also to infer the facility of grammar, since every master of every petty school thinks himself qualified to write one, especially of his native tongue; but the difficulty is manifest from the imperfection of each. The learned Wallis hath written a grammar, so have the Johnsons and the Author of the Short Introduction; still the complaint continues from natives as well as foreigners, 'we have no good English grammar.' In order to remove this complaint, he observes, the question should be resolved, what is a good English grammar? Must it be void of all learning, expressed in vulgar language, and without any technical terms? This, he thinks, would be a quality unnecessary and improper, because children never learn grammar any more than they do language of themselves, and they may as well be taught elegantly as vulgarly,—and because no art or science, though it may be written upon in a mean language, can be explained without the use of some terms. He next asks, Is a good English grammar such as is adapted to the English only? This again, he replies, is improper, if not impossible, because English is not self-originated, because a liberal education requires the knowledge of the learned languages; and lastly, because the use and intention of grammar is to improve the understanding of children into that of men. Now, therefore, he thinks, he can answer the question above proposed: 'A good English grammar is one that is learned, plain and extensive.' Upon this plan the grammar before us is formed, and called, 'plain and complete,' but not perfect. The original title, it is said, was, an Introduction to Languages, or a Grammar literary and philosophical, especially to English, Latin, Greek and Hebrew; but it was thought too complex, and the present, as more simple, was preferred by the publisher. In a former edition, 'the grammars, it is said, were placed in one

view comparatively and concisely for the study of men, rather than plainly and amply for the instruction of youth; which grammars, it is added, now stand separated in as full and explicit a manner as possible; but still, as in the first scheme, the English is made the principal, as it were the conductor into one grand edifice, whose foundation is sought for and laid in nature; this grand edifice is language in general, and particular languages which differ only in idioms, its several apartments. The present work principally respects the English, offering at the same time those general rules in which all languages agree, which are printed in a larger letter, to keep them distinct from such as are confined to a particular tongue, and may be considered as idioms, which are therefore expressed in a smaller character. The Hebrew, Latin, and Greek grammars, with some particulars relative to each language, are, we suppose, to follow in a separate volume.

With regard to the Author's peculiar manner of spelling *accedence*, he says, he follows Milton, deriving the word from *accedo*, signifying to approach, or go up to, (*viz.* to grammar,) rather than from *accido*, which derivation, in his view, conveys no sense. His account of the sound and force of some of our letters is very different from what is in common practice among us. His remarks and rules in other respects appear to be generally judicious, and worthy the regard, not only of youth, but of men: but we fear it will be very difficult to bring children to enter into his ideas.

Art. 47. *The Tutor and Book-keeper's Guide in Accounts.* 8vo. 1s. 6d. Hawes, &c. 1772.

This small tract contains an useful summary of rules and examples for illustrating the practice of book-keeping. The Author has comprized, within a narrow compass, every necessary instruction for the attainment of this important art: and he has furnished several specimens for the exercise of the learner.

This method of teaching is undoubtedly the best; as little can be done by professors in any part of science, without uniting the practice with the theory. We could have wished our Author had not been so free in depreciating the publications of others on the same subject: his note in p. 12. some may deem uncandid, not to add, unjust. And we would recommend to his revisal the following extract from the titlepage, the latter part of which is scarce intelligible: 'The whole calculated to supply the defects of some; to retrench the errors and superfluities of others; and to introduce a rational and easy method in teaching of, and conducting books by, double entry: it being necessary (as will be found by examination) for EVERY TUTOR to peruse who teaches accounts by ANY author extant; and for the ACCOUNTANT to overlook, who would avoid ABSURD methods.'

Art. 48. *Proposals for an Amendment of School-Instruction.* 8vo. 1s. 6d. Wilkie. 1772.

* This little work pretends, says the Author, at the utmost, no higher, than more minutely to fill up the outlines of Mr. Locke's plan in his incomparable book on Education, by a fuller explication of some of its parts, and an accommodation of those directions to the use of schools, which he adapted, more immediately at least, to that of the domestic tutor. I have meant, indeed, so absolutely to take Mr. Locke

Locke for my guide, and to follow his footsteps, that it is on the agency and energy of the latter part of his book that I rely; and whoever has not repeatedly weighed, and is not swayed and penetrated by the force of his arguments, comes unprepared for profiting by the perusal of this supplement to them. This excellent man, not, however, chusing on all articles to encounter the full force of the prejudices of his age, forbore formally to assign part of the days, as is here proposed, to English, (after the manner of the Greeks and Romans, in regard to their respective languages,) and consequently had no need to give us the particular extracts and entire English books he thought fittest for youths' instruction and study. This presumed defect in Mr. Locke, it will be necessary (on the present plan) here to supply, &c.'

This extract sufficiently shews the Author's design; as to the execution of it, we can only say, that the judicious Reader, who has turned his thoughts to the subject of Education, will find some very pertinent observations in these proposals, but little, if any thing, that is new.

Art. 49. *Fables Amusantes: avec une Table générale & particulière des Mots, et de leur Signification en Anglois, selon l'ordre des Fables, pour en rendre la Traduction plus facile à l'Ecolier. Par Jean Perrin.* 12mo. 2 s. Law.

This performance appears to be well calculated to answer the purpose intended by it.

Art. 50. *Curæ Posterioræ, sive Appendicula Notarum atque Emdationum in Theocritum Oxonii nuperim publicatum.* 4to. 2 s. 6 d. Sewed. Nourse.

For these additional notes and observations, published by way of appendix to Warton's edition of Theocritus, the learned are indebted to Mr. Toup. The philological disquisitions are deep, and the conjectures, where nothing but conjecture could be had recourse to, acute. For an ample account of Warton's edition, see Review, Vol. xliii. three articles.

RELIGIOUS and CONTROVERSIAL.

Art. 51. *A Review of all the Doctrines taught by the Rev. Mr. John Wesley; containing a full Answer to a Book, entitled, "A second Check to Antinomianism."* In six Letters to the Author of that Book. 8vo. 1 s. 6 d. Dilly.

In our Catalogue for April last, we mentioned the *second Check to Antinomianism*, with some other tracts which have appeared in the present controversy, between the *Wesleyans* and the *Whitesidians*, concerning the doctrines of justification, free-will, sinless perfection, finished salvation, &c. The piece now before us is the work of Mr. H—, who wrote the *five Letters to Mr. Fletcher*, of Madely, author of the 1st, 2d, and 3d *Checks to Antinomianism*.

Beside the six letters written to Mr. Fletcher, we have, in the present publication, what the Author styles, "*A Farrago of hot and cold Medicines*," extracted from Mr. Wesley's publications, in order to shew Mr. W.'s inconsistencies, i. e. his leaning sometimes too much towards CALVINISM, at others, too much towards PELAGIANISM and JESUITISM, sometimes too much towards POPERY, at others, by

ANISM,

ANISM, sometimes *too much towards* SINLESS PERFECTION, and others, too much towards the contrary opinion!—‘I say, continues Mr. H. on account of this fluctuating ocean on which the Rev. Author of the *Preservative against unsettled notions in Religion* has been tossed for so many years together, I have collected the annexed heterogeneous *sarrago* out of his own works, which he wrote at various times, and under various *leanings* to his various *isms*, particularly when he drew lots whether or no he should *preach and print against* the doctrine of election.’

Our Author, though a *saint**, is, occasionally, a waggish one; and, among other strokes of pleasantry, aimed at the *perfectionists*, puts the following to Mr. Wesley—‘Do you not know a clergyman, once closely connected with you, who refused a great witness for perfection the sacrament, because he had been detected in bed with a perfect sifter? And did not he urge in his behalf, that he did it to try whether all evil desire was taken away?’

As for the contrasted opinions of *Wesley against Wesley*, we refer the curious Reader to the *sarrago* itself; in which he will meet with more diversion than edification.

Art. 52. *A third Check to Antinomianism*; in a Letter to the Author of *Pietas Oxoniensis*. By the Vindicator of Mr. Wesley’s Minutes. 12mo. 10d. Bristol printed, and sold by Cabe, &c. in London.

Mr. Fletcher here answers Mr. Hill’s *five Letters*, mentioned in p. 468 of our Review for April last; and he seems, in general, to conduct his part of the dispute with more temper, candor, and decency, than we usually find in controversial writers. His opponents, nevertheless, frequently charge him with manifesting a sarcastic spirit, and a certain tartness of expression: a charge which he may justly retort on some of them, particularly the author of *Pietas Oxoniensis*. We speak in reference to the present tract, as we pretend not to recollect the particulars of Mr. Fletcher’s two former pieces.

Art. 53. *Friendly Remarks*, occasioned by the Spirit and Doctrines contained in the Rev. Mr. Fletcher’s Vindication, and more particularly in his second Check to Antinomianism. To which is added, a Postscript, occasioned by his third Check. In a Letter to the Author. By, A. M. 8vo. 1s. Dilly.

Another attack on the author of the *three Checks*, made by a person who, if we mistake not his hints relating to himself, hath lately sallied forth in quest of spiritual adventures: in other words, who hath commenced itinerant or field-preacher.—He writes like a man of ability, in his way, and pushes his antagonist very hard, on the mystical subjects in debate, among these jarring disseminators of enthusiasm.

Art. 54. *Some Remarks on a Pamphlet, entitled, A Third Check to Antinomianism*. By the Author of *Pietas Oxoniensis*. 8vo. 3d. Dilly.

This bootless controversy seems to be dying away. Our sensible Remarker here takes leave of it; and peace be to its manes!

* He modestly professes himself, however, to be the ‘least of all saints’: see p. 1. of the performance now under notice.

Art. 55. *Two Sermons*, preached at the Chapel Royal, St. James's. By Beilby Porteus, D. D. Rector of Lambeth, and Chaplain in Ordinary to his Majesty. 4to. 1s. Payne, &c. 1772.

These discourses are well adapted to the state and character of the present age. The subject of the first is, the love of pleasure, from *—lovers of pleasure more than lovers of God*. The preacher principally confines himself to those pleasures which are usually stiled innocent, and which, in a certain degree, and under proper restrictions, undoubtedly are so; the gaieties and amusements of life. 'If we are not, says he, lovers of these pleasures more than lovers of God; if our piety is greater than our dissipation, it must be great indeed.' This subject, therefore, he pursues in an easy, agreeable manner, calculated both to convince and persuade his readers.

While he is recommending religion, especially to youth, as what would preserve them from a variety of evils, and promote the very end which the advocates for pleasure have in view, the true enjoyment even of the present life, he thus proceeds: 'Suffer it then to do you this kind office; and do not look on Christianity in that gloomy light, in which it sometimes perhaps appears to you. Far from being an enemy to cheerfulness, it is the truest friend to it. That sober and temperate use of diversions which it allows and recommends, is the surest way to preserve their power to please, and your capacity to enjoy them. At the same time, though it forbids excess in our pleasures, yet it multiplies the number of them; and disposes the mind to receive entertainment from a variety of objects and pursuits, which, to the gay part of mankind, are absolutely flat and insipid. To a body in perfect health, the plainest food is relishing, and to a soul rightly harmonized by religion, every thing affords delight. Rural retirement, domestic tranquillity, friendly conversation, literary pursuits, philosophical enquiries, works of genius and imagination; nay even the silent beauties of unadorned nature, a bright day, a still evening, a starry hemisphere, are sources of unadulterated pleasure to those whose taste is not vitiated by criminal indulgences, or debased by trifling ones.—Try then, he adds, you who are in search of pleasures, try these among the rest; try, above all others, the pleasures of devotion.—They are real, they are exquisite.—Acquire only a taste for devotion, (as you often do for other things of far less value,) in the beginning of life, and it will be your support and comfort through the whole extent of it. It will raise you above all low cares, and little gratifications; it will give dignity and sublimity to your sentiments, inspire you with fortitude in danger, with patience in adversity, with moderation in prosperity, with alacrity in all your undertakings, with watchfulness over your own conduct, with benevolence to all mankind. It will be so far from throwing a damp on your other pleasures, that it will give new life and spirit to them, and make all nature look gay around you. It will be a fresh fund of cheerfulness in store for you, when the vivacity of youth begins to droop; and is the only thing that can fill up that void in the soul which is left in it by every earthly enjoyment. It will not, like worldly pleasures desert you,

Rev. Aug. 1772.

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when

when you have most need of consolation, in the hours of solitude, of sickness, of old age;—it will disperse the gloom and horror of a death bed; will give you a foretaste and render you *worthy* to partake of that FULNESS OF JOY, those pure celestial PLEASURES which are at GOD'S RIGHT HAND FOR EVERMORE.

The second sermon is principally addressed to unbelievers in revelation. It is, like the other, serious, plain, agreeable and practicable; though we could have wished that the Author had more particularly taken notice of those who, professing their faith in revelation, practically reject and misimprove it. We observe, with pleasure, that these discourses have passed through two editions already; we wish they may have a yet farther circulation, as they appear to be so well calculated to promote the best purposes.

Art. 56 *A candid Examination of the Reasons why the People called Quakers do not pay Tithes.* Recommended to the Consideration of those whom it may concern. By the late Rev. H. Wolfenholme, M. A. Rector of Liverpool. 12mo. 1s. 6d. Stuart, 1772.

The Author, we are informed, was induced to draw up the following tract on account of the practice of some Quakers to put into the hands of new collectors of the taxes their reasons for the non-payment of tithes; but, it is added, had they not made an impression on some in his parish, they had not attracted his notice.

As to the *divine right of tithes*, it is a point of doctrine which we believe, will not, in the present age, be much insisted on; but that the ministers of religion should be decently and comfortably supported in the discharge of their office, is a plain dictate of natural sense, truth, and justice, as well as piety: and certainly, in this view, our Author has greatly the advantage of his opponents.

Art. 57. *An Address to the serious and candid Professors of Christianity*, on the following subjects: I. The Use of Reason in Matters of Religion. II. The Power of Man to do the Will of God. III. Original Sin. IV. Election and Reprobation. V. The Divinity of Christ, and VI. Atonement for Sin by the Death of Christ: Occasioned by an Appeal lately published on the same Subjects. 12mo. 6d. Buckland. 1772.

The appeal mentioned above consisted only of one sheet, treating upon these points in a serious manner, but in a strain very different from what has been commonly called orthodox faith. This Author apprehends that the sentiments there delivered and recommended are very distant from the truth of Scripture, and prejudicial to the interests of real religion. He therefore publishes this little treatise as a vindication of the Calvinistical judgment upon the above points. He expresses his apprehension, 'that, in this age of scepticism and perfidy' he has nothing to expect, but to be accounted a *knave* or a *fool* for what he has written: but, however he may be mistaken in his opinion as to some particulars, he certainly appears to be a sensible man, who knows how to defend his subject, and what is much more important, a man who desires to advance the cause of piety and virtue, and the true happiness of mankind. Yet we must acknowledge, that it does not appear to us how the maintaining and insisting upon the doctrines of predestination and election can contribute

to promote the interests of real religion, or the welfare of men. This Writer, however, thinks otherwise; but while he pleads with some spirit for these tenets, he expresses himself with candour and charity towards those who differ from him.

But after all, speculation and controversy are the bane of true piety, and whatever is valuable as to our best interests. If revelation is to be our guide, would it not be the wisdom of Christians, where that has not expressly decided, to keep to its expressions, and leave every one to his own sense upon those points which are not fully and clearly declared?

Art. 58. *Candid Thoughts on the late Application of some Protestant Dissenting Ministers to Parliament*, for abolishing the Subscription required of them by the Toleration Act. By an Orthodox Dissenter. 8vo. 6d. Goldsmith.

The Author of these thoughts is one of those Dissenters who were dissatisfied with the bill which lately passed the House of Commons for an alteration of the Toleration Act; and he is heartily glad that it was rejected by the House of Lords. To this he is influenced by his zeal for the Trinitarian and Calvinistical Articles of the Church of England. The conduct of the dissenting committee he by no means approves; and, among other objections to it, he finds great fault with the testimonial required by the bill. He disclaims, however, all principles of intolerance, and proposes his own scheme of relief, which is as follows:

‘Let the present mode of qualification, as required by the Act of Toleration, remain in full force, for the benefit of those who choose to distinguish themselves by their regard to the doctrinal articles of the church of England; as also for the benefit of those who may find it difficult to obtain a certificate under the hands of three regular approved ministers, so that they may be sheltered under the wings of the law.—This being done,—let there be a petition to legislature, that a clause may be added to the Toleration Act, answerable to the tenor of the prayer made for relief.’

This the Author thinks will be doing justice to every party, and that, had it been at first adopted, it might have produced the best consequences; but whether his plan is the most eligible and practicable one that may be thought of, is a question which may admit of much doubt and debate.

Art. 59. *Remarks on the Postscript to the Case of the Dissenting Ministers*; by Israel Mauduit; in a Letter to that Gentleman: Being a full and faithful Representation of the Proceedings of those Ministers, as to the late Application to Parliament. By a firm Friend to Truth, Liberty, and Charity. 8vo. 6d. Bladon.

These remarks so entirely relate to what happened at the private meetings of the Dissenting Clergy, that it is impossible for us to form a proper judgment concerning them; nor can the subject be interesting to the generality of our Readers. We must leave it, therefore, to persons who are better acquainted than we are with the transactions to which it refers, to determine how far the Author hath supported the great character he gives of himself, as a firm friend to truth, liberty, and charity. We cannot, however, help intimating
out

our suspicion, that some of his brethren will not be equally disposed to pay him so high a compliment.

Art. 60. *Sermons on various Subjects*, by the late John Farquhar, M. A. Minister at Nigg, carefully corrected from the Author's Manuscript, by George Campbell, D. D. Principal of Marishall College, and Alexander Gerard, D. D. Professor of Divinity in Kings College, Aberdeen. 12mo. 2 Vols. 54. Dilly. 1772.

After so respectable a recommendation as that which we see announced in the title-page of the posthumous discourses now before us, we have nothing to add but that we entirely agree with the learned Editors in their opinion, that 'in these sermons a good judge will be at no loss to discern, in the Preacher, an eminent clearness of apprehension, a correctness of taste, a lively imagination, and a delicate sensibility to all the finest feelings of which human nature is susceptible'

CORRESPONDENCE.

To the AUTHORS of the MONTHLY REVIEW.

GENTLEMEN,

HAVING lately seen your account of Mr. Whitefield's Works, wherein you take notice of an advertisement I sent to the *St. James's Chronicle*, respecting a Sermon of Dr. Doddridge's being inserted in Mr. Whitefield's Works; I beg leave to send you some farther account of the matter:

'Before Mr. Whitefield's death I discovered the Sermon, with his name prefixed to it, and made some enquiry about it.

'It seems Mr. Whitefield had preached from Luke x. 42, on Kennington Common; some booksellers imagining Dr. Doddridge's Sermon would sell better in Mr. Whitefield's name, published it as a Sermon he had preached such a day; and Mr. Whitefield thinking that some persons would read it as the Sermon of a Churchman, who might not attend to it as coming from a Dissenter, connived at the fraud, and suffered it to go in his name.

'But how Dr. ****, the Editor, or Dr. *****, the Corrector of the Press could be so ignorant as not to discover whom it belonged to, I am amazed, as the Sermon is so well known, and has been sold in so many different shapes. Yours,

Aug. 15, 1772.

A. M.

* * Another Letter, on the foregoing subject, has been addressed to the Proprietor of the Review; but as the Writer (though he professes himself to be the Editor of Mr. Whitefield's Works) is extremely impertinent, and proceeds, likewise, on a capital mistake with regard to the Author of Art. 34, in our last Number, we shall, at present, take no farther notice of it.

When GENTLEMEN have any remarks to offer, and have discovered any mistake or oversight in our performance, they will express themselves in the terms of civility; and we shall always receive the candid observations with respectful acknowledgment: but petulant and ill manners, we shall ever treat with the contempt which they deserve.

T H E
MONTHLY REVIEW,
For S E P T E M B E R, 1772.



A. T. I. *A Tour to London; or, new Observations on England and its Inhabitants.* By M. Grosley, F. R. S. Member of the Royal Academies of Inscriptions and Belles Lettres. Translated from the French by Thomas Nugent, LL. D. and Fellow of the Society of Antiquaries. 8vo. 2 Vols. 8s. sewed. Davis. 1772.

THE curiosity of our countrymen will probably be much excited to hear in what terms they are spoken of by a foreign writer, especially a writer of *Monf. Grosley's* eminence, who has in former publications discovered both ability and erudition, and whose observations on Italy* have recommended him to us as a respectable Author. In that work he appeared as a philosopher and a man of taste, as well as learning; yet possibly an *Italian* might have many and just objections against the accounts which he has given of that country. In like manner, divesting ourselves, as far as we are able, of national prejudice, we cannot but regard his remarks on England and its inhabitants, as very imperfect, and often astonishingly erroneous. We are not, however, to wonder that many mistakes should occur in a work of this kind.

Beside that partiality which obtains with the natives of every country in favour of those objects and customs to which they have been inured from their infancy, and which the philosopher will find it very difficult, if not impracticable, totally to eradicate: beside this, we must observe, that *Monf. Grosley* did not continue in England a sufficient time to collect his materials, or form his opinions and strictures with that deliberation and precision which are requisite in order to make a fair and judicious report of the state and manners of a people. It might sometimes happen to him, as it has happened to other

* Vid. Rev. vol. xli. two articles.

strangers (especially as he was unacquainted with our language) that an accidental circumstance in any particular place or company, might be mistaken for the common course of things: and as he frequently found it necessary to apply to other persons for instruction and an explication of several particulars, the information he received might be false or misunderstood. His learning is certainly displayed in this work by several pertinent quotations and ingenious applications of many passages from the best Latin authors, and he also discovers, as the Translator observes, 'a knowledge of history and jurisprudence, joined to that of the ancient usages of France and England;' but his description of the present state of the English is in many respects greatly defective: and though he is much superior to any thing like illiberal abuse, and bestows sometimes his encomiums upon this country and its inhabitants, even in the comparison with his own, yet there are instances in which he betrays his national attachment and partiality.

Monf. Grosley's method of distributing his materials, in these volumes, is similar to that which he used in his Observations on Italy, and we think it a very agreeable one: he classes them under a great number of distinct heads, such as, *Police, People, Public Diversions, Houses, Poor, Public Walks, National Pride, Commerce, &c. &c.* but it is hardly to be expected that, among such a variety of divisions, some articles should not occasionally interfere with others; and some of our Author's remarks will perhaps appear trifling, particularly when they relate to the common occupations of the English, and their manner of living; yet these particulars it is natural, and necessary, for a traveller to observe, as they are always interesting to the inhabitants of other countries.

We now proceed to lay before our Readers a few extracts from this work, with some occasional observations upon them.

Speaking of the Thames, he justly complains that so fine a river should not be shewn to advantage, instead of attempting which, he says, human industry seems to exert itself only to destroy and conceal it. 'Even the bridges, he remarks (meaning those of London and Westminster) have no prospect of the river, except through a ballustrade of stone, with a rail of modillions three feet high, very massy, and fastened close to each other; the whole terminated by a very heavy cornice, and forming a pile of building about ten feet in height.' The reason, our Author says, which some assign (and which he appears to credit) for this confinement of the river, 'is, the natural bent of the English, and in particular of the people of London, to suicide.' However, he observes, that 'the architect of the new bridge at Blackfriars, has thought it adviseable to enclose it only with a single rail, and that high enough to lean upon; that is to say, he uses the same method with the Londoners, as those have recourse to with children, who think that the best method to cure them

them of liquorishness is, to leave comfits and sweetmeats at their discretion. The comparison that this will give occasion to, must make the railing of the other bridges appear as ridiculous as it is in fact. If the people of London do not abuse this convenience, perhaps the number of the drowned will not exceed that of the usual contingencies one year with another.' These remarks of our Author, supposing him serious, sufficiently expose their own absurdity: Is there the least probability that the consideration here mentioned had any influence in directing the form of the bridges, or the disposition of other buildings or grounds about the river? Instances of suicide, in most nations, are indeed but too frequent: but the Writer's insinuation of its being a very common practice in England, above all other countries, is ungenerous and unjust. On what slight grounds he sometimes builds his conclusions the Reader may learn by the observations he makes in another part of this work respecting the same subject, viz. 'That it is impossible to prevent this mischief, I am convinced, says he, by the shocking sight of twenty skulls, which were found in the bed of the Thames, where they were digging the foundation for the first piles of the new bridge. The architect, as they were found, ranged them in order, in a yard at the head of the bridge. He shewed me one, of a blacker hue than the rest, which was found by the labourers when they had dug ten foot under ground. To form a judgment of the whole channel of the Thames from this specimen, it should be strewed with such spoils of humanity, that is to say, with monuments of the eternal disposition of the English to suicide, even, if we place among these monuments, those of the several *engagements* that have been *fought* in the metropolis.' How very uncandid and futile are these reflections! Since it is highly probable, as particularly appears from the state of one of the skulls here mentioned, that they had lain there a considerable number of years, and wrecks and accidents will sufficiently account for the discovery, without having recourse to any other supposition. Navigable rivers in any part of the world, on which a trade is carried on, in any degree like that which flourishes on the Thames, might furnish our Traveller with many subjects for the same charge of suicide by drowning.

Under the article *Combats*, we find the following passage:

'The police allows men to revenge upon the spot an insult which they have not given occasion to. I once saw in Parliament-street one of the low fellows that infest the foot-paths of that neighbourhood fall foul of a gentleman who was passing by, give him the most opprobrious language, and even lift up his hand to strike him: the gentleman thereupon applied his cane so violently to the skull of the aggressor that he fell to the ground insensible, and the gentleman very quietly walked on. I was given to understand, that the insult which he had received was entirely unprovoked, and that he would have had no prosecution to fear even if he had killed the man.'

We are often told how much more strict and regular the French police is than that of England, and this may possibly be the case, because their form of government is of an arbitrary and

coercive kind: but we apprehend no country has been more attentive to provide for the security of life and property than our own: the laws may sometimes be negligently executed; and all just laws will allow of self-defence: but to say, as in the above account, that the striker would have had no reason to fear a prosecution had the man been killed, is a mistake, which a little observation of what passes among us will sufficiently expose*.

However defective our police may be, this Author, himself, soon afterward observes, that 'London is the only great city in Europe where neither murders nor assassinations happen:—despite, he adds, of troops, guards, and a patrol of any sort, peopled by unarmed men (for few wear swords except physicians, and officers when they are in their regimentals) reduced in the night to the superintendancy of old men without arms, it is guarded only by the divine commandment, *non occides*, thou shalt not kill, and by law enacted against murder, severe and rigidly observed, without distinction of rank or persons, whether it be that the law has had some influence upon the character of the people, or that the national character facilitates the observance of the law.'

We will here insert another passage connected with the above account, which is very and we hope *justly* favourable to the English.

'Even in the most violent disturbances, says our Author, when I was in the midst of the mob, I have seen them threaten weakly plunder some houses obnoxious to them, throw a few stones, and though surrounded by troops, remain in a kind of awe, as well as the soldiers, through mutual fear of the effusion of blood.

In a word, the people of London, though haughty and ungovernable, are in themselves good-natured and humane: this holds even amongst those of the lowest rank. This appears from the great care which they take to prevent the frays almost unavoidable, amidst the eternal passing and repassing of carriages in the most frequented streets, some of which are exceeding narrow. If, notwithstanding the great care of the coachmen and carmen to avoid them, there arises some confusion and perplexity, their readiness to turn aside, to retire, to open, to lend each other a hand, if there be occasion, prevents this confusion from degenerating into one of those bloody frays which so often happen at Paris. Let us even add, to the honour of English coachmen, that I have seen four hundred coaches together at Ranelagh, which placed themselves in a file, passed each other and were always ready at the first word, without either guards or directors to keep them to order.

'At public festivals, and all ceremonies which attract a crowd let it be ever so great, children, and persons low in stature, are seen to meet with tender treatment; all are eager to make room for

* Possibly the Author only meant to say that the gentleman would have had nothing to fear from a prosecution, had the man died of it *blow*; if so, we have only his translator to blame; but we have no Mr. Grosley's original at hand to consult.

them, and even to lift them up in their arms, that they may have an opportunity of feeling. The passages and doors of the place where the festival is celebrated are guarded by persons, who have no guns, partisans, or halberts for their arms, but long hollow staves, which, when they make use of them, a case that happens very rarely, make a great noise, and do but little hurt.'

But after honestly paying this tribute to English humanity, he elsewhere enlarges upon the rudeness and incivility in the behaviour of the lower people towards foreigners, especially to the French, from which, he says, even the better sort of Londoners are not exempt. The porters, sailors, chairmen, and the day-labourers who work in the streets, he describes to be as insolent a rabble as can be met with in countries without law or police. He relates several occurrences of this kind, and observes that the English themselves are not secure from the insolence of the London mob. We wish we could entirely defend the lower classes of our countrymen from the charge, which is here, and has been frequently on other occasions, brought against them. However, we must say in their behalf, that, though rough, they are commonly honest in their intentions; and while they despise what is cringing and servile, we generally find them disposed to do a good-natured action, even when first appearances are very unpromising. Some there are, no doubt, among our common people, both in town and country, of an insensible and brutal disposition, in whose defence nothing can be offered; but it would be unjust, from a few such instances, to characterize the whole. The London rabble may sometimes divert themselves very improperly in remarking upon persons or things, while they intend nothing that is really injurious to any one. We often see foreigners walking in our streets without receiving the least incivility, and even without attracting any particular notice, notwithstanding any peculiar fashion of their dress: yet we think it not unlikely that strangers, unacquainted with our language and manners, may have imagined themselves the subjects of ridicule and diversion to some of our English mobility, who, nevertheless, have intended nothing of the kind; and possibly by some improper tokens of resentment such foreigners may have exposed themselves to the very insults they wished to avoid. When M. de la Condamine traversed the streets of London with a great tin tube at his ear, and an unfolded map of the city in his hand, pausing at every turning, and gazing at every new object, it is not very wonderful if curiosity and impertinence should draw some idle people about him (which might, perhaps, as naturally be the case at Paris, or any other city): but as the sight became more familiar, he walked about, Mr. Grosley confesses, without any interruption.

But however offended *Monf. Grosley* might be, by the behaviour of the very lowest of the people, he freely acknowledges the different and more pleasing manners which he observed among those of superior rank. 'The politeness, the civility, and the officiousness, he says, of people of good breeding, whom we meet in the streets, as well as the obliging readiness of the citizens and shopkeepers, even of the inferior sort, sufficiently indemnify and console us for the insolence of the mob, as I have often experienced.' He relates many agreeable instances of this kind which occurred to him during his stay in London: among other things he observes, that at any public places those who did not understand his language were eager to look for somebody that did. And here he gives us a proof how easily strangers in any country might mistake for incivility or rudeness what is indeed a testimony of respect: 'It must, says he, be observed, that this obliging behaviour is not accompanied with all those external demonstrations of civility, which are customary upon such occasions in France. If an Englishman, who did not understand me, went in quest of an interpreter, he rose, and quitted me with an air, which seemed rather to be that of a whimsical humourist, than of a gentleman going to do a polite action: and I saw no more of him.' In another place he remarks that, many particulars connected with the English manners and customs might be mistaken for the effects of rudeness and animosity though they are quite foreign to it, however observers may be imposed upon by first appearances. 'Of this nature, he adds, was the abrupt manner in which people rose and quitted me, to seek for a person that spoke French: this was the height of politeness; but before I became used to it, I considered it only as an instance of surliness and ill humour, arising from the antipathy between the two nations.'

Mr. Grosley does not appear to have greatly relished the provisions for the table in England. The bread he acknowledges is very good, and very fine. He had heard much of the excellence of the meat in England; but after having used it, he says, in all the different shapes in which it is served up to tables, he could find in it neither the consistence, the juice, nor the exquisiteness of that of France. Our fowls, we are told, are soft and flabby; the veal has all the imperfections of flesh not completely formed; the mutton has nothing to recommend it but its fat, which is so much the more disgusting, as the butchers do not take off the tallow*; and the beef is a less compact flesh, and more easily divided than that of

* This is a mistake. The butchers never refuse to take off the tallow, and superfluous fat, when required.

France, and of consequence more easily chewed and digested; and it is only by that circumstance, and its excessive fatness, he adds, that it could deceive those Frenchmen who prefer it to that of their own country. He was soon reconciled, it is said, to the use of milk, beer, and tea, but could never accustom himself to the wine of London. Our garden-stuff, he thinks, not much better than other commodities: 'All that grow about London being impregnated with the smoke of sea-coal, which fills the atmosphere of that town, have a very disagreeable taste.—I ate nothing good of this sort, he says; in London, but some asparagus, which *doubtless* * grew at a good distance from the capital. It is farther to be remarked, that the constant mildness of the climate of England supercedes most of those precautions which the French gardeners are obliged to observe. They sow almost every thing in unprepared ground, more or less covered with rich mould. *I saw no hot-beds*, except at the country-seats of gentlemen, whose gardens are kept in the most elegant manner.'

The English reader will make allowance for the different taste as to food and vegetables which prevails in different climates and countries, but he will find it difficult to acquit this Writer of prejudice in the above account as well as others, and will certainly charge him with a great mistake in his intimation that there are no hot-beds used in England, except in gentlemen's gardens: a mistake like that which led him to aver that English pavours make but little use of the rammer; that the statue of Queen Anne, in St. Paul's church-yard represents her in a hoop petticoat; and that Mr. Pope has no monument in Westminster-abbey because he was a Papist.

We may not improperly insert here, as a farther specimen of his too hasty conclusions concerning the temper and manners of the inhabitants of this country, the following paragraph:

'Every Englishman almost, whether artisan, merchant, or farmer, that has raised a fortune by his industry, or lives upon his paternal estate, takes a pride in dying rich, in having a pompous

* If Mons. G did not *know* that the asparagus grew at a considerable distance from the metropolis, the word *doubtless* is here but of very doubtful import; since the London markets are supplied with great quantities of that vegetable from the same neighbouring grounds which produce the other kinds of smoaky garden stuff, of which our Author so much complains. We imagine that Mons. Grosley's palate may be rather nicer than ordinary, as we have never observed that his countrymen, or other foreigners, are apt to lose their appetites on their coming to England; but, on the contrary, that they can make a tolerable shift to dine among us, notwithstanding our fowls are so flabby, our mutton is so fat, and our vegetables are so 'disagreeable a taste.'

funeral, and in making a will, which, by the extraordinary manner of bequeathing his fortune, may spread far and wide, in the public papers, the fame of his opulence: this is their way of enjoying it. During my stay in England, the whole kingdom rung with the report of a legacy of a very considerable amount, left to Mr. Pitt, by a country gentleman, Sir Robert Pincent, who, though no way related to that minister, gave this mark of regard for his political abilities.'

How ridiculous is this! To infer that, because Sir Robert Pincent's legacy to Mr. Pitt, which was attended with several remarkable circumstances, was much talked of in England, it is the general turn of its inhabitants to bequeath their fortunes if they have any, in such a manner as may *spread far and wide, the fame of their opulence!*

Monf. Grosley employs some pages in accounting for the prejudice which he conceives the English generally entertain, to the disadvantage of the French. 'Some visionary people, says he, maintain, that this antipathy runs in the blood of the English: *Littora littoribus contraria, fluctibus undas*; but it is easy to discover other causes of it, which, though they do not justify, render it, in some measure, supportable to the French.' The principal causes which this Author assigns are, the obstinate wars which have been maintained between the two nations, religious disputes, together with the persecutions to which they have given rise, and the refuge which French bankrupts, criminals, and contumacious persons flying from punishment in their native country, have found in England: beside which he imagines that a crowd of French sharpers and adventurers have helped to compleat the disgust; the English having, from such specimens, been disposed to form their judgment of the nation in general: to these reasons he adds two others; viz. the ridicule of the French which our dramatic authors sometimes insert in their performances, and the several public monuments intended to perpetuate the memory of our victories over that people. 'The *ancients*, says this Writer, notwithstanding all their pride and haughtiness, thought and acted very differently in this respect: such was their regard to humanity, that the trophies of their victories were only transient monuments; it was not till the civil wars that they used marble and *brass* in them. England abounds with monuments of the latter sort.' Monf. Grosley seems to complain of the English in this respect; but it is to be considered that these monuments are erected, not so much to disgrace his nation, as with a view to honour our own: it is natural for all countries to establish some memorials of great and important events, and to raise trophies in honour of commanders who have signalized themselves in particular engagements and expeditions. Our Traveller says,

very

very coolly, 'I was satisfied with a single view of these monuments: I was as *short a time* about it as possible.' We believe you, Mr. Grosley!—But though a share of national pride might forbid his paying a particular attention to these trophies and monuments, he should remember that, as they have their foundation in truth, they are honourable to Great Britain: his country has been remarkable for a parade in celebrating their successes, and sometimes even *defeats* under the name of victories: beside which, he himself produces instances in which the French dramatic writers have freely ridiculed the English; and he also acknowledges that 'Lewis the Fourteenth is the first modern sovereign who insulted foreign nations by standing monuments of this kind; but, says he, they have since paid him in his own coin.'

The *English melancholy* is a subject on which this Writer dwells for a considerable time: 'Notwithstanding, says he, all the involuntary and premeditated efforts of the English to dispel the melancholy, which so predominates in their constitution, *Post equitem sedet atra cura*; it produces among them a thousand effects as well general as particular.' The causes of it he finds in the fogs which envelop the kingdom, in animal food, beer, wine, and the smoke of sea-coal fires; beside these physical reasons, he supposes there are moral ones which continue and heighten what the others began.

'Education, religion, public diversions, and the works of authors in vogue, he tells us, seem to have no other end but to feed and propagate this distemper.—The English, says he, find no relief from reflection, except in reflection itself; they have no other means of amusing themselves; and gaming gives them pleasure, only by affording them an opportunity to reflect.—I never saw more than one scene of gaiety in England, which was the more remarkable as it was quite misplaced: this was the second day of Lord Byron's trial at Westminster-hall. A well dressed man was very inconveniently seated upon the highest step of that part of the amphitheatre, where I happened to be placed. An hour before the peers entered, this man rose, and began to prate to every body that stood near him: he spoke very loud, and his words were accompanied and enforced by the gestures of a mountebank: they were interrupted by the audience with loud peals of laughter, in which he himself joined; and this lasted till the peers entered. I thought he was in liquor; but a gentleman told me he was a member of the House of Commons, of a very facetious disposition, and that he sometimes exhibited scenes of the same droll nature in the senate-house.'

'Setting aside a few exceptions, which confirm the general rule, as they are in but a very small number, melancholy prevails in London in every family, in circles, in assemblies, at public and private entertainments; so that the English nation, which sees verified in itself the *populum lata regem* of Virgil, offers to the eyes of strangers only *populum late tristem*.'

Here

Here let us add what this Foreigner observes in another place, when describing *Ranelagh* and *Vauxhall*, which places he admires :

‘ The English assert, he remarks, that such entertainments as these can never subsist in France, on account of the levity of the people. Certain it is, that those of *Vauxhall* and *Ranelagh*, which are guarded only by outward decency, are conducted without that tumult and disorder, which often disturb the public diversions of France. I do not know, whether the English are gainers thereby: the joy, which they seem in search of at these places, does not beam through their countenances; they look as grave at *Vauxhall* and *Ranelagh*, as at the Bank, at church, or a private club. All persons there seem to say, what a young English nobleman said to his governor, *Am I as joyous as I should be ?*’

Among many other things upon this subject it is farther said, ‘ I am not ignorant, that, in all countries, in proportion to the size of their towns, the inhabitants are prevented, by interest, by vanity, by indolence, by satiety, and by the continual clashing of a thousand inferior passions; are prevented, I say, from having that free and easy cheerfulness of temper, which is to be found in country places, under a mild and moderate government :

Extrema per illos

Lætitia excedens terris vestigia fixit.

‘ But in England the peasant, well-fed, well-lodged, and at his ease, has as serious and melancholy an air, as those wretched hinds in other countries, who are persecuted and harassed by thousands, whose business it is, and who are even sworn, to defend and protect them.’

The English, as well as other people, have, no doubt, certain characteristic marks belonging to them, and may from thence furnish some subjects for ridicule. That the melancholy which this Writer talks so much about is prevalent among us, in too great a degree, we will not wholly deny, and it is not at all surprizing that the appearances of this kind should strongly impress a Frenchman, who, whatever may be his own particular temper, is accustomed to the greater vivacity of his countrymen, in general: of whose light and airy disposition, we may observe, by the way, that it is, without doubt, a great means of keeping them in submission to an oppressive and arbitrary government, which, did they generally think more, they would probably regard as intolerable; and for this cause their levity and thoughtlessness may be politically encouraged.

But in respect of the English melancholy, allowing it to have too large a share in forming the national character, let us observe, that there are among us, as in every country, a great variety of dispositions, and frequently a strange mixture in the same person; and this Author, who has certainly imbibed many mistaken notions concerning us, might be greatly misled also in observations of this kind. Though a Frenchman may not sit

sibly think that a man cannot be easy and happy without giving some evident external indications of it, yet a serious air does by no means always imply any inward uneasiness, or a want of sensibility to what is really agreeable or diverting.

But we find some consolation in what this philosophical Traveller farther remarks, that, 'from this gloomy disposition result several effects, the combination of which is the basis of the English character.' Plutarch, after Aristotle, has said, 'That none but great geniuses are subject to melancholy *.' Hence therefore, our Author concludes, arises the aptitude of the English for the sciences; hence also their national pride.

'The impetuosity, and the perseverance, says he, with which melancholy dwells upon such objects as interest and engage it, are the principles, which induce the English to concern themselves so much about public affairs.—Whatever does honour to the English nation, at the same time, throws a lustre upon each citizen; those men, therefore, whose services, knowledge, and abilities, have contributed to raise the glory of England meet with all that respect, veneration, and homage, which were the greatest rewards and chief hope of the most renowned heroes of antiquity: a homage paid with a warmth unknown to those men, who, being the abject slaves of money or worldly prosperity, can neither form a just estimate of actions, nor a judgment of characters, which their weak eyes dare not to contemplate steadily.

'This ardour, which warmed Rome and Greece, is to be found in England, and must necessarily produce the same fruits in that kingdom. The British Museum, the palaces of great noblemen, the cabinets of the curious, the houses of citizens, those dark and solitary grottos which people of fortune consecrate to melancholy in their country retirements, the taverns and inns, the houses where people meet for public diversions, are all adorned with figures painted or engraved, and with busts of all sizes, made of all sorts of materials, of Bacon, Shakespeare, Milton, Locke, Addison, Newton, and even Cromwell himself: I could not without astonishment see a fine bust of the latter fill a distinguished place in the British Museum.'

From this source, also, of melancholy, and national pride, Mons. Grosley derives our many public and private undertakings for the general good, together with numerous acts of munificence, and instances of what he calls patriotic magnificence. 'Military glory, which, in the annals of ancient chivalry, adds this Foreigner, had placed King Arthur, and the Knights of the Round Table, in the first class of heroes; and the great exploits, which, in ages more enlightened, have preserved that glory to the inhabitants of Great Britain, had likewise their source in the national character of the English, and in that melancholy which is its predominant principle.' He here cites a few historical authorities in support of his assertion, 'that melancholy, and the uneasiness it occasions, may have a great

* Plut. *Life of Lyfander.*

influence upon valour, considered as arising from the contempt of life; and that they may have had some share in the most brilliant actions of the English, as well in their ancient expeditions against France, as in their civil wars.' Among the few instances of this kind, here inserted, he gives us that of his own countryman, the Chevalier Bayard; who, for seven years, was troubled with a quartan ague. Now this, we are told, 'was the very time which established his reputation as an hero.'

It is highly probable that there have been occasions in which a disgust of life, arising from different causes, may have prompted particular persons to hazardous and desperate undertakings, that they might be delivered from the burthen: but if this Writer intends, by his observations, to depreciate the valour of the English, or to intimate that their fortitude and heroism are generally to be traced to the spring of melancholy and discontent, his hypothesis is too evidently ungenerous and puerile to require any formal refutation.

Our Traveller, however, is not, perhaps, greatly mistaken, in attributing suicide, fanaticism, superstition, and lunacy (evils which are to be found in every country) to the above cause: on each of these he bestows some proper reflections; after which he proceeds to propose a remedy for this epidemical disease, the English melancholy; and what should this be, but the free importation of French wines!

'If any one, says he, should desire this change (in the English character) it is the King of England, who no longer finds among his people that submission and dutiful docility which they paid to the Edwards and the Henrys. But in the days of those princes the vine was cultivated in England; all the ports of the kingdom were open to French, Spanish, and Italian wines; the monasteries and the chapter houses had their cellars; in a word, the juice of the grape was in such general use, and the people, who are always in extremes, abused it to such a degree, that King Henry V. by an express law, forbade every Englishman to drink wine without water.'

He observes farther, that France has not a moment to lose, but should immediately put itself in a condition, by a reduction of the duties upon wines intended for English consumption, of resisting a dangerous rivalry, which may shortly arise from the colonies of Carolina and Georgia, where vines are said to grow spontaneously, and where the planters have for sometime past applied themselves to the cultivation of them.

'The use of wine (proceeds our Foreigner) being restored in England, whether by France or America; the English grown more tractable and less speculative, more gay, and less addicted to dispute and wrangling, more friends to society, and less saturnine, more submissive, and less occupied with state affairs, less profound in their speculations, and more religious; the English, I say, will then have no fault to find with the change in their manner of living, unless they

they should imitate that ridiculous Athenian, who, being cured by the care of his friends of a hypochondriac disorder, exclaimed,

Pol me occidistis, amici,

Dum demptus per vim mentis gratissimus error.'

It is not entirely clear whether this ingenious empiric is grave or ludicrous in his prescription, since there appears some mixture of each. However he concludes with observing, that all he has been saying upon this subject 'is only a homily or commentary upon a maxim consecrated by the authority of holy writ. *Date vinum iis qui amaro sunt animo, et bibant.* Proverbs xxxi. 6. Give wine to those that be of heavy hearts, let them drink.'

We shall now make a few extracts from the account which this Frenchman gives of the FAIR inhabitants of our island.

'That sex, says he, is, in its present state, just such as one could wish it to be, in order to form the felicity of wedlock. The share which the women have in the seriousness and melancholy of the nation, by rendering them sedentary, attaches them to their husbands, to their children, and the care of their houses. They, for the most part, nurse their own children themselves; and this custom, which gains ground every day, is a new tie of affection to the mothers.—The English women are by no means indifferent about public affairs. Their interesting themselves in these, gives a new pleasure to social life: the husband always finds at home somebody to whom he can open himself, and converse as long and as earnestly as he thinks proper, upon those subjects which he has most at heart.—At an assembly composed of both sexes, a lady asked me, Whether I still had many curiosities and objects of observation to visit in London? I made answer, That there was still one of great importance left for me to know, and that she and her company could give me all the information I desired: this was, Whether, in England, the husband or the wife governed the house? My question being explained to all the ladies present, they discussed it, amused themselves with it; and the answer which they agreed should be returned to me was, that husbands alone could resolve me. I then proposed it to the husbands, who with one voice declared, that they durst not decide.

'The perplexity discovered by those gentlemen gave me the solution I desired. In fact, the English ladies and wives, with the most mild and gentle tone, and with an air of indifference, coldness, and languor, exercise a power equally despotic over both husbands and lovers: a power so much the more permanent, as it is established and supported by a complaisance and submissiveness from which they rarely depart.

'This complaisance, this submission, and this mildness, are happy virtues of constitution, which Nature has given them, to serve as a sort of mask to all that is most haughty, proud, and impetuous, in the English character.

'To the gifts of Nature, add the charms of beauty; which is very common in England. With regard to graces, the English women have those which accompany beauty, and not those artificial graces that cannot supply its place; those transient graces, which are not
the

the same to-day as yesterday; those graces, which are not so much in the objects themselves, as in the eye of the spectator, who has often found it difficult to discover them.'

Monsr. Grosley seems to apprehend (and we heartily accord with him in his observation) that England is indebted for its prosperity and grandeur to its separation from the church of Rome.

'If, says he, de la Fontaine had seen England and Italy, he would doubtless have rectified the memoirs, which he has left us concerning the countries of *Papefigue* and *Papimanie*. Papefigue is called, says he;

L'isle & province, ou les gens autrefois

Firent la figue au portrait du S. Pere :

Punis on sont : rien chez eux ne prospere.—

L'isle fut lors donnée en appanage

A Lucifer; c'est sa maison des champs.

'The isle and province, the inhabitants of which formerly made mouths at his Holiness's picture: they are punished for it: nothing succeeds or prospers with them.—The island was then given to Lucifer as an estate; his country-house stands upon it.

'By means of memoirs more authentic, Molza, who was at the fountain-head of information, has made the panegyric of excommunication. According to him, God, to shew his contempt of worldly things, gives them to the excommunicated. It in fact appears, that England has found, in the excommunication under which it lives, and the interdict which it has observed but too well, the source of that opulence, splendor, and power, to which it has attained by degrees, as well as of that liberty which is its most firm support.'

From among other observations which this Traveller makes concerning the church of England, we may select the few following:

After having spoken of Bishop Burnet, whom he appears greatly to dislike, he proceeds, 'The church of England is, at present, very far from being actuated by those narrow principles which self-interest dictated to Dr. Burnet. If we except a few Bishops, who sometimes, but to very little purpose, affect qualms of conscience, the English clergy behave to the Dissenters with that noble confidence, with which every rational body of men is inspired by acknowledged superiority: they would, however, be glad that all Protestant Dissenters would be satisfied to say their prayers in private; they esteem some individuals among the Catholics; but they have very little regard for the body in general.—The station of ministers in London, in the country-towns, and in the country itself, is, in proportion to their rank, very honourable. The Universities are the ordinary seminaries of clergymen. Youth, instructed in these places by public authority, imbibe no principles and prejudices but such as suit with the English government.—A college life, continued by those who intend for orders, generally gives them that self-sufficient, assuming, and almost insolent air, which, in some measure, gains upon the inferior clergy of France.—The Bishops, under the denomination of Spiritual Lords, have preserved the right of sitting in the upper house of parliament, where they are placed on the right side of the throne;

it scarce is their opinion asked : they always vote with whether it be that the lives which some of them have universities, at schools, and in libraries, have made them acquainted with affairs of state and political discussions, or are apprehensive of risking the dignity of their characters, into these debates, which are often carried on with great —The English clergy are not in their own country either he slaves of a foreign power : the ties which bind them to ren, unite them at the same time to the state. Hence the well as the Bishops, are always devoted to the prevailing e government : thus we find that in all the revolutions by land has been agitated since the Reformation, the estab- urch has never taken the lead, but has quietly followed e given by the directing power. —The English clergy are ble with regard to several articles in which all Christian ns are agreed ; if, when the liturgy was compiled, they ht as they now do for the most part, it seems doubtful he Athanasian Creed would hold the place, which it has at the body of that liturgy. With regard to the punish- future state, whilst, with Zuinglius, they limit their du- ey have nothing left but the same purgatory which fur- first reformers with their principal topics of declamation e church of Rome. 'Who ever went to the other world to the answer made by a grave divine, whom I *questioned* con- ie present state of that *question*.'

Traveller proceeds to offer various observations con- the foundations in favour of the sciences, and other tablishments for the benefit of the nation, all of which great truth speaks of as honourable to this kingdom. He our civil wars, and the changes which they intro- s having been very beneficial to the culture and im- it of arts and literature.

well, he remarks, did not reign upon principles capable ig a numerous or brilliant court. The nobility, condemned itions which could not give the vigilant eye of the Usurper age, had no resource but in philosophy and the cultivation tellectual faculties : such had been the resource of the first ome, in the combustion of the civil wars of Sylla, Cæsar, ustus. The English genius electrified, if I may be allowed effion, by the shock of revolutions, attached itself to science ature, and that with an ardour of application which soon l master-pieces in all the different species of composition : comparative view of the measures taken in France and i for the promotion of learning, our Author makes the g observation :

condition of men of letters, either scattered up and down he citizens, or enrolled in learned societies, has not the least nce in the two nations. The societies established in Eng- the principles of independency, acknowledge no laws but der which they have laid themselves : in the eye of an Eng- the *academies* which Paris so much boasts, are, with respect

to men of learning, what coops are to birds, and ponds to fishes. The English consider our pensions and court gratifications of learned men in no other light but as the wages of dependency to those who receive them, and as shackles to the liberty of speaking and writing. — If we consider men of letters in the light of citizens : in France, sequestered from society, and as it were, in exile, they pass their lives in a manner to all appearance useless both to the state and themselves; whilst in England they are scattered among the clergy, in the army, and the law; and, to the advantage of their country, discharge all the functions which it requires of those several professions; they support literature and science upon a ground, which would be usurped by ignorance were they to forsake it.

The progress of the English, in the polite arts, has not, in the opinion of this Writer, been extraordinary.

‘ Among the travellers of that kingdom, says he (that is, among the greater part of the gentry and nobility) there are numbers of connoisseurs who indulge this taste with all the imperiousness of their national genius. They have not, however, been as yet successful in forming artists capable of vying with those who sprung up so fast in Greece, Italy, and even in France, at the command of a Pericles; of the house of Medici, or of Colbert.’

In examining the pages which treat on the state of the arts, in this country, the Reader will no doubt discover, as upon other occasions, that truth is sometimes intermixed with mistake; the remarks are indeed too general and imperfect to lead to any fair and satisfactory conclusion. The English are said to have a kind of rambling taste, and, as the result of this Writer's investigation, (which could not be sufficiently accurate to allow him to determine fairly on the subject) to have no taste of their own.

‘ But, he adds, what nation in Europe ever had a taste of its own? The love of change and novelty throws our tastes into a fluctuation and uncertainty, and into those inconsistencies which torment a child in the midst of its play-things and babies. Each nation thus tormented, often ridiculous in the eyes of its neighbours, periodically so even in its own eyes, is neither less happy nor content, nor less filled with an exclusive admiration for its own productions and fancies. The fixed and invariable tastes are established

Ultra Sauromatas;

‘ That is to say, in the most remote parts of Asia, in those countries, whose inhabitants, not so much through choice as indolence, dress, build, furnish their houses, sing, paint, and write in the same manner at present as they did 3000 years ago.’

Under the article *eloquence*, he represents our pulpit declamation, as a tedious monotony; that of the bar, as not fixed, being rather, he says, a long dialogue between the counsellors, than a continued discussion of the point of law, or matter of fact; but real eloquence he allows is displayed in the parliament. He speaks highly of our sovereign in this view, having heard him more than once deliver his speech in the House of Lords; it was *when the English language was pronounced with all its grace,*

it seemed to him to have a cadence and harmony quite new to his ear, and it appeared to him no less harmonious and agreeable in the mouth of Lord Mansfield: 'The Monarch, he adds, speaks to the soul, the Lord Chief Justice to the understanding.'

An account of the English laws, courts of justice, form of government, and other subjects immediately connected with these, constitutes a great part of the second volume of this work; intermixed with some sensible remarks and disquisitions, together with historical relations and amusing anecdotes: but these are commonly so interwoven with the topics directly under consideration that we could not properly offer many extracts from them, even if we had not already exceeded the limits to which the nature of our work usually confines us. Let us however give a brief view of what this traveller says under article, *The King*.

After having observed that the variety of passions constantly in play among the English, requires the utmost dexterity in the hand which undertakes to direct them, he adds,

'The advice which Phœbus gave his son, before he put the reins of his chariot into his hand, seems to be addressed to a prince who ascends the throne of England:

Parce, puer, stimulus; sed fortius utere loris:

Sponte sua properant: labor est inhibere volentes.

'In the present state of things, proceeds our Author, whatever be the merit, however courteous the behaviour, of a King of England, he will find his people actuated by the sentiments which God observed in the Jewish nation: This people draweth near to me with their lips, but their hearts are far from me.—If, notwithstanding, any King ever deserved the love of his people, it is George III. he leads, at his rural seat near Richmond (a seat much inferior in magnificence and lustre to that of many noblemen) a life of the most regular simplicity; which he divides entirely between the Queen and his books. It is true he comes every week to hold a levee and a drawing-room at St. James's; but the court is by no means brilliant; he comes with the Queen in a very plain equipage, escorted by a few light horse. I have already observed that coachmen and carmen, never stop at his approach, and that they take a pride in not bowing to him: "Why should we bow to George? say the insolent rabble: he should bow to us: he lives at our expense."—This is a gross misrepresentation. The roads are wide enough; and every body gives way to the King and his attendants.

'At his court he is affability itself. All those he speaks to, he accosts in the most polite manner, and never opens his lips except to say the most obliging things. His palace, which has no guard except at the gate, is open to every Englishman, as well as to every foreigner who is attracted thither by curiosity.

'The same simplicity accompanies the King when he repairs to parliament, to shew himself in all the lustre of majesty: his hair, which is very thick, and of the finest light colour, tied behind with a ribband, and dressed by the hand of the Queen, is one of his most striking ornaments: he eats in public only when it is unavoidable,

and on these occasions he is served upon the knee, according to the custom of the house of Austria, adopted by Henry VIII. This practice would have prevailed in France about the same period; but Lewis XII. and Francis I. that is to say, *goodness and affability themselves*, then sat upon the throne: in the opinion of two princes of that character, the greatness of a King of France does not depend upon a vain ceremony.'

However acceptable to many English Readers the above passage may be, there are some who will certainly object to the former part of it. It is well known that the English are well disposed to love their King, and be strongly attached to him, whatever complaints they may see reason to make concerning some measures of the administration. The honour of a *Grand Monarque*, or a blind submission to arbitrary dictates, as if the inhabitants of a country were wholly formed to support the splendour and luxury of one man, is a principle which they justly abhor; but mild and reasonable methods will commonly secure their fidelity and affection: and it has indeed been remarked, that nothing is more likely than such means, artfully employed, to reduce them into a kind of slavish subjection. As to the merry, though coarse, expressions which some of the rabble might use, little more is to be inferred from thence than a disposition to jocularity, which they will sometimes venture to indulge, in opposition to Mons. Grosley's account of the melancholy so constantly prevailing among every rank in this nation; a subject which he seems carefully to have kept in view throughout his work.

It is hardly worth while to take notice of the intimation he seems to intend in the latter part of the extract, concerning the superiority of the French to ceremonious customs, &c. or to recriminate by any observations upon what has been so repeatedly said of the ostentation, flattery, and servility, prevalent among that people. Nor need we wonder that this Gentleman, beside a general prepossession in favour of his own country, discovers a stronger attachment to royalty and despotism, than we should think a mind improved by learning and philosophy could readily admit. He speaks with horror of the unhappy catastrophe of Charles I. and, at the same time, does not attend to those causes which serve greatly to extenuate, if they do not entirely justify, the procedure of those who found, or thought, themselves under the fatal necessity of bringing that unfortunate prince to the scaffold. And we observe that he mentions the ardour which Milton discovered in the cause of liberty under the depreciating terms of a *blind zeal*. At the same time he acknowledges that, for its flourishing state, the preponderancy it has acquired in the balance of Europe, and its naval force in consequence of the Navigation Act, Great Britain is indebted to

Oliver

Oliver Cromwell: but while he draws a character of the Protector, in the words of Bossuet, as an artful hypocrite, capable of forming and of concealing any enterprize, he discovers herein, we are told, a picture of the Stadtholder of Holland, our King William III. of glorious memory.

From the account which we have here given, our Readers will be able to form a competent judgment of the present performance. If in some instances the Author acquits himself with candour, ingenuity, and honour, in others he is very inaccurate, inattentive, and partial. By some letters which are added in the Appendix, he appears to have been himself sensible of the disadvantages under which he lay for the compleat accomplishment of his design: in particular he acknowledges, and retracts, a misrepresentation, of which Mr. Garrick had complained, concerning a disturbance which had arisen in the theatre at Drury-lane: and his Translator corrects the very mistaken account which Mons. Grosley had given of the Moravians, by inserting part of a letter from one Mr. H. upon the subject, in consequence of what this Traveller has related.

Amidst the many imperfections and errors with which the work is evidently chargeable, there are a number of judicious remarks, amusing anecdotes, curious enquiries, and ingenious investigations, which testify the Writer's acquaintance both with men and books: but it appears that he has been too negligent and precipitate, not only in collecting his materials at first, but afterwards in digesting them. In all probability his own good sense and penetration have already suggested to him that a very short residence in a country, is by no means sufficient to enable even a man of the best abilities, to give an account of the manners, dispositions, &c. of a considerable and multifarious people, and that it is a kind of presumption, upon such superficial ground, to attempt it. The very erroneous accounts into which, through ignorance, hurry, or prejudice, he has been betrayed, can hardly be at all compensated or excused by the many sensible and entertaining observations with which he has, at the same time, presented his readers:

ART. II. *Essays and Observations, physical and literary.* Vol. III.
Concluded. See our last Month's Review.

HAVING given an account of the articles contained in this volume, from N^o 1 to N^o 13, inclusive; we now proceed to

ART. XIV. *Of the Use of the Bark in Dysenteries, and a Hoarse-ness after the Measles, by the late Robert Whytt, M. D. F. R. S. and Fellow of the Royal College of Physicians in Edinburgh.*

* As a dysentery, says our Author, especially one of the worst kind, is accompanied with a putrid disposition of the humours,

humours, and a malignant fever; as by the continuance of the disease, the mouth, tongue, fauces, and alimentary canal are often affected with a bad sort of aphthae; and, as a hiccup may come on, and the patient die, although the purging has been considerably less for several days, I imagined that the bark might, in such cases, be used with advantage; and, upon trial, I had the satisfaction to find, that I had not been mistaken in my conjecture.

After bleeding once, or oftener, as the circumstances of the patient may require, vomiting once and again with ipecacuanha, and giving several doses of rhubarb, either alone, or with equal parts of the *confectio japonica* of the Edinburgh dispensatory, and some drops of laudanum, I ordered the following decoction:

R Cort. peruvian. pulverat. ℥i. Coque ex aqu. fontanae lib. iv. ad lib. i. Subsidat paululum, dein effundatur decoctum. Cui addit confect. japon. ad ℥ii. vel. ℥℥.

Of this the patient takes two table spoonfuls six times, or three spoonfuls four times in the twenty-four hours. It generally agrees with the stomach, and commonly, in a few days, lessens the purging. While he uses this medicine, I give him no other but some laudanum at bed-time, to procure rest. If he becomes costive, which sometimes happens after taking the decoction six or seven days, I leave out part of the *confectio japonica*, and give some rhubarb to open the body.

Dr. Whytt recommends the bark after the measles, when a hoarseness succeeds the measles, and is neither accompanied with a quick pulse, or a difficulty in breathing.

Art. XV. *A particular Method of giving the Solution of Corrosive Sublimate Mercury in small Doses, as an Anthelmintic, by John Gardiner, M. D. and Fellow of the Royal College of Physicians in Edinburgh.*

Half a drachm of corrosive sublimate, dissolved in a saturated solution of crude *sal ammoniac* in water, is made into a paste with crumb of bread, in a glass mortar; and divided into 240 pills, each pill containing one-eighth of a grain.—Two of these pills may be given after eleven or twelve years of age twice a-day; a less dose will not prove an effectual poison for worms.

Art. XVI. *On the Abuse of Caustics in venereal warty Excrescences, by John Gardiner, M. D. Fellow of the Royal College of Physicians, Edinburgh.*

If the warty excrescences are so large as not to be destroyed by two or three applications, the continued use of the caustic is found to render them extremely hard and horny; and though the hard part is shaved off by the scalpel, yet there is not the least diminution of bulk, nor will emollients have the least effect in softening the hardness so long as the caustic is in use.

In this situation the most successful practice, according to Dr. Gardiner, is to sprinkle the excrescences with the leaves of the *sabina* finely powdered, every morning; and at night to apply an emollient poultice.

Art. XVII. *Account of the Lisbon Diet Drink in Venereal Cases, by Dr. Donald Munro, Physician to St. George's Hospital, London.*

Dr. Munro's receipt for the Lisbon Diet Drink may be genuine; yet the solitary history related by the Doctor is but an equivocal proof of its efficacy in venereal cases; for the complaints, which were removed by the Diet Drink, appear to have been rather the effects of long continued mercurial courses, than of the infection itself.

Art. XVIII. *Observations on the Catarrhal Epidemic of 1762, by Ebenezer Gilchrist, M. D.*

The epidemic here described is produced and propagated by contagion in the air; is a fever *sui generis*, with catarrhal symptoms; for the most part regular in its course, and terminating in a sensible crisis; but sometimes continuing long after every symptom of catarrh is gone, and often changing its form.

Dr. Baker has given an account of the same epidemic as it appeared in London: and in the *Gazette de France, du 5 Juillet, 1762*, there is a good description of the same disease, as it appeared on some parts of the continent.

Art. XIX. *Observations on the Arthritis anomala, with a Postscript, relating chiefly to the Cure of the regular Gout, by the late David Clerk, M. D. Fellow of the Royal College of Physicians, Edinburgh.*

This paper contains some useful histories, and good practical observations both on the regular and anomalous gout. And in the succeeding article, we have likewise some additional observations on the same subjects, by the late Dr. Whytt, who was a very ingenious physiologist, and an excellent practical physician.

Art. XXI. *Of the Urinary Bladder thickened. By Ebenezer Gilchrist, M. D.*

‘The urinary bladder may be thickened, says our Author, various ways. 1. From inflammation. 2. From a scirrhus disposition, affecting it wholly or in part. 3. The inner membrane becomes spongy and flabby, when its numerous glands are overcharged, which, in this case, throw out their contents in great abundance: here we have the idea of a rheum. 4. The sides of the bladder sometimes grow thick and hard, from a long and rigid contraction of its muscular fibres, by which the capacity of it is so much diminished that it can contain but a small quantity of urine, which, with painful urgings, it is constantly endeavouring to expel. The part is now under a spasm;

and, when thus affected, is, by French authors, termed *vesse racornie*. 5. Without any contraction, or having its capacity diminished, which, on the contrary, is greatly enlarged, the whole bladder suffers an uniform thickening of all its coats, of such an increase of its substance as seems peculiar to membranous parts.

The last of these is what Dr. Gilchrist has in view, in this paper. He relates six histories of the disease, points out the symptoms by which it may be distinguished, and then the method of cure; which chiefly consists in giving the mercurial pill, in the dose of eight or ten grains every night. In three or four days this dose commonly affects the mouth; a revulsion is then plainly made, and a resolution begun; the inflammation and tenderness of the tumour gradually abate; the tension of the bladder and stricture of its orifice relax; the urine slowly escapes, and comes away with less pain; and all the symptoms are relieved.

The two next articles are surgical; the first gives an account of an amputation of the arm without hæmorrhage; and the second, the history of a fractured sternum.

Art. XXIV. *The Case of a Person who was seemingly killed by a Blow on the Breast, recovered by Bleeding and the Warm Bath, in a Letter addressed to Dr. Alexander Monro, sen. by William Alexander, M. D.*

In this patient there was no sensible respiration; no pulse to be distinguished either in the wrist, or in any other part of the body; nor did any blood issue, on a large incision being made into a vein. But, in about three minutes after he was put into the bath, the water round the orifice began to be tinged with blood: in two minutes more, the blood issued out very perceptibly; in seven minutes he began to breathe; and other symptoms of recovery soon succeeded.

Art. XXV. *Concerning the State of the Intestines in old Dysenteria, by D. Donald Monro, Physician to the Army, and to St. George's Hospital at London.*

It appears, from a great number of dissections, that, in old dysenteries, the villous coat of the intestines is eroded, and that these erosions do not extend beyond the rectum and colon.

The next paper contains some ingenious but unsuccessful attempts to extirpate a large polypus in the pharynx and œsophagus, by the late Mr. Dallas.—And in the succeeding article, Dr. Alexander Monro gives the sequel of the case, and an engraving representing the appearances on dissection.

In the 28th Article we have Camper's observations on the direction in which the fractures of bones are generally made, and on the formation of the callus.

Art. XXIX. *The History of two Cases of Stones lodged partly in the Bladder, and partly in the Urethra, by Dr. Livingston, Physician at Aberdeen.*

One of these stones was extracted from a living, the other from a dead subject. Each patient had the symptoms of the stone from his infancy, and violent unremitting pain for two years before the extraction, accompanied with a constant *stictidium urinae*.

Art. XXX. *Of the Use of Mercury in convulsive Disorders, by Dr. Donald Monro, Physician to St. George's Hospital, London.*

The convulsive motions, for the cure of which mercury is here recommended, are those which accompany the *opisthotonos*, *tetanus*, and *locked-jaw*.—This method of cure was communicated to Dr. Monro, by a gentleman of the faculty who resided in the island of Jamaica.

‘ While this gentleman practised in Jamaica, he had a great number of cases of the tetanus, attended with the locked-jaw, under his care. At first, he used to give very freely of opium, musk, and other medicines of this class; to bleed, and make other evacuations, while he used baths, fomentations, embrocations, and other external applications, but all without the least success; and, as he had lost a great many patients without being so lucky as to make one cure, he began to believe that this disorder always proved fatal, and was not to be cured by medicine, notwithstanding what some practitioners had alleged. However, having received an unexpected hint concerning the good effects of the mercurial ointment in such cases, he resolved to try it; and ordered the first patient that offered to be put into a warm room, and to be rubbed two or three times a-day with the ointment, till such time as a salivation was raised, when he, with pleasure, observed, that as soon as the mercury began to affect the mouth, the convulsions of the muscles of the jaws, as well as all the other spasms and convulsions, ceased, and the patient was freed of all his complaints.

‘ After this, he treated every case of this kind which came under his care in the same manner, and cured twelve, which were all who applied to him for advice so early in the disorder, that there was time to bring the mercury to the mouth before the fatal period was expected. A few died in whom the disease was so far advanced before he saw them, that there was not time to raise a salivation.’

All the cases which came under this gentleman's care in the West Indies, were the effects of the climate, and not the consequences of wounds or capital operations. Dr. Alexander Monro, however, in the last Article of this volume, relates the history of a patient who was seized with the locked-jaw after a fracture of the leg, and wounding the teguments at the

all future administrations, which will in all probability have most speedy and wonderful effects in increasing such incumbrances; which, however rich the kingdom is, must undoubtedly end in Bankruptcy: I have in a former letter shewed, that the kingdom may support, this debt vastly increased, and even rise like a phoenix out of the ruins of it: no one can say that this is not possible, but at the same time it depends on a fortunate conjuncture, and various advantages centering in one point. So that there is no reason to wish for the experiment.

‘ Whatever may be the event, the plain fact is, that the great system of trade and manufacture have carried the kingdom to a height, in which they cannot probably support it; or, in one word, have rendered our state *great*, but extremely *precarious*. And this is so strongly the case, that the nation has perhaps, of all others in the universe, the least reason to congratulate herself on her sudden rise to such boundless power.

‘ For it is not the possession of great riches and formidable power that constitutes the *real* prosperity of this kingdom; but on the contrary, the more durability of her prosperity; and it would not be a difficult task to prove, that this durability lessens almost in proportion to the magnitude of the wealth and power. We have had great success in arms, but unfortunately, our most brilliant wars (to reason for a moment on the principles of those whose doctrines I am at present opposing) are merely the means of exhausting us, but never those of repairing or adding to our strength.

‘ If trade and manufacture are made our grand supports, we are inconsistent, if we do not push our advantages by enlarging both; or at least of making such acquisitions, as shall repay us some of that immense waste of wealth which attended the conquest. On the contrary, we conquer at the expence of hundreds of millions, only to shew our generosity in giving back to our enemies. I need not observe, that this has ever been the fatality of this country, and is a strong proof of how little avail our riches and our power are, if they only enable us to make conquests, which we are necessitated to restore. I say necessitated; it is our constitution, that a pack of rascals, who have been idle thro’ a war, should riggle themselves into power, and to preserve it, patch up our peace; this has been the case ever since king William’s reign; and I shall venture to prophesy, that it ever will be the case, till we have a king on the throne, who enters as much into the spirit of a war as that prince did.

‘ For what should we be so eager to gain immense wealth and power, which, from their quick rise and magnitude, cannot be permanent? All that Britain can fairly assert to have gained by them, has been the entertainment during the period of a war, of half a score extraordinary Gazettes: this is the real fact;

and every Gazette, at a moderate computation, adding five millions sterling to her national debt. If these effects of her greatness are more desirable than that more modest state, but durability of national advantages, which I have mentioned as the effect of a very different conduct—of harmonizing agriculture, manufactures, commerce and population; I must confess myself utterly mistaken.

Although this Writer seems rather fond of dogmatizing than of reasoning, yet there is good sense in some of his observations; and, on the whole, his style might have appeared with less disadvantage, had his book been more correctly printed.—There is a mistake in the last page, which must be owing to misinformation.—*Arthur Young, Esq;* the writer on Husbandry, &c. is not the son of *Dr. Young*, author of the *Night Thoughts*.

ART. IV. *An Inquiry into the Scripture Meaning of the Word Satan, and its synonymous Terms, the Devil, or the Adversary, and the Wicked One. Wherein also the Notions concerning Devils, or Demons, are brought down to the Standard of Scripture.* 8vo. 2s. 6d. Wheble. 1772.

TO those who are acquainted with the writings of Archbishop Tillotson, and of Mr. Whiston, against the eternity of hell torments; of Sykes, Lardner, and others, against the reality of dæmoniacal possessions; and with the still more recent publications of Mr. Farmer, on certain subjects of the same general tendency and nature, this performance will not seem to have any thing particularly novel or surprizing in it. For ourselves, we acknowledge, that having, more, especially of late, seen various publications, all of which tended, though in somewhat different ways, to lower our ideas of the once very formidable power, and most extensive dominion, and influence, of Satan, we have thought it very probable that, sooner or later, some bold adventurous reasoner of the present age would be tempted to go a step beyond any of these celebrated writers, and even call the very being of Satan into question. Such a genius we have now, as we think, for the first time before us: and though his scheme will doubtless appear, to some, to be romantic, and to others dangerous; yet, for the sake of such as are less offended with free and independent opinions, we think it our duty to give an account of the manner in which this daring Writer has ventured to deal with the Devil.

His design is to shew, by a regular and particular induction of all the texts in both Testaments, which have been generally supposed to relate to Satan and his kingdom, that no such doctrine as that of a *fall of angels* is taught in any of them; and that no such being as Satan is mentioned in them, in the sense in which that term is now generally taken. But before he enters upon this his immediate design, he has thought proper to

prepare his way by an introduction of some length; in which, amongst other preliminary observations, he undertakes to account for the original of the present prevailing opinion. And as this part of his undertaking is by no means the least interesting and curious, though we fear but of doubtful merit, we shall lay before our Readers the substance of what he has said upon it.

According to this Author, then, the notion of a fall of angels, which has so long prevailed in the Christian church, with all the authority of doctrine, is grounded on two texts in the New Testament, which do really refer to a very different event. These texts are, 2 Pet. ii. 4; and Jude 6. And the following is his translation and interpretation of the former of them.

“But there were also false prophets among the people, among you there will be false teachers, who will introduce destructive heresies, and denying the Lord that bought them, do bring upon themselves swift destruction. And many shall follow their destructive heresies, through whom the way of truth shall be blasphemed, and in covetousness with feigned words they will make merchandize of you: *to whom the judgment of old lingereth not, and the destruction of them (of old) slumbereth not. For if God spared not the messengers that sinned, but having tartarized them with chains of darkness, delivered them, thus reserved, unto judgment; and spared not the old world, but preserved Noe the Eighth, a preacher of righteousness, having brought a flood upon the world of the ungodly; and did reduce the cities of Sodom and Gomorrah into ashes, condemned to that catastrophe, being made an ensample to those who should after live ungodly; and delivered just Lot, offended with the filthy conversation of the wicked—the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.*”

This translation, says the Author, may be compared with our English version of the New Testament, and both of them with the original. The most material alteration is in verse 4, where, instead of *the angels*, I have put *the messengers*, that sinned. These messengers, I apprehend, are no other than the men who were sent from the wilderness of Paran to search the land of Canaan, which the Lord had promised to the children of Israel. They were messengers *that sinned*; for when they returned they laid before the people an evil and exaggerated report, which caused the heart of the people to faint, and discouraged them from following the Lord who had promised. It moreover appears that they were tartarized with chains of darkness; for notwithstanding all that the Lord had done before their eyes in the land of Egypt, and at the Red Sea—notwithstanding he had given them bread from heaven, and waters o

of the stony rock—notwithstanding they had heard his voice, and seen his glory at the Mount; yet, *after all this*, they had not eyes to see, nor hearts to understand; but still erred and fell away in the day of temptation: the light had shined unto them, but they loved darkness rather; and from their whole conduct we may infer, that as they justly might, so they really were, judicially blinded in the end: or, as the apostle expresses it, guarded or reserved under chains of darkness unto judgment—to which they were at length delivered; for those men, “even those men that did bring up the evil report upon the land, died by the plague before the Lord*.”

Our limits will not allow us to extract the notes by which our Author endeavours to justify this novel and seemingly harsh interpretation of the text in question,—except in one instance only; to which we are chiefly induced for the sake of that seemingly pious sentiment with which it is concluded. ‘I understand the word *ταπεινωται*, *tartarized*, to be expressive of the gloomy horrors of their own minds; they shrunk at every difficulty, were always desponding, and never saw any thing before their eyes but destruction and death: whereas faith, as a grain of mustard-seed, would have filled them with the most lively hope, and have been an anchor to their souls. Modern unbelievers might learn from these, their brethren of old, to retreat in time, lest their bands be made strong—lest chains of darkness be judicially laid on.’

Neither are we at liberty to follow our Author in his application of the same principles, to the interpretation of the other text, in St. Jude, which, considering the similarity of sentiment, is not, perhaps, an omission of much importance.

‘Upon the whole, says this Writer, nothing can be more evident than that the persons who sinned, mentioned by St. Peter, and those who watched not duly over their principalities, mentioned by St. Jude, are the same; and we conclude, from the foregoing observations, that they were just as much angels as those received by Rahab the harlot, who we certainly know were neither more nor less than messengers†. This interpretation is not only more countenanced by the language of the apostles—is not only more suitable to the connection and argument; but it rests on a much better foundation, on a more clear and undoubted authority, than that which is commonly received.

* See Numb. xiv. 37.

† James ii. 25. “Was not Rahab the harlot justified by works, when she had received *two* *αγγελους*, the messengers,”—sent by Joshua to spy secretly, and to view the land, even Jericho. JOSHUA, ch. ii.

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‘ St. Jude says, he put the people in mind of what they once knew; but supposing him to speak of “angels which kept not their first estate, but left their own habitation, and are reserved in everlasting chains under darkness unto the judgment of a great day, yet future,” as in our translation—supposing Jude to speak thus, and whence should the people once have known it? The Old Testament says not a word of any such thing; and the whole sect of the Sadducees, in our Saviour’s time, believed neither angel nor spirit to exist; but confined their faith to one God only: apprehending, I suppose, that the angels and spirits, mentioned in the Old Testament, were mere imaginary beings, introduced for the sake of representation.

‘ The Pharisees, it is true; confessed both angels and spirits; and the scriptures, doubtless, countenance such a belief; but as we are cautioned not to intrude into things not seen, and told that secret things belong to the Lord, we shall do well not to be wise above the reach of reason and sense, and what is written or revealed. What can fairly be collected from the scriptures, on this head, is, in sum, nearly as follows:

‘ Angels are represented unto us as a superior order of beings; employed as *the messengers* of God; and hence they derived their name. The Old and New Testaments both favour the idea of a local heaven, where God is more peculiarly present, where the angels behold his face, and receive his commands: from hence they are said to be dispatched on some particular occasions, to reveal or to execute the will of God: and once in the Old Testament we read, that God sent evil angels among the Egyptians—as also of the destroying angel; but this is spoken only in respect of their commission, which was to hurt and destroy; for both were perfectly subject and obedient unto God: so that, on the whole, there is not the least ground to believe that any angel, or angels, were supposed to have fallen from their original dignity and allegiance to God.—

‘ But there is great reason to believe, that the notion of fallen angels *first arose* from a misconstruction of the very passages we have been considering. The Gentiles, when they came to preach the gospel, not being sufficiently read and skilled in the Jewish scriptures, that is, in the Old Testament, might easily overlook the reference, and lay hold of the texts in question to account for the evil spirits, mentioned in both the Old and New Testaments—and for the Devil and his angels, mentioned in the gospel of Matthew.

‘ And when once those texts came to be misconstrued of fallen angels, and that interpretation came to be received, it is no more to be wondered at that it hath continued a received doctrine, than that the doctrines of purgatory, transubstantiation, and

and others, should still continue, and be received, in the church of Rome. When error is once substituted and established for truth, it is afterwards taken for granted, without examination: so the system of fallen angels, once wrought up, and glossed over, hath for ages been swallowed without ceremony.—

‘ There is reason, therefore, to stand in doubt, whether Satan be a fallen angel: and upon the supposition that he may not, it is proposed to search the scriptures: a close attention to what is written therein concerning him, will, most probably, lead us to the true idea which we ought to annex to that formidable name.’

Our Author having in this manner prepared his way, formally enters upon the proposed subject of inquiry; and has given us, in the remaining part of the present publication, an orderly view of all the passages in the Old Testament, in which the word Satan is usually understood in the theological and popular sense, with his own interpretation of them; in which we find no matter of objection, and can readily agree with him, that the commonly received opinion concerning the fall of angels does not seem to be necessarily taught or implied in them. But how this ingenious Writer will be able to keep clear of that opinion when he shall proceed to the consideration of the texts in the New Testament, which are to be the subject of some future publication, and in which we should imagine that he would meet with much greater difficulties, we are not able to conjecture. We shall therefore hope to be favoured with that part of his work in due season.

ART. V. *Political Essays concerning the present State of the British Empire.* 4to. 11. 1s. Concluded.

THE specimens already given, in two former Articles, of our Author's industry and judgment in collecting facts, and reasoning upon them, will, we doubt not, excite the attention of all who are duly sensible of the great importance of the subjects treated in this performance; of all whose minds are engaged in speculations, in which the interests of mankind are so deeply concerned.

In his fourth Essay our Author proceeds to take a view of the *present State of Manufactures in the British Dominions*, under the following heads: 1. Those from our own products. 2. Those from foreign products. 3. Population. 4. Comparison between those of Britain and other countries. 5. Means of promoting them.

The Author is duly sensible of the deficiency of his materials relating to this subject, and not without reason; for except the article *Wool*, which has been more discussed, and more particularly inquired into by former writers, than any other branch of

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our manufactures, and from whom we have here very large extracts, we meet with little or no satisfaction: and we apprehend our Author could not have supplied this deficiency from books, there being none extent that give any accurate account of these subjects. Indeed, such accounts cannot be procured unless an Author will give much of his time and attention to them, and apply to the most intelligent and skilful manufacturers, in every separate branch, for their assistance and information.

The manufactures from our own products are *wool, leather, lead, tin, iron and copper, flax, hemp, glass, paper, porcelain*: to which he might have added the *brewery, distillery*, and some others. Manufactures from foreign products are, in our Author's enumeration, only those of *silk and cotton*. The amount of these manufactures he estimates as follows:

* Amount of the woollen manufacture, — — —	£. 15,700,529
Leather — — —	11,725,000
Flax and hemp, — — —	2,500,000
Glass, paper, and porcelain, — —	1,500,000
Silk, — — — —	3,025,000
Cotton, — — — —	900,000

I apprehend the number employed by lead, tin, iron, &c. to be about 900,000; if they earn, one with another *, 10% a head, the amount will be — — 9,000,000

44,350,529

But the materials on which these calculations are founded are so imperfect that we cannot depend much upon the result; though the magnitude of the sum total, supposing it not to be extremely wide of the truth, is sufficient to demonstrate the vast importance of our manufactures, and to convince all persons that too much attention cannot be paid to the encouragement and improvement of them.

In the fifth section of this Essay, our Author inquires into the *Means of promoting the British Manufactures*. Here the Reader will meet with some striking facts, and many excellent observations upon this subject; including a full discussion of the question concerning the policy and expediency of using machines to shorten and diminish the price of labour; and we are persuaded that the Author's conclusion in *favour of machines* is supported by sound policy, and a full experience of their utility, wherever they have been applied.

We have known many instances in which a branch of manufacture, and the people employed in it, have been greatly

* Considering the nature of these manufactures, a much larger sum must be allowed to them than to any others, a much greater proportion of grown people being employed in them.

increased by the introduction of machines; but not one in which they have been diminished.

We have been well informed that a few years ago *Wheels* were invented at *Blackbourne* in Lancashire, by means of which one person could spin several threads of cotton at the same time; that at the first appearance of these wheels, moba arose, and the military were called in to preserve the lives of the ingenious inventors and encouragers of this valuable machine; that afterwards they were introduced into the neighbourhood of *Boulton*, another manufacturing town in the same county, and had the same effect as before, to raise violent commotions amongst the people, who were apprehensive they should all be ruined and starved by these new inventions: but here, by the well-timed, spirited, and sensible exertion of a worthy magistrate, the peoples terrors were abated, and consequently their tumultuous behaviour; they recovered their senses; they applied their geniuses to the improvement of these machines; they adopted them universally; and have been so sensible of their good effects, as to leave no room for doubt that, the taking these machines from them would now probably make a much greater disturbance than what was produced by their introduction. The machine has lately been improved, in various ways, by several ingenious mechanics in those parts; and we hear that buildings are erecting at *Matlock*, in Derbyshire, and other places, for spinning cotton upon large machines, that are to be worked like silk-mills, by water and by horses, whereby the price of cotton yarn will probably be so much reduced as to occasion a vast increase of demand for cotton manufactures; and, consequently, of employment for the people concerned in that branch of business:—and we beg leave to intimate to our woollen manufacturers, that the application of such machines to the spinning of woollen yarn seems to be an object of national consequence, and well deserving their *serious attention*.

On the mention of the application of these new machines in the woollen manufactory, we are aware that the first question will be, What must become of the spinners? The answer is furnished to us by the example of Lancashire. They will be provided with wheels to spin five or six times as much as they spin now: their employers can afford to pay them better for their *week's work*; the goods will be made better and cheaper; the demand will consequently increase; all the hands in the country will be fully employed in *using or attending the machines*, and *other branches of the manufactory*; the nation will soon recover those foreign markets it has lost; and our manufacturers will make such rapid advances as their competitors will not soon be able to overtake.

Our Author very judiciously asks, 'How many inhabitants the less does this country possess on account of our present machines, our silk-mills, stocking-frames, water-mills, wind-mills, iron and copper works?' And then makes the following just observation: 'Foreigners are in possession of a branch of exportation, wrought by industrious hands, out of which we want to beat them: In what manner shall we form the endeavour? By the expensive round of labour, or by a machine? It is odds if the first answers; the invention of the latter *insures success*.'

We are surprized to observe in this Essay that an Author who, in general, thinks so justly about manufactures, and the means of encouraging them, should recommend the institution of *inspectors* as a means subservient to this end! If he considers but for a moment the extreme difficulty of this measure in curious and complex manufactures, this alone will exclude a multitude of other reasons against such a measure: and we are persuaded, except what laws may do with respect to false lengths and breadths, and other equally obvious instances of deceit, that it is neither practicable nor advisable, in most cases, to limit the *quality* of manufactures by any authority whatsoever.

We cannot take leave of this essay without laying before our Readers the Author's very important and judicious observations on the *situation of manufactories* as a means of rendering their productions cheap and saleable.

'As it appears so strongly, that selling manufactures cheap is the only way to have them flourishing, no methods of attaining that end should be overlooked. I have already endeavoured to prove, that on this account there should be a balance between the price of labour and that of provisions, that foreigners may not be able to undersell us; for this reason likewise, the *situation of manufactories* should be attended to with great care at their establishment. There is always a difference between the prices of provisions, &c. in great cities and in the country; so that they may rise in the former too high for the prosperity of manufactures, which therefore should ever be established in distant provinces.

'I know it may be urged, that the prices of provisions are frequently too low for the prosperity of manufactures (indeed oftener than too high, while there remains no exact balance) and in that case, the rise occasioned by a great city will be advantageous, which is so far very just; but this leads me to remark, that the luxury and debauchery of them will, at all times, occasion more mischief than to balance this benefit.

'Provisions certainly may rise to such a height all over the kingdom, that the labouring poor must work six days in the week to be able to live, and even good hours every day. That is precisely the proper height of prices; but then, an additional price will have *evil consequences*; masters must raise their wages, and that must be attended with a greater price of the manufactures; the competition

of foreigners then takes effect, and the whole fabric goes to ruin. This height of prices exists in London, for instance, when the country enjoys the exact medium.—By the height of prices, the reader will doubtless understand, house-rent, and all *necessaries of life* as well as food.

These facts sufficiently shew, that the situation of manufactories is an article of great importance; and consequently one way of promoting their prosperity is, by establishing them in the country instead of great cities, and removing those into the country which are already in London; a business which may by some be thought a difficulty, but an earnest endeavour, I am persuaded, might effect it.

It is to be wished this Author had pointed out some practicable way of removing most of the manufactories into the country that are now established in London, if any probable plan had occurred to his mind; for the inconvenience and bad policy of crowding this city with manufactories is obvious enough, and calls loudly for an effectual and discreet remedy. It is a delicate subject, and will admit of no violent measures; and, indeed, we must own, it has long been a matter of surprize to us that the *conveniences* of a country situation have not induced many of the London manufacturers voluntarily to take the advantage of it! The contrary custom is destructive both of population and commerce; as great towns destroy men very rapidly by debauchery and bad air, and render the price of labour extremely high, by the high price of many essential articles of life, and especially by a luxurious and expensive way of living, which the mechanics in great towns are very apt to fall into.

If our Spitalfields manufacturers, for instance, complain that the French undersell them, even here, notwithstanding the expence and risque of smuggling, let them attend to the *true causes* of this evil, and resolve to remove them by a rational, spirited behaviour, and not by unavailing complaints. On examination they will probably find a remedy injudiciously applied, not many years ago, to be one considerable cause of this evil; we mean the *total prohibition of French silks, &c.* as this prohibition is the occasion of their being smuggled in upon us without paying *any duty at all*, and consequently of coming much cheaper to the wearer than if they had been admitted to entry upon such a duty as would have brought them in *considerably dearer* than our English manufactures; as would have *taken away the temptation to smuggling*, and have *brought something to the revenue*.

Another and a chief cause of this evil must evidently arise from the very expensive *situation* of the manufactory in a luxurious capital city, where house-rent is *more than double*, and the price of coals *three times as much* as in many parts of the country.

This cause of the dearness of our manufactures can only be removed by the removal of the manufactory itself; in which it

is to be wished some spirited young manufacturer, not yet established to his mind, would set an example by fixing himself in Lancashire, where he must soon find such advantages as will give him a superiority over those who remain in their present destructive situation, and induce them to go and do likewise. And we cannot but think this step so essential to the preservation of our valuable silk manufactories in Spitalfields, and many others unfortunately and impolitically established in the city, that we should hope, upon a proper application and representation of the case, some men of property and independent fortunes might be found to give essential support and encouragement to persons duly qualified and willing to make trial of better situations.

But there is one other *deficiency* in many of our manufactures that depend upon *taste*, which purchasers seem to be more sensible of than manufacturers; and which is of so much consequence, that neither *good workmanship*, nor even *cheapness*, can counterbalance; and that is a want of *design* in *patterns* and *forms*. And this *deficiency* cannot be removed unless the manufacturers will themselves study the *principles of taste*, and spare no expence in procuring the *best designs*, on which the character and sale of their goods will depend more than upon any other circumstance attending the manufactory.

We have been informed, from undoubted authority, that his *Majesty* himself has been pleased to observe, "That no manufacturers in Europe are equal to those of this country in all the essential parts of workmanship; that his people only stood in need of some little improvement in the article of DESIGN; and that it was *chiefly* with a view of raising up numbers of artists for the benefit of our manufactures, and procuring the manufacturers the only assistance they seemed to want, that he established the *Royal Academy*"—A noble design! the effects of which are already visible in many of our manufactures.

For some other means of promoting the British manufactures mentioned by our Author, we must refer to the book itself; and proceed, in the moderate space that we can dedicate to the remainder of this work, to turn the Reader's attention to our Author's Essays on the *Colonies*, and on *Commerce*.—In the former of these Essays we believe the Author has fulfilled his own intention of giving 'a more comprehensive view of the British colonies, in a small compass, than is to be met with in any of the numerous volumes written on the subject:' and in both the Reader will meet with many important and interesting views and considerations.

Our Author considers the *present State of the BRITISH COLONIES* under the following heads:

• 1. *Present*

- * I. *Present state in respect of situation, population, agriculture, manufactures, and labour.*
- * II. *Staple commodities.*
- * III. *Benefits resulting to Britain from her settlements.*
- * IV. *Defects in their establishment, and the means of remedying them.*
- * V. *Security of their remaining under the dominion of Britain.*
- * VI. *Comparison between them and the colonies of other nations.*
- * VII. *Of forming new settlements.*

In the first section of this Essay we have a pretty extensive view of the situation, climate, extent, number of people, increase, agriculture, commerce, fisheries, manufactures, and labour of the colonies; and from this general view the Author comes to the following conclusions:

* I. That the number of their people are about two millions and an half.

* II. That the northern colonies (those north of Maryland) in respect of climate, soil, agriculture and manufactures, possess most of the requisites of an independent people; differing very little in the effects of those circumstances from Britain.

* III. That the middle colonies (Maryland and Virginia) in respect of agriculture, resemble of late years the northern: in respect of manufactures they possess a few, but those of no great amount; in respect of climate and soil they are excellent, as admitting a culture different from that of Britain.

* IV. That the southern colonies (the rest of the continental ones, and the West India islands) in respect of all the above-named particulars, are absolutely in a different walk from Britain, being entirely employed in raising gross commodities for her; Florida excepted, which is yet unknown.

And here this Gentleman has established an important distinction, which he continually keeps up, and places in a very striking light, between the northern and southern continental colonies, shewing that the former are dangerous rivals of the mother country; and the latter the only proper and beneficial colonies to Britain. The proofs he gives, in various parts of his work, of the truth of this distinction, are such as ought to have great weight with those who are concerned in the political administration of the colonies, and ought to be attended to in all future attempts to extend the utility of these colonies, as well as in the establishment of new ones.

In the second section of this Essay, the Writer gives a particular view of the staple commodities of the West Indies, and continental colonies, with calculations of their amount; and hints and excitements for the further improvement and cultivation of those that are most deserving of encouragement: and, in our opinion, he lays a good foundation for the following conclusion:

* It appears upon the whole, that the staple productions of our colonies decrease in value in proportion to their distance from the sun.

In the West Indies, which are the hottest of all, they make to the amount of 3 l. 12 s. 3 d. per head. In the southern continental ones, to the amount of 5 l. 10 s. In the central ones, to the amount of 9 s. 6 ½ d. In the northern settlements, to that of 2 s. 6 d. This scale surely suggests a most important lesson—to avoid colonizing in northern latitudes! Eighteen pounds, the export of Nova Scotia, after several years settlement, after the utmost attention from the government, after a million sterling of the publick money being expended upon it, is an example one would think sufficient to deter the boldest projector! But if our colonies to the north produce such trifling staples, those to the south, on the contrary, are immensely valuable—indeed of such infinite importance to this nation, that *general expressions* of the benefit of our settlements should never be indulged.

And, a little after, the Author observes,

‘The inhabitants of the West India islands and the southern continental colonies wear not a rag of their own manufacturing; drive not a nail of their own forging; eat not out of a platter or a cup of their own making; nay, the former produce not even bread to eat; and if that was the case with all the rest, provided Britain could regularly supply their deficiency (which under a certain system of policy she undoubtedly might) it would be so much the better for her—so entirely do these colonies depend upon the mother-country for all manufactures! and all from possessing beneficial staples. Of such vast consequence is it to the country, to plant new colonies or extend our old ones, only in climates which will allow of such capital advantages!’

Our Author, in his third section, treating of the navigation of the colonies, shews that the seamen they employ amount to 30,000; and says,

‘It may possibly be expected, that I should enlarge upon the vast consequences of such a number of seamen to a maritime power; and especially after what one of the best of the North American writers has observed with a degree of rapture: “In another century, the greatest number of Englishmen will be on this side the water. What an accession of power to the British empire *by sea* as well as by land! What increase of trade and navigation! What numbers of ships and seamen! We have been here but little more than 100 years, and yet the force of our privateers in the late war (1750) united, was greater, both in men and guns, than that of the whole British navy in Queen Elizabeth’s time.” What therefore must they have been in the last war!—But notwithstanding all this I am very far from placing to the account of Britain, one jot of all these fine doings. And very clear I am, that the employment of the 12,000 seamen first mentioned is of twenty times the consequence to this country of all the 30,000 kept by the colonies themselves.

‘The more this subject is inquired into, the more evidently and clearly will it appear, that the production of staple commodities is the *only* business proper for colonies, whatever else they go upon, it is absolutely impossible that they should by any employment whatever make up for the want of the one really necessary. For want of this capital foundation of a colony, our northern settlements we

have

have found are full of farmers, manufacturers, merchants, fishermen, and seamen;—but no planters. This is precisely the case with Britain herself; consequently a rivalry between them must inevitably take place. This in the article of fisheries we find fully taken place; for the northern colonies have nearly beat us out of the Newfoundland fishery, that great nursery of seamen! insomuch, that the share of New England alone exceeds that of Britain. Can any one think from hence, that the *trade and navigation* of our colonies are worth one groat to this nation?

There is not one branch of commerce carried on by these trading settlements but might just as well be in the hands of the inhabitants of this kingdom, the supplying the sugar islands with lumber alone excepted, and that we have already seen is an absolute trifle. Thus the trading part of the colonies rob this nation of the invaluable treasure of 30,000 seamen, and all the profits of their employment; or in other words, the northern colonies, who contribute nothing either to our riches or our power, deprive us of more than twice the amount of all the navigation we enjoy in consequence of the sugar islands, the southern continental, and tobacco settlements! The freight of the staples of those sets of colonies bring us in upwards of a million sterling; that is, the navigation of 12,000 seamen: according to which proportion, we lose by the rivalry of the northern colonies, in this single article, TWO MILLIONS AND AN HALF sterling!

The hackneyed argument which has been copied from writer to writer, that let the colonies get what they will, it all centers in Britain, will doubtless here be extended; and they will say, if the northern colonies get so much money, that money to them is the same as staples to the southern ones, and equally laid out in merchandize with Britain. But facts prove the very contrary: the consumption of British commodities in them I have shewed, cannot be more than to the amount of 108,000 l. They export thither in staples to the amount of 98,000 l.; now one of their warmest advocates above quoted asserts the fisheries of New England *alone* to be 217,000 l. According to this reasoning, they would purchase of us only for these two articles to the amount of 353,000 l. which being more than three times over false, sufficiently proves that they may acquire riches without expending them with Britain.

His conclusion, with the remarks of that penetrating writer Sir *Joshua Child*, seem, at this time, to merit the serious attention of this nation:

I shall conclude this inquiry with the remarks of one of the greatest political writers this country has produced; one who saw clearly near a century ago the effect upon our fisheries and trade which these northern settlements had begun to manifest, and threatened to produce. "If it is the interest of all trading nations, says he, principally to encourage navigation, and to promote especially those trades which employ much shipping, than which nothing is more true, nor more regarded by the wise Dutch; then certainly it is the interest of England to discountenance and abate the number of planters at Newfoundland, for if they should increase, it would in a few years happen to us, in relation to that country, as it has to the fishery at New England, which many years since was managed by English ships from the
western

western parts; but as plantations there increased, fell to be the sole employment of people settled there, and nothing of the trade left the poor old Englishmen but the liberty of carrying now and then, by courtesy and purchase, a ship load of fish to Bilbao, when their own New England shipping are better employed, or not at leisure to do it. This kingdom being an island, it is our interest, as well for our preservation as our profit, not only to have many seamen, but to have them as much as may be within call in time of danger. Now, the fishing ships going out in March, and returning home for England in the month of September early, and there being employed in that trade two hundred and fifty ships, which might carry about ten thousand seamen, fishermen, and shoremen, as they usually call the younger persons who were never before at sea, I appeal to the reader, whether such a yearly return of seamen, abiding at home with us all the winter, and spending their money here, which they got in their summer fishery, were not a great access of wealth and power to this kingdom, and a ready supply for his Majesty's navy upon all emergencies." He then proceeds to a particular assertion relative to New England, as follows: "That New England is the most prejudicial plantation to this kingdom. I am now to write of a people whose frugality, industry, and temperance, and the happiness of whose laws and institution promise to them long life, with a wonderful increase of people, riches, and power: and although no men ought to envy that virtue and wisdom in others, which themselves either can or will not practise, but rather to commend and admire it, yet I think it is the duty of every good man primarily to respect the welfare of his native country: and therefore, though I may offend some, whom I would not willingly displease, I cannot omit, in the progress of this discourse, to take notice of some particulars wherein Old England suffers diminution by the growth of those colonies settled in New England." (And then, after some very sensible observations on the productions of our colonies, he proceeds:) "The people of New England, by virtue of their primitive charters, being not so strictly tied to the observance of the laws of this kingdom, do sometimes assume the liberty of trading contrary to the act of navigation, by reason of which many of our American commodities, especially tobacco, and some sugar, are transported in New England shipping directly into Spain, and other foreign countries, without being landed in England, or paying any duty to his Majesty, which is not only a loss to the King, and a prejudice to the navigation of Old England, but also a total exclusion of the Old English merchant from the vent of those commodities in those ports where the New English vessels trade; because their being no custom on those commodities in New England, and a great custom paid upon them in Old England, it must necessarily follow, that the New English merchant will be able to afford his commodity much cheaper at the market than the Old English merchant; and those that can sell cheapest will infallibly engross the whole trade sooner or later.—Of all the American plantations, his Majesty has none so apt for the building of shipping as New England, nor none comparably so qualified for the breeding of seamen, not only by reason of that natural industry of the people, but principally by reason of their cod and mackerel fisheries; and, in my poor opinion, THERE IS NOTHING MORE PREJUDICIAL, AND IN PROPECT

MORE DANGEROUS TO ANY OTHER KINGDOM, THAN THE INCREASE OF SHIPPING IN HER COLONIES, PLANTATIONS, OR PROVINCES."

' This latter opinion is of very great and material consequence, and deserves, in this age, six times the attention it did in the preceding one, as in all probability the navigation of the northern colonies is six times increased. We find that this celebrated politician, who lived so many years ago, was far enough from looking with an eye of approbation upon their extended trade and fisheries; is it not therefore very strange that so many writers of this age should have given into such general and undistinguishing praise of colonies, and indulged such vain and mistaken ideas of the consequence of their navigation and sailors! Objects by no means of our commendation, but of our just jealousy. Nor can any maxim in the political interests of this country be clearer than the undoubted *mischiefs* we have suffered from these northern colonies? so very far are they from being advantageous to the kingdom! If the following circumstances relative to the *power* of this country are considered, these evils will not be thought ideal.

' I. They have beat us nearly out of the Newfoundland fishery.

' II. They employ a great number of seamen in carrying their own products, and the staples of the southerly colonies, directly to European markets, and return home loaded with foreign manufactures, &c.

' III. They have been of great benefit to the French sugar colonies, and much assisted in raising them to the formidable state they are in at present.

' IV. They deprive this nation of the regular employment of 30,000 seamen, the very freight occasioned by whom amounts to two millions and an half sterling.

In the fourth section of this Essay we have the following enumeration of the defects in the establishment of the colonies:

' I. These northern colonies, long after their disadvantageous nature was known, were continually increased by fresh migrations from Europe; which, as I before observed, ought totally to have been prevented, and such migrations have been encouraged only to the beneficial colonies.

' II. Notwithstanding these settlements were found to be so infinitely inferior in the staple productions of cultivation to the more southerly ones, yet the country, by means of due encouragement, might have supplied Britain with timber, copper, and iron, and other naval stores, and perhaps with hemp and flax. But long experience proved, that none of these would be transported to Europe without great encouragement. The very great importance of being supplied from America with these (of which more hereafter) ought to have occasioned such vigorous encouragement as would have effected the point, whereas the encouragement given to some of these articles was weak, and ill-judged, and others were not encouraged at all.

' III. The great defect in the tobacco colonies, and which has occasioned the decline of those valuable settlements in comparison to their population is, the want of fresh land for their staple. This they were deprived of by the encroachments of the French before the last war:

war; and, since the peace, by the bounds fixed to the colonies by the proclamation of October 7, 1763.

IV. The aforesaid proclamation, in straitening the bounds of the colonies, threw vast numbers in the northern ones, as well as in the tobacco ones, into manufactures, fisheries, trade, &c. who would have left those colonies, and become the planters of staple commodities in fertile lands, had such been provided for them, of which there is enough in our dominions in North America, but from which that proclamation totally excludes them.

V. Even in the southern-continental, and likewise in the tobacco colonies, the inhabitants might make several other staples, besides what they at present employ themselves upon, to the great profit of Britain; but for want of due encouragement, such improvements do not take place. And even the sugar colonies themselves are by no means cultivated in so complete a manner as they might be; many improvements have been proposed for them, but none executed.

VI. Since the late war, Britain laid the trade of the colonies under some very strict regulations, which certainly cut off many inlets by which they formerly received much Spanish and Portuguese coin. The principle upon which such regulations were formed, of securing to the mother-country alone all matters of commerce, I have already attempted to prove just and necessary; but it was a very great omission at the same time not to give the people, who had before been employed in trade, proper methods of maintaining themselves without it. This was omitted, and the natural consequence was, an immediate and great increase of their manufactures. At the same time, to circumscribe their trade, and keep them from settling and planting the fertile lands unoccupied, that would produce staples, and which they even petitioned for, was absolutely driving them, whether they would or not, to manufactures. The consequential increase is well known.

VII. It has long been a very great defect in the conduct of Britain, to leave the Bahama and Summer Islands, which are universally allowed to be very fertile spots, the first in all tropical productions, and the last admirably adapted to vines, in such an uncultivated state; and especially at a time when those productions bear such a price in Britain, and her rivals are so superior to her in the possession of West Indian territory.

And as it is a very interesting subject to this kingdom, and at this time under the deliberation of government whether they shall be carried into execution or not, we shall lay before our Readers our Author's sentiments concerning the proposed establishments in *West Florida*, and upon the *Ohio*; which measure he considers as the chief remedy of the defects he has so clearly pointed out, and which require speedy and effectual redress.

Extend the Boundaries of West Florida, on the Mississippi; and settle a new Colony on the Ohio.

Under this head it is, in the first place, necessary to give the Reader an idea of the fertile tracts of land on these rivers; and that the more especially, as I know of no clear and satisfactory account of them yet published distinctly, nor any where to be met with, with-

out seeking through several volumes for it; for which reasons I shall extract from the most authentic descriptions, a succinct account as the foundation of the ensuing reasoning.

• We will begin with the southward country upon the Mississippi, and proceed northward. The colony of West Florida extends from the sea coast of the gulph of Mexico northwards to the 31st degree of latitude; that is, pretty near as far as the low country continues; for, about a quarter of a degree further, upon the river, is Manchac, where the high lands begin. From the sea coast thither, the whole country is either a marsh, or sand, so white as to be pernicious to the eye-sight, absolutely barren; and, in unwholesomeness, the sink of the earth. But, after you get to Manchac, the scene is totally different; and from thence to the Ohio, and up that river, far above Fort Pitt, the lands are between 1 and 200 feet higher than the Mississippi is in its greatest floods.

• The soil on these high lands is *very good*, it is a *black light mould* about *three feet deep* on the hills or rising grounds. This upper earth lies upon a reddish clay, very strong and stiff; the lowest places between these hills are of the same nature, but there the black earth is between *five and six feet deep*. The grass, growing in the hollows, is of the *height of a man*. All these high lands are generally meadows, and forests of tall trees, with grapes up to the knee. The tall forests are all hickory, or all oak, and many walnut trees. “Which spontaneous productions, says another writer, are ever a sign of good lands in the southern parts of North-America.” These high lands likewise produce mulberry trees, native indigo, tobacco and cotton. The indigo yields more than in the French islands. “Without despoiling, says another writer, the tobacco which is made in other countries, we may affirm that which grows in the country of the Natchez is even preferable to that of Virginia or St. Domingo.” And a *third* equally well acquainted with this country, says, “The French in Louisiana made two or three crops upon the same ground as easily as we made one. Even rice thrives to great profit there, without being planted in a marsh or swamp. Vines are so common, for 500 leagues up the Mississippi and on the Ohio, that whatever way you walk, you cannot proceed one hundred steps without meeting with one. Lastly, even the very sides of the hills are covered with canes, which in our colonies only grow in the deepest and richest swamps. Consistent with these accounts, is the report of the people sent from Virginia to view these countries in 1742, who asserted they saw more good land on the Mississippi and Ohio than was in all our colonies. I have just run through these circumstances to shew the Reader, by way of contrast, the country we *have* colonized with what we *have not*; and characterized the one from the *same* authority as the other. The country, as far as the bounds of West Florida extend, is one of the vilest and most unwholesome in the world, in which circumstance the concurrent testimony of all our officers quartered there, perfectly agrees. But almost as soon as you leave that colony, you enter one of the finest and healthiest in the universe, and precisely such as we want.

• Now the remedy, which I would in this case humbly propose, is an exceeding plain one; only to *extend* the bounds of the colony of

West

West Florida, to the high rich lands above-mentioned. Nor would this be even settling any country but what the French had begun to settle before; for a full proof of which see Du Pratz. The spot whereon the French fort, Rosalia, was built, is the properest situation for a great settlement on the Mississippi, as ships may come up thither with the greatest ease. As to the extent of West Florida it might run up the Mississippi as far as the end of the 33d degree of north latitude, and eastward two degrees of longitude from its western boundaries; and by taking in so large a country, the expence of *establishment* would be no more than is now annually paid for the present West Florida, and there would be plenty of country left nevertheless for the Indians; but that tract, as it could not *all* be near wanting for many years, need not at first be purchased of the Indians (where I mean the French had not bought before; for far to the north of West Florida they had, and consequently our right to it by the peace took place) but by degrees, as the settlements extend.

The tract of country on the Ohio is, in every respect, as excellent as that which we have described; or, if we attend to the accounts of our own people who have traversed it, *still better*. A part of this country, lying on the *back* of Virginia, Maryland, and Pennsylvania, was what our colonists wanted so much to possess before the last war, for cultivating tobacco, hemp, silk, and flax in; and we cannot suppose that would have been the case, if it had not been more proper for these staples than their lands at home.

Such are the tracts of country confirmed to Britain by the peace of 1763, but which, by the most unaccountable policy, she has chosen to make no use of, at the very time when she wants them to the utmost necessity. Now, the proceeding which is at present requisite to prevent the ill effects that are arising in our colonies, is to extend West Florida in the manner I have proposed, and immediately to establish a new colony on the Ohio, on the back of Pennsylvania, Maryland, and Virginia. Tobacco, hemp, iron, and such bulky staples would be sent from thence down the Ohio and Mississippi, at a very small expence.—Even fifty per cent. less than is now paid to a sea port from Buckingham, Charlotte, Augusta, Bedford, Halifax, Botetourt, and Pittsylvania counties in Virginia; and Cumberland, Bedford, Northampton, and Berks counties in Pennsylvania. Flour, beef, and pork would be sent from the new colony to West Florida, and from thence to East Florida, Jamaica, &c. much cheaper, sooner, and in better order, than has ever been done from New-York, New-Jersey, or Philadelphia; and in case of a future Spanish or French war, the Floridas could be immediately succoured by the Ohio colony, or a great and speedy aid could be afforded from thence for the reduction of New-Orleans, the Havannah, &c.:—and as to silk, flax, and such light and valuable articles, they would be conveyed from the *new* colony, by a short and cheap land-carriage to Fort Cumberland, and from thence by water, down the river Potomak, to Alexandria. The hemp and iron from Russia are transported by a much longer, more expensive and difficult inland navigation, than that of the Ohio and Mississippi, with the addition of a very considerable land-carriage upon them. “The Ohio,” says a very ingenious writer, “as the winter snows are thawed by the warmth or

as in the spring, rises in vast floods; in some places exceeding fifty feet in height, but scarce any where overflowing its high and right banks. These floods continue of some height for at least a month or two, being guided in the time by the late or early breaking of the winter. The stream is *then* too rapid to be stemmed *upwards* by sailing or rowing, and too deep for setting; but excellently adapted for large vessels going down; *then* ships of 100 or 200 tons may sail from Fort Du Queine (now called Fort Pitt) to sea, with safety. In process of time, large ships may be built on the Ohio, and sent off to sea with the heavy produce of the country."

As to the benefits of extending the limits of West Florida, and forming a new colony on the Ohio, very little here is requisite to be inserted upon a point which all the preceding pages so fully explain. The present state of our old ones, manufactures are every day taking place of planting; and all for want of such excellent lands as are on the Mississippi and Ohio. Our tobacco trade is upon the decline, and will soon be annihilated; for the lands in Virginia and Maryland having, for an hundred and fifty years, produced that exulting vegetable, are worn out, and daily converting into corn-lands, from which no benefit results to Britain. This great want of land in those plantations was felt many years ago; the inhabitants have been doubled since: how much greater, therefore, must it want be now! In the northern colonies, likewise, the inhabitants drove to manufactures for want of lands to make staple commodities. We are told, by one who knows their country well, that 10,000 people, bred to the culture of the earth, are there out of employment for want of land, and actually petitioned for the territory of Sagadahoc, to settle in; which they would never have thought of, had the least idea of a colony on the Ohio been current.

The proposed settlements on the Mississippi and Ohio would yield hemp and flax sufficient to supply all Europe, nay all the world. The ships that might be built at Louisiana, says Du Pratz, would never be sufficient to employ all the hemp which might be raised on the Ohio and Mississippi, did the inhabitants cultivate as much of it as they well might." "The inland parts of America, says another, are well known to be fitted for the production of hemp, flax and indigo." "Such lands are described on the Mississippi and Ohio, says a third, have a natural moisture in them, which is the very soil that hemp, flax, and indigo delight in; and these are the three first commodities that the nation wants from the colonies. Upon such lands, hemp and flax may be made in quantities, as a staple commodity to send to Britain: whereas, on the poor lands in our colonies and their small plantations, they can only make a little for their own use. The one would be the greatest service when the other is a prejudice to the nation. The climate likewise is as fit for these commodities. Here they might sow hemp and flax in winter, which is the only proper season for them in any part of North America. This would afford time for making another crop in summer, which would be indigo. Now a crop of indigo, hemp, and flax, would be much more profitable than any thing that America produces, whether on the continent or the islands. Every labourer might cultivate two or more in hemp, and one or two in indigo, the produce of which

which would be worth from 30 to 40 l. a-year. This would enable them to purchase negroes, and to enlarge the British plantations beyond what they are otherwise capable of. Such plantations would be more profitable than even sugar colonies, and supply the nation with more valuable and necessary articles. A hundred thousand labourers, which might be easily found in all our colonies, would at this rate of 28 l. a-head, make 2,000,000 l. a-year; but suppose they make only one half of this, it is as much as all our colonies in North America now produce. By these means, the nation might get the trade both of indigo, hemp, and flax, and supply all Europe with these commodities, as we now do with tobacco; which last these lands are as fit to produce, and in much greater plenty and perfection than any other part of North America. And when our tobacco plantations are worn out, there are no lands to supply their place in all the British dominions but those on the Mississippi and Ohio."

Seeing, therefore, that the proposed enlargement of West Florida, and the establishment of a new colony on the Ohio, are not only so valuable in themselves, but so peculiarly necessary to this nation at this time, I would humbly propose that they be immediately adopted. And if the whole was even to be done at the government's expence, it ought not, considering the great importance of the measure, to be neglected: But no such matter would be necessary; for the numbers of people in those colonies who are in want of fresh land are so great, that the new settlements, and especially that on the Ohio, would speedily be performed. There can be no greater proof of this, than the repeated petitions from all parts of those colonies, for leave to penetrate into the back country; and the many thousand families who have removed to, and settled on the waters of the Ohio, notwithstanding the proclamation of October 1763.

So far as we are capable of forming a judgment upon this delicate subject, we must own this proposal of our Author's seems to be founded in good policy; and, if properly executed, capable of producing very beneficial consequences: and we should imagine, so far from being dangerous to government as it has been insinuated, that settlers, with plenty of land to cultivate, in situations so far from the sea, must, in all probability, be the most peaceable and most beneficial of all his Majesty's American subjects: provided a *slavish policy* does not at first corrupt the principles of the establishments, and prevent the people from enjoying the blessings of that constitution which has exalted Britons above the condition of most other nations, and which will preserve their dignity, and exalt their natures, so long as they have spirit and virtue to preserve it; but if *feudal establishments* and *military discipline* are to be adopted in our future settlements, it is to be wished, for the happiness of mankind, that all attempts to extend our baleful influence may be frustrated.

There is no doubt but his Majesty's subjects beyond the Atlantic would be as loyal, as peaceable, and as happy, as his subjects on this side, provided the ridiculous fears and narrow apprehensions of MINUTE STATESMEN were discarded, and they were

both governed by the same principles. The King stands exactly in the same relation to his subjects in Britain, as to those in America; there is no difference but what is merely geographical; and therefore there ought to be none in policy, or administration, but what that geographical difference requires; and the defect that arises from this circumstance is remedied in the best possible manner by the *Governors*, or *King's representatives*, thro' whom his Majesty hath as much constitutional power there as he has in England: and whoever aims at more than this, aims at the establishment, not of lawful government, but of tyranny.

Our Author's humanity was certainly not awake while he wrote and defended the latter part of the following prescription: "Purchase all such staples as the northern colonies can supply, and sell the manufactures of Britain so cheap throughout them as to ruin all their own manufactures." And this is to be done by means of *factories*, to be established by government, in the chief towns of America, with goods purchased by government, to be sold at such prices as would immediately ruin all the colony manufacturers, and consequently multitudes of other factors, who have established houses there for the sale of British goods, which they must have purchased at the common market price.

Bounties gradually given upon the exportation of all the British articles in which the Americans are likely to rival us, we humbly presume, would be a much safer, less exceptionable, and more effectual mode of counteracting the American manufactures than that which our Author proposes; and especially a large bounty upon pig-iron would have a very good effect in counteracting the impolitic encouragement given, some years ago, to American bar-iron, would tend to clear the grounds in America, and to preserve the woods in England: what our furnaces might suffer by this encouragement would be amply made up in the advantage gained to our forges, and to our home manufactures in every branch of the iron trade. And we are well informed many persons largely concerned in the British iron trade acknowledge, that it is to their discouragement of the American pig-iron, and the small price they combined to give for it, some years since, that we may chiefly attribute the rapid progress of the Americans, of late years, in making bar-iron, and in consequence of that, other iron manufactures.

Instead of the above harsh proposition, supposing the new establishments to have taken place, and that the Americans have land enough for cultivation, we apprehend it would be better to say: "Encourage all such staples as any of the colonies can supply by effectual bounties, or free uninterrupted importation into Great Britain:" and instead of laying duties absurdly upon our own manufactures, to preserve an unconstitutional authority

of one British parliament over other British parliaments, *give bounties, and gradually increase them, upon such articles of British manufactory as the colonies have been impolitically induced to rival us in, until the Americans are brought into a plan of employment suitable to their peculiar advantages, and most subservient to the emolument of the whole British empire.* Thus by making their raw materials dear to the Americans, and our manufactures cheap, we shall effectually establish that sort of dependence which is the grand object of colonization, and the European and American Britons, receiving mutual advantage from the connection, would live in perfect harmony, reciprocally supporting and defending each other. And we beg leave to add, that the free and constant importation of CORN and RICE from America, to Great Britain, under proper regulations, would be one of the most important and essential parts of this system of improvement; as, at the same time that it would be a great encouragement to American agriculture, and consequently to the consumption of British manufactures, it would greatly promote ship building and navigation, and enable this nation to supply a great part of Europe with the most necessary article of life. Nor, if well considered, can this be a proper object of jealousy to the land-owners and farmers in Great Britain; for if constant importation and exportation of corn are allowed, the demand will be immense, and the price pretty uniform, as in that case it must always be near the average price of Europe. Every body knows that sugar was not cheaper either in our islands or in Great Britain when the French sugar islands were in our possession.

The price of commodities depends upon the proportion between the quantity demanded and produced; and upon the same principle, if all the corn in Europe was to be brought to England, and exportation was free, the price of our own corn would not sink while all Europe must be supplied from us, or die for want of it. But we should gain a very profitable trade, and be sure to feed our own people something cheaper than others were fed; as they would have the expences of exportation and carriage against them.

There are many other sentiments and proposals in this and the following Essay that require examination, or merit praise, and especially what the Author has advanced upon the *Expediency of forming new Colonies*; and upon the *British Commerce with the East Indies*: but for satisfaction on these, and other interesting subjects, we must refer the inquisitive Reader to the work itself,—which may with truth be considered as a very valuable compilation of materials concerning the *present State of the British Empire*; accompanied with many judicious hints and proposals for improving our system of political economy: and, consequently, well deserving the attention of the public.

But

But we must not take leave of the Author without intimating to him that a work, containing such a variety of important matter, would be rendered much more valuable by a good Index; and we wish the sale of his book may soon give him an opportunity of supplying this defect in a second edition.

ART. VI. *A Treatise on the Puerperal Fever: Wherein the Nature and Cause of that Disease, so fatal to Lying-in Women, are represented in a new Point of View, &c. &c.* By Nathaniel Hulme, M.D. Physician in Ordinary to the City of London Lying in Hospital, &c. 8vo. 3s. Cadell. 1772.

WE think it proper to give a particular account of this Treatise, as the Author appears to have thrown considerable or at least new light upon the formidable disease which is the subject of it, both with regard to its seat and cause. With respect to its seat particularly, he differs from all those who have hitherto treated of this disorder, and apparently on the surest grounds; the inspection of the bodies of those who have died of it. The appearances which presented themselves on dissection suggest likewise a cause of this disorder, totally different from any that have been indicated by preceding inquirers.—But to be more particular.

The puerperal fever, as the Author observes, has hitherto been generally considered rather as a symptom or consequence of some other morbid affection, than as a primary disease; and has been very superficially, irregularly, and confusedly described by the generality of medical writers: so that we have scarcely had a determinate name by which to distinguish it. ‘Most Authors have termed it, *An Obstruction or Suppression of the Lactia*; others, an *Inflammation of the Uterus*: some have called it the *Lactial Fever*; and others, *After-pains*:’ but he is convinced that none of these designations are proper; that it proceeds not from any of the causes suggested by them; but that it is a distemper *sui generis*, or of a nature peculiar to itself, and is as much an original or primary disease, as the ague, quincy, or any other complaint incident to the human body. To the mistakes which have been made by the sick and their attendants respecting this disease, ‘which causes them either to neglect it, or to mistake it for After-pains, or some eclic complaint,’ he ascribes, in some measure, the great fatality attending it: the deaths of the greater part of those who perish in child-bed being evidently occasioned by it.

With regard to the cause and seat of this distemper, it appears, from this treatise, that the fact is not to be sought for in an obstruction or suppression of the *Lactia*, or of the milk; which are sometimes, though not constantly, the consequences, but by no means the causes of this disorder. Neither is it, according

ing to the more generally received opinion, to be referred to an inflammation of the *uterus*. Its immediate and evident cause, according to the Author, is an inflammation of the *intestines* and the *omentum*. This at least is certain, that in the dissections of the bodies of six women, here minutely related, together with the histories of the preceding disease, the intestines and omentum were constantly found very much inflamed; the former, in general, considerably distended with fetid air, and adhering to each other as if pasted together: the latter was always found more or less mortified; a yellow liquor, mixed with pus, sometimes filling the pelvis, and floating among the intestines. In every one of these cases the *uterus* was found to be perfectly firm and sound, except indeed in one instance, where a part of its external surface appeared variegated, or marbled with a variety of dark brown spots, produced merely by its having been in contact with the lower part of the mortified omentum.

The Author afterwards inquires into the remote or predisponent causes of the inflammatory state of these bowels in lying-in-women, and ascribes it to the constantly increasing pressure of the gravid *uterus* against the intestines and omentum, during the latter months of gestation, and in the time of labour; the ill effects of which are aggravated by occasional causes occurring after delivery: particularly by keeping the patient hot and costive, and giving her warm spices and spirituous cordials.

Granting that such is the real source and seat of this particular fever, it follows that the danger of it is evident, even *a priori*, and that considerable mischief may ensue from mistaking this disease for complaints of a very different nature, which it resembles on its first appearance. The pains in the hypogastric region with which it begins, are too often considered, by the patient and her attendants, only as after-pains. On that supposition the disease is neglected; or, which is worse, if it be mistaken for some colic complaint, the patient is plied by the good women with hot spices and cawdles, and the inflammation thereby probably rendered inevitably fatal. Though there never was a time in which this disease did not exist, yet nurses, and women in general, the Author observes, appear to be absolute strangers to its name and nature. They should however be taught, he adds, to dread the name of *puerperal fever*, as they would the name of pestilence or plague; for the one, he apprehends, destroys not more than the other. 'They should be taught to know,' he continues, 'that pain and foreness of the belly, coming on soon after delivery, unless speedily relieved by judicious assistance, will prove mortal in a few days.'

After a particular description of the disease, the Author points out the characteristic marks which distinguish it from those other disorders to which it has the greatest affinity. These are, after-pains,

pains, the milk-fever, the miliary fever, the iliac passion, the flatulent colic, the inflammation of the uterus, and the *abscessus morbus*. He next gives the prognosticks, and afterwards the method of cure which he has found most successful. On this last subject we shall not be particular, but shall observe that he lays the principal stress on the free and repeated use of purgative medicines; such as the *sul catharticus*, and *oleum ricini*, or the *tartarus emeticus* or *vinum antimoniale*, given in small doses every two or three hours, till an effectual discharge is procured; in consequence of which 'the patient generally finds an immediate relief from pain, kind sweats come on, gentle slumbers succeed, and the pulse becomes more calm and slow.' Even in the case of a spontaneous diarrhœa supervening, by which nature frequently endeavours to free herself from the disorder within the *abdomen*, and to carry it out of the body by means of the nearest emunctory, that evacuation is by no means to be checked; but the discharge of the offending matter is to be promoted by the exhibition of mild aperients. We scarce need to add that this effort of nature is however to be moderated, if it should be too violent.

As it is a matter of very general concern, we shall not close this article, without enforcing from our own judgment and more limited experience, the Author's recommendation of a liberal allowance of that wholesome and grateful element, fresh and cool air, introduced into the chamber of the patient with proper precautions, not only in this disorder, but during the confinement of lying-in women in general. The large and often successive crops of miliary eruptions, accompanied with the fever of that name, and judged to be in a great measure the peculiar attendants of women in child-bed, are doubtless, in many instances, the mere creatures of art, and, if we may be allowed the pun, the forced productions of a *hot bed*; reared sometimes to an alarming magnitude by a correspondent, fiery, internal regimen. Instead of expatiating on this subject, we shall only avail ourselves of the Author's large experience on this head, acquired from his particular situation, by transcribing his assertion that, though he has attended more than *fourteen hundred* women, after their deliveries, in the London lying-in Hospital, he does not remember having even once met with an instance of the miliary fever in that house. This he attributes in part to the cool regimen that is strictly enjoined to be observed there; but principally to the admission of fresh and cool air, which is ordered to be let into the wards every day, at an opening in the windows. To the same management he concludes that it is owing that, even in the fever which is the subject of this treatise, he has never observed any *petechiæ*, *vibices*, *exanthemata*, or any other febrile eruptions attending it.

ART. VII. *Killarney; a Poem.* By John Leslie, A. M. 4to. 6s. Boards. Robinson. 1772.

WE have, more than once, had occasion to speak of the delightful lake of Killarney, the wonder and the boast of Ireland; particularly in our account of Dr. Smith's valuable History of the County of Kerry: see Review, vol. xvii. p. 56 *et seq.*

To the above-mentioned article we refer for a most entertaining description of the amazing scenery which hath given birth to the agreeable poem now before us; and shall here present to our Readers a short extract or two from Mr. Leslie's performance; a specimen of his versification being all that will be expected from us, on a subject which, fertile as it is, we have already, in a great degree, exhausted.

' — Let Tybur boast her hill, her olive shade,
Her Sybyl's grot, her Annio's fam'd cascade.
Let the vain traveller the praise resound
Of distant realms, and rave of classic ground;
Let him o'er continents delighted run,
Or search the isles, the fav'rites of the sun *;
Let him of foreign wonders take the round,
Unrival'd still Killarney will be found:
Here, brighter charms, superior blessings reign,
And Law and Liberty protect the scene.

' The restless passions, which, like pilgrims, roam,
Here pause a while, and find a pleasing home.
From the wild store, the tuneful and the sage
Catch the warm image to illumine their page.
To the fond lover's ravish'd eyes appear,
The lively transcripts of his fair-one here.
Th' ambitious, happy in exalted views,
The glowing fervour of his breast renews.
On deep research, the friend of Nature feeds,
Each in his fav'rite wish, and want, succeeds.
As the scene varies, varies ev'ry grace,
And heart-felt pleasure smiles in ev'ry face.'

As the stag-hunting makes a celebrated part of the entertainments of those who happen to visit the lake at the proper season for this diversion, we shall select a few lines from that part of the poem in which the hunt is introduced; and from which our Readers may infer in what degree the Author possesses the descriptive powers of poetry:

' The hunter's music breaks upon the ear,
Rousing the savage tenant from his lair.
The mellow horn, the deeper note of bound,
The foresters proclaim, the stag is found;

* Those isles called *The Fortunate*.

On Echo's wing, the joyful accents fly,
The mountains round reverberate the cry.

‘ Rejoicing in his strength and speed he mocks
Opposing thickets, and projecting rocks;
The shatter'd oak, in vain, resists his force;
The distant hills are swallow'd in his course:
Dauntless as yet, he stops a-while to hear;
Litt'ning he doubts, and doubt fore-runs his fear;
His well known range he tries, now devious strays,
Clamour pursues, the gale behind betrays;
Unsafe the covert, all alarm'd he feels
His foes instinctive, winding at his heels;
He bounds the cavern's yawning jaws, and now,
Darting, he gains the cliffs' tremendous brow.—
He gazes on the deep, he snuffs from far
The gathering tumult, and prepares for war.

‘ A patient active band, Milesian blood,
Long us'd to scale the steep, and hem the wood,
Such as the Lord's own Hunter, fam'd of old,
For mightiest chase, would glory to behold;
Or such, by Wolf inspir'd, that fearless strain'd
Up Abram's heights, and Quebec's ramparts gain'd;
Steel'd to extremest toil, and fit to bear
Hunger and thirst, and Zembla's keenest air,
Nay, time itself; a race of old renown,
And through succellive ages handed down;
Their brawny shoulders from encumbrance freed,
Their nervous limbs, wing'd with Achilles' speed,
Hotly pursue, and with unwearied pace,
O'ertake the fugitive, and urge the chase.

‘ Divided now, 'twixt courage and dismay,
To yield a captive, or to stand at bay;
Maintaining in the past the glorious strife,
Like Sparta's King, for liberty and life.
With fury wild, he glares around, nor knows
A refuge near, on every side his foes;
Forc'd to a long adieu, his native wood
Determin'd he forsakes, and braves the flood,
Dash'd headlong down: his spirit what avails?
Arrang'd below, an hostile fleet assails
With wild uproar; he rides the liquid plain,
And strives the asylum of the isles to gain.
Bays far remote he tries, and lonely creeks,
Steals to the shades, and moss-grown ruins seeks:
His lab'ring foes his mazy course pursue,
Like wand'ring Delos, now he shifts the view;
Now, as the smaller galliot, swift and light,
Veering he thuns, or meets th' unequal fight;
At length bewilder'd, all confus'd he roves,
Catching a firewell prospect of his groves:
All efforts vain, o'erwhelm'd, he now must yield,
To die inglorious, in the wat'ry field:

High o'er his back th' insulting billow rides,
 The prow and oar furrow his panting sides;
 Ungracious sport! His victors, yet in dread,
 Beat down th' emerging honours of his head:
 Ah! what resource the lordly prey to save?
 Driv'n from the wood, and hunted o'er the wave,
 Bleeding he falls, he floats, he faints, he dies;
 Ungen'rous shouts of triumph rend the skies.
 His hapless fate the sighing foreells tell,
 And all the ridgy regions sound his knell;
 'The Naiads weep, Lene mourns his lucid flood,
 By wanton man usurp'd, and stain'd with blood.'

There is harmony, and lively colouring, in the foregoing description; but those who have been present at a stag hunting, at this most romantic place, assure us, that it is not in the power of pen, or pencil, to do justice to the wonderful and delightful scene. There is no possibility of *painting* the enchanting *scands* that are heard, on such occasions; the repet-cussive echo and clangor of the French-horns, mingled with the cry of the hounds, and the shouts of the sportsmen: all reverberated from the rocks and mountains, in a manner that at once astonishes the spectator, and fills him with rapture unknown before, and utterly inexpressible!

ART. VIII. *Genuine Letters from a Gentleman to a young Lady his Pupil. Calculated to form the Taste, regulate the Judgment, and improve the Morals. Written some Years since. Now first revised and published with Notes and Illustrations, by Thomas Hull, of the Theatre Royal in Covent Garden. 12mo. 2 Vols. 6s. sewed. Bell. 1772.*

THESE Letters are published with a view to their being useful in the education of young people of both sexes; and they are in many respects well calculated to answer that laudable intention. They breathe a strain of the purest morality, and, while they tend to form the heart to virtue, they open the understanding, and improve the taste. It were to be wished, however, that the Editor had omitted a number of frivolous communications, which serve only to swell them into a superfluous size, and that he had given an higher polish to their style and manner. Their Author appears to be a man of good sense and probity, and in every respect well qualified to act in the capacity of tutor.

The following Letter on Allegory and Fable will afford no unfavourable specimen of the merit of the whole:

'Allegory is said to be a string of metaphors; but I think this description defective; for unless that series of metaphors depends on some one particular point, it is either a faulty allegory.

gory, or, rather, no allegory at all. To explain what I mean, I will quote a passage from Shakespeare's Hamlet :

" Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And, by opposing, end them."

* This has been much censured as a faulty allegory, because the writer flies from one allusion to another, from *slings* to *taking up of arms*—against what?—*a sea*—and then *opposing a sea*, &c. Now if Shakespeare meant this for an allegory, it is doubtless very faulty; but I verily believe that was not his meaning. I am of opinion that he only took the first strong metaphor which came into his head, to express himself forcibly and pathetically, and then another, and another, as the subject rose upon them, but had no idea of making them connected with, or dependent on each other. I will not venture to affirm I am right, but I am certain that one of the most judicious and correct authors that ever wrote comedy, does the *self-same* thing; I mean Terence. He makes one of his characters say,

" I am *walled* about with so many and so great difficulties, that I cannot *swim* out."

* This, you see, is liable to the very same exception with the former, the metaphor not being continued in the same kind; but I believe neither author had even the most distant notion of an allegory.

* In the Passion of Biblis, in Ovid's Metamorphosis, you have a perfect allegory drawn from *sea-faring* :

" I should have watch'd whence the black storm might rise,
Ere I had trusted the unfaithful skies;
Now on the rolling billows I am tost,
And with extended sails on the blind shelves am lost."

Here you see the images are perfect and uniform. I will quote another from Prior's Henry and Emma, which is very beautiful;

" Did I but purpose to embark with thee
On the smooth surface of a summer's sea;
While gentle Zephyrs play with prosp'rous gales,
And fortune's favour fills the swelling sails,
But would forsake the ship and make for shore,
When the winds whistle, and the tempests roar?"

* Here also you find the allegory finely pursued throughout; yet not so scrupulously, as not to depart a little from it in the fourth line,

" And fortune's *favour* fills, &c."

* From allegory there is an easy transition to little proverbial sayings, and to fables, which are but allegories worked up into a story. Our Saviour's parables are of this kind, exactly in
character,

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character, and obvious to every understanding. *Æsop*, it is true, takes the liberty to make birds and beasts speak, but, barring that, he always adheres to character. There ought to be a moral couched in all fables, or to no purpose are they spoke or written.

‘ Comparisons, proverbial speeches, parables, and fables, may be easily converted, the one into the other.

‘ Sometimes the moral is expressed, sometimes understood. By some writers it is set in front, as by Fontaine; by some, at the end, as by *Æsop*; and occasionally it is placed in the middle of the work.

‘ Those moral sentences which we find so frequently interspersed in Homer, Virgil, Milton, &c. before, in the middle, or at the close of some interesting narration, are entirely in the nature of morals to a fable.

‘ I shall throw a little illustration on these points, particularly relative to proverbial sentences and phrases, and then release my dear scholar.

‘ We have a proverb in Scotland,

“ Cocks are free of horse-corn;”

meaning to imply that people are liberal or profuse of what belongs to another.

‘ Again, we have,

“ Use a cat to the churn, and she will call it custom;”

signifying, if you accustom your servants, or other folks, to make frequent use of what is yours, they will think, at last, that they have acquired a right to it.

‘ How easily now may these be changed into a comparison! for instance, “As a cat that has been allowed,” &c.—“As a cock, that sits in a manger,” &c.—or into a fable, as, “A widow had a favourite cat, whom she indulged,” and so on. These simple examples clearly shew how closely the figures are allied.

‘ A fable or story may be either true or false, it matters not which, so that a moral accompanies it, and flows naturally from it.

‘ Here follows a quotation from Spenser, where a fable, comparison, and moral, are finely wrought up together.

“ As when a weary traveller, that strays
By muddy shore of broad sev’n-mouthed Nile,
Unweeting of the per’lous wand’ring ways,
Doth meet a cruel, crafty crocodile,
Which, in false grief hiding his harmful guile,
Doth weep full sore, and sheddeth tender tears,
The foolish man, that pities, all this while,
His mournful plight, is swallow’d unawares,
Forgetful of his own, who minds another’s cares.”

“ In the foregoing part of this Letter, I observed that *Æsop*, though he makes his feigned persons, that is, his birds and beasts, converse and reason, yet he always preserves character. One minute’s patience more, while I illustrate this. His first fable affords me the means.

“ A dog, with a piece of meat in his mouth, looking into a pool of water, imagines he there sees another dog, with a piece of meat in his mouth; he snatches at that, and thereby loses his own.”

“ This is all very natural to a dog, and a plain moral is to be deduced; namely, that we give up certainty for hope, when we greedily grasp at having too much.

“ The reverse of this rule of preserving character is Dryden’s fable of the *Hind* and *Panther*. He has wholly departed from it. His *Hind* and *Panther* set forth at first in kind, I allow; but in the sequel, he makes them reason and dispute about Fathers and Councils, the Church, and the Pope, School-divinity, Infallibility, and the Lord knows what. He then introduces a whole flock of birds, and characterizes them all as men. The *Buzzard* was the famous Dr. Burnet, who was Bishop of Salisbury.

“ Dryden has been justly censured for this inconsistency; for say the critics, in support of their accusation, “ Suppose a colonel of horse had thrown up his regiment in foolish hope of getting a higher command, and was disappointed,” *Æsop*’s fable might aptly be applied to him; but it would be absurd to say, “ The dog seeing another dog in the water, with a piece of meat in his mouth, dropped the piece in his own mouth, and snatched at the other, and so lost his *regiment of horse*.” This were to confound the allusion with the story alluded to, the moral with the fable.

“ I question whether I need trouble you with the catachresis or no; however I will be brief.

“ Catachresis is the abuse or over-straining a figure. One species of it is, when, through the want of proper, we use improper terms; for example, a *glass-inthorn*, or a *silver smoothing-iron*. Parricide is properly the murderer of one’s father, but in default of better powers of expression, we apply the name to one who has murdered, either his mother, brother, or sister. Longinus censures some writer for calling a hillock a *wart*. Quintilian has given many instances of this, and even from Virgil; some of them very beautiful; but when the image is beautiful, I think it cannot with propriety be called a catachresis. Blackwell pronounces the following passage from Milton to be such;

“ Down thither prone in flight
He speeds, and through the vast æthereal sky
Sails between worlds and worlds.”

“ This

* This is when he describes the descent from heaven of the arch-angel Raphael. I am not of his opinion; the idea is supremely sublime, but not overstrained.

* Statius, describing a general silence and quiet, says,

"The weary mountains nodded their heads;
And the seas rested or slept, leaning against the shore."

* I forgot to mention the 29th ode of Horace, in his third book; it is finely imitated by Dryden; there he begins with Fortune as a goddess, then allegorizes her into a bird, and lastly runs into another long allegory of sailing in a storm.*

In concluding our short notice of this publication, we cannot but express our regret, that there are so few elementary books of any considerable value in our language. While the avenues to knowledge continue so obscure, and embarrassed, one might conclude that men of capacity and discernment were ashamed to ascertain and mark the steps which have conducted them to science.

Art. IX. *A Sentimental Journey through Greece.* In a Series of Letters, written from Constantinople; by M. De Guys of the Academy of Marseilles, to M. Bourlat de Montredon, at Paris. Translated from the French. 12mo. 3 Vols. 7s. 6d. sewed. Cadell. 1772.

IT is by enquiries into the climate, the religion, the government, the morality, and the customs of nations, that we are enabled to form an adequate idea of their genius and spirit. Speculations of this kind are of the very highest importance; and no people in the ancient or modern world, present to our observation such a multitude of interesting particulars, as the Greeks. But, though M. De Guys has been fortunate in the choice of his subject, he has not, in general, been successful in treating it. His classical knowledge is, indeed, considerable; and a long residence at Constantinople, under the protection of the king of France, allowed him frequent opportunities of making excursions into Greece. The most extensive erudition, however, joined to a situation, the most favourable for turning it to advantage, are but a poor compensation for the want of philosophy, and acuteness of mind. A writer may collect facts without knowing their value; he may entertain by his vivacity, while he wants ability to reason; and he may be various in his matter, without possessing the talent of arrangement. Such we should conceive is the Author of the *Literary* *

Journey

* So he intitles his work; and not a *sentimental Journey*. The English title has no propriety; and must be therefore considered, though

Journey through Greece; and it is in this strain, that we have already spoken of him in the Appendix to the forty-fourth volume of our Review.

But all those works, it may be remarked, which are vehicles of historical details, have their use: though executed with little ability, they serve the purposes of information. They attract the notice, assist the reasonings, and aid the invention of those rare and singular men, who are destined to ascertain and extend the limits of knowledge.

In what our Author, for example, has said concerning the national character of the Greeks, we can discover nothing that bears a resemblance to the penetration, and the vigorous talents of Montesquieu; but it contains observations, which that writer could have employed with signal utility.

* In order to vary the subject, says he, of my letters, and to avoid tiring you with repetition of those articles which relate to dress and ornament, I shall anticipate your complaints, and come at once to the national character of the modern Greeks. As this character is more eminently displayed in conversation, than on any other occasion whatsoever, I think it necessary to give you the fullest information on that head; by which you will easily perceive that the native fire of this people is not yet extinguished; that fire which shone with such distinguished brightness in the works of the ancients. You will find the same ardency of imagination which creates, which vivifies the object, and gives force to every expression; which has multiplied the gods, of that tissue of brilliant fables the pagan mythology; the same force of conception which so wonderfully abounded amongst the ancient Greeks, and as many of their errors. Vivacity, sprightly sallies, copiousness, energy, warmth, fluency of speech, obstinacy in dispute, factious restless spirits, easily inflamed, and as easily appeased; are qualities equally common to the modern Greeks. You who are so well acquainted with the national spirit of us Martellians will doubtless say: *In that respect ye too are Athenians* *. It is a truth too evident to be denied, but we have at least the merit of acknowledging our defects. In general we resemble our forefathers rather inconsiderate than abandoned. Fickle, lively, romantic, inattentive, and credulous. Thus we pass with rapidity from admiration to censure, from enjoyment to indifference. We engage with warmth, for or against a proposition, without any motive, reflexion, or interest in the event of it. Envy the disease of this country is no less general to ours. Enemies to thinking and deliberation, we perform a virtuous action indiscriminately with the same gaiety of temper, that we commit a vicious one. Sensible afterwards of an error we are humbled

though perhaps not justly, as used with a view to mislead the Public, as pirates and privateers hang out false colours to deceive and entrap the unwary voyager. It is likewise observable, that in the title page of the original work, M. de Guys mentions himself under the designation of *Merchant*; but this the translator has wholly omitted. He fancied, probably, that it might impress the Reader with a less favourable opinion of the performance.

* *Fontaine's Fables.*

by the recollection of it, afflicted, but rarely corrected by repentance. Equally ready to obey any passion whether it excites to virtue or vice, we become dupes to the first impulse which obtrudes upon the senses, and as it were instantly enslave them. But on the other hand it must be confessed there are among us warm and sincere friends, and many qualities that do honor to society; generosity, frankness, bravery, the talents of the mind, uncommon activity, patriotism, to a degree capable of producing the noblest effects, if properly put in action, and lastly that love towards our prince, which characterises the nation in general, to a degree of enthusiasm; it may be called our reigning passion. Excuse, Sir, this short digression. In publishing the defects of the Greeks and Marcellians, I could not reconcile it to my conscience to suppress the list of their good qualities.

* I return to the Greeks. Observe them in discourse; by their gestures, and tone of voice, you would imagine they were engaged in a warm dispute. Not at all—it is the natural vivacity of this people, which animates them in relating the most simple events, renders them quick, to interrupt the speaker, and brings the objects of their story present to the view. The girls are particularly remarkable for exaggerating every thing they represent. Tropes, images, comparisons, figures are as familiar to their discourses, as are the oaths with which they corroborate and attest their relations, (of which I shall speak to you in the sequel.) Perhaps you might not be displeased with a specimen of their oratorical powers. A girl runs into her mother's apartment, out of breath, "Mother, mother, look this way, see what a storm. Oh! heaven, succour us! They say *Zaphiri's* great boat has perished, I thought I saw it, as from our kiosk. Yes that fine boat, with its great sail, I swear by my eyes, is gone to the bottom; poor *paramana** too, with the sweet babes she was bringing from *Calki*, all are lost. When the gaping sea opened to devour her, how affectionately would she embrace her children? my dear little ones, we must perish, it is I, wretched mother, who have rushed with you into ruin. I who ventured you on such a boisterous element, not foreseeing this horrible tempest. Unhappy woman! rash *Zaphiri*, who neither knows nor fears any danger! It is thou, wicked man, art the cause of our misfortune, and deservedly sharest in it."

"What says my child? what do I hear?—she is coming—Oh madam, madam! the *paramana*—run, run to meet the *paramana*. Look she has escaped the danger. The briny water streaming down her cloaths, it gushes from her mouth. She gave herself over for lost. How great the joy I feel at once more embracing her! I am distracted with joy. The prayers I offered to heaven were uttered with such a fervent and sincere heart, that I have saved her."

* Another coming to the village where, in the fine weather, they are assembled:

"What Lucia, asleep, and all the world dancing in the meadow? We have music too: *Stamati* plays on the lyre. *Zoe* leads the jocund band; and all the mothers delighted with the performance have taken them seats under the great poplar tree. Come then my dear, and do not let the haughty *Zoe* arrogantly boast; I was queen of the dance; I led the set; I alone engrossed the applause of the spectators;

* Nurse.

there I shone with superior lustre at the head of all the village. I swear by your eyes she will not only say all this, but will say it without adding: *because Lucia was not there.* Quickly then, let me help you on with that rose-colored robe, which becomes you so well, this cluster of lillies you shall wear on your head. Make haste my dear, I hear the lyre. Run, run Lucia. The moment Zoé sees you, the roses of her cheeks, and that show of beauty, which dancing and her own consciousness of superiority have given her will vanish; at your arrival spite and envy will seize her, and instead of color and beauty, which now light up her features, paleness and deformity will appear."

"I repeat, and faithfully translate what I have heard and well remember.

"Demosthenes used to declaim on the sea shore, during the roaring of the sea, in order to render his voice more sonorous. To acquire a natural strain of eloquence, he studied the energetic language of the passions among the people, the genuine and lively method of expressing the emotions of the soul. To speak to men with persuasive powers, it is necessary to mix with them, to study, to practice, and borrow their tones, manner and inflexions. Thus, according to a French poet, who sometimes paints nature justly,

L'amiable Deité qu'on adore à Cythere
Du berger Adonis se faisoit la bergère.

"Perhaps you may think me half a Greek before my return. It is certain a man catches insensibly the manners of any people by residing a length of time in their country, and as it were becomes one of them. I already speak their language, and the language of any nation you know is a true thermometer of its rise or declension. It advances towards perfection, and is enriched in proportion as the people who speak it become enlightened, polished and instructed; on the other hand it is weakened, altered and corrupted, while by a decay however gradual in its approach, the people fall into a state of misery and ignorance. It is with difficulty a few favoured men, preserve the language of their ancestors, that precious deposit, in its pristine purity. The language of the modern Greeks is a sorrowful instance of the foregoing observation, notwithstanding it has borrowed fewer words from the Romans and Italians than the latter have borrowed from the Greeks. A language disfigured in appearance, and that often too by the adoption of Turkish expressions, which cannot be avoided, yet preserving all the depth, richness and harmony of the ancient Greek. The verbs of the modern Greek, are more easily conjugated than those of the ancients, being curtailed of the aorists; the use of the dual number is also discontinued. There is a very excellent grammar by the reverend father Paris, a capuchin friar, and you will find at the conclusion of Spon's Travels, a vocabulary, containing the words in most general use. The first part of a Greek education is to learn to read, and understand the language literally, and speak it with facility; there is much more softness in their pronunciation than in ours.

"It is impossible to attain to any degree of perfection in the vulgar Greek tongue, without being well acquainted with subtle and poetical proverbs. The Greeks are very sententious. They are also much addicted to the use of tales, and common sayings. Proverbial ex-
pressions

pressions are the appendage of every language, and never leave it while any traces of the original remain. Notwithstanding all polished nations have the same principles fixed by proverbs which are occasionally repeated, yet they have universally a different method of expressing them.

It has been remarked of the ancient Greeks that they never used a proverb without adding, *As the sage has said.* Thus in Theocritus, *You have seen the wolf, says the sage.*

A commentator of this poet tells us that they place all their proverbs to the account of philosophy. The observation is just. The philosophers were men who made the study of practical morality the chief employment of their lives; and very wisely inculcated their doctrines by certain maxims, which being more easily impressed on the memory, might the better serve mankind in the regulation of their conduct. The works of Epictetus are a particular instance of it. Listen to the moderns, you would imagine you heard the language of the ancient Greeks.

"My son, says a father to his child, in my presence, Be not discouraged, nor impatient, because success does not follow immediately according to your expectations. It is true you have been unfortunate, but perseverance surmounts all obstacles. Remember, what the sage has said, *He planted a vine in its proper season, and in process of time the sour juice of the grapes became mild as honey.*"

These sentences are also in rhyme, which is a species of poetry the Greeks have borrowed from the Italians. Their love-songs are also in rhyme.

But how shall I describe the language of love, such as it is, to be found amongst our Greeks? That fury, that delirium, with which the devotees of love are here transported, exceeds any thing I have ever met with. No language that I know of, is capable of furnishing the same variety of significant terms lavished by them upon their mistresses. It is very common to see them commit the most extravagant actions to demonstrate their passion for the fair. A lover will pass whole nights under the window of his mistress, string his lyre to sounds the most soft and melting, and accompany them with words the most tender and persuasive, at intervals the furious agitations of his mind will lead him to the most desperate acts; perhaps to inflict very dangerous wounds upon himself, in the arms or other parts of the body, in order afterwards to exhibit the scars to his mistress; as so many glorious marks of his passion for her. By these marks you will trace those lovers who formerly undertook the dangerous journey to Leucate, to end their sorrows in a watery grave. You will recognise that race of men, whose manners present a much juster resemblance of nature than our own (the more a people become civilised the further they recede from it) that race of men whose actions during their days of glory have furnished artists with more beautiful subjects for the pencil and the pen, than all the world beside, in all ages of time. The orgies of the Bacchanalian rout are now discontinued. We no longer see the followers of the jolly god, ludicrously attired, with tankards in their hands, furiously roaring about the streets, with a noise horrible enough to frighten the beasts of the forest. Nor do we now behold the Pythia on the tripod,
transl.

transported by the deity which inspired them; but we see widows wept in tears, striking their breasts, tearing their dishevelled hair, until the whole country re-echoes with the cries of woe, and exhibits a scene of sorrow and lamentation. You will frequently be a spectator of filial piety; children embracing the knees of their parents, respectfully kissing their hands, and imploring their paternal benediction; scenes not to be met with any where but among the Patriarchs. We who call ourselves a civilised and refined nation! How bold and superficial our behaviour in comparison with this people's! We are indeed fashioned and new formed by the force of art, but nature has deserted us. We consider the pathetic simplicity of the ancient customs as carrying an air of foolish good-nature, and insipidity, and it disgusts us accordingly, notwithstanding which the force of truth, and innocence still attracts our regard, when it appears in agreeable colors before us; it then forces our attention in spite of ourselves.

A comparison of the manners of the ancient and modern Greeks is an easier task, than to account for the origin, and explain the history and nature of their usages. Our Author, accordingly, in his attempts of this kind has not exposed himself to the hazard of a severe censure.

We had prepared some extracts in support of this observation, but the article is already of sufficient length: perhaps *more* than sufficient, if we consider it merely as a supplement to our former article, already referred to; and as chiefly intended to exhibit a specimen of the present translation.

We must not, however, close the book, without remarking, that the observations which our Author has made on the plague, so frequently fatal to the Greeks and the Turks, form an interesting letter, highly worthy of attention.

The translator of this work does not appear to have been altogether unequal to his undertaking; though his version, it must be acknowledged, bears evident marks of inattention, and we think he ought to have aimed at a greater purity of expression.

ART. X. *Directions for impregnating Water with Fixed Air; in order to communicate to it the peculiar Spirit and Virtues of Pyrmont Water, and other mineral Waters of a similar Nature.* By Joseph Priestley, LL. D. F. R. S. 8vo. 1s. Johnson. 1772.

THE present race of experimental philosophers cannot but view with some degree of complacency the rapid progress which has been made within these few years, in detecting the presence, and discovering the extensive influence of two grand principles in the constitution or oeconomy of natural bodies; the nature and properties, nay the very existence of which were hardly known even to their immediate predecessors. We scarce need to add that we allude to the electric matter, and that other

other principle which has been lately distinguished by the appellation of *Fixed Air*. As we are heartily inclined to second the laudable design which the Author of this pamphlet had in view, in applying to use the discoveries which have lately been made in relation to this last-mentioned principle; we shall, on account of the importance of the matter, allot more room to the consideration of this little performance, than we usually allow to publications of the same size: premising a short historical account of the progress which had before been made with respect to this subject, and a view of the principles on which the practical directions here given are founded.

Many experiments and observations were made on the quantity, and on some of the properties, of the factitious air discovered in a variety of substances, by that excellent experimental philosopher, the late Dr. Hales. But though, in many of his experiments, fixed air was long kept in contact with water, and though he frequently speaks of its returning to a non-elastic state, we do not recollect that he ever considered, or even suspected, that the water acquired any sensible impregnation from it. Dr. Brownrigg was, we believe, the first who observed that the elastic aerial fluid extricated, by means of heat, from the Pouhon and other waters of the same kind, was of the same nature with the mephitic air that produces the *choak-damp* in mines, and with that which arises from beer or other liquors in a state of fermentation; and particularly, that to its combination with these waters, independent of their earthy, saline, and metallic contents, they owed their brisk and gratefully pungent taste, and the virtues which they are known to possess in the cure of various diseases.

After a considerable interval, the Hon. Mr. Cavendish favoured the public with several curious experiments relating to this substance, and its varieties; and particularly observed its ready absorption into water exposed to it*. Still more lately Mr. Lane (a pretty large account of whose experiments we gave in our 44th volume, April 1771, page 323, &c.) combined this principle with distilled water; with a view principally to demonstrate that it was the real solvent of the iron contained in the waters of Pyrmont, and of all the chalybeate springs of that class.

But it is to Dr. Macbride that the public are indebted for the discovery of a most interesting property of this constituent element of most bodies. From his ingenious and well conducted experiments it appears highly probable that the sweetness and soundness, or cohesion of animal and vegetable sub-

* See *Philos. Trans.* vol. lvi. and our 37th volume, December 1767, page 440.

stances depends on the union of this principle, in a fixed or unelastic state, with the other particles that constitute them. From them, at least, it evidently appears that the putrefaction or decomposition of these substances, if it be not absolutely caused by, is at least attended with, the escape of this element; and, which is of the utmost importance, that even after they have become actually putrid, they may be recovered to a state of soundness, by restoring to them this grand antiseptic principle, which may easily be obtained in great quantities from fermentable bodies, or still more readily from a mixture of acids with alkaline substances, or earths.

In consequence of the light hereby thrown on the nature of putrefaction, and putrid diseases, and on the mode of action of antiseptics in curing or preventing them, he naturally applied this theory to the cure of the sea scurvy; and accordingly recommended the exhibition of wort in that disease, as a commodious substitute to fresh vegetables: like them, readily running into fermentation, and thereby equally capable of throwing a large quantity of fixed air into the system, and of restoring the putrescent animal fluids to their former state of soundness. The success which has attended the trials that have hitherto been made of this liquor, in this particular disease, appears to confirm the justice of the theory, and to evince the propriety of the curative indication founded upon it; at the same time furnishing sufficient incitements to extend it to other diseases, in which there is a putrefactive *diathesis*, and to exhibit this antiseptic principle in other forms.

To accomplish this last-mentioned purpose, the Author of the present essay here describes a cheap and easy method of combining a large portion of this antiseptic element with water. With a particular view to the health of that valuable order of men who, from the nature of their diet and other circumstances, are most exposed to the want of this anti-putrescent principle, Dr. Priestley has properly addressed his proposal, to impregnate occasionally the water used at sea with a large portion of it, to the Lords of the Admiralty; who, on a favourable report received from the College of Physicians, to whom the scheme was referred, have ordered trials to be made of it on board some of his Majesty's ships. The directions which are here given for this purpose are plain, circumstantial, effectual, and easily practicable, at sea as well as on shore. For the particulars of the process we must recommend to our medical and philosophical Readers the perusal of the pamphlet itself: observing only, that the Author has found the strong spirit or oil of vitriol, and chalk, to be the cheapest and most effectual materials; and that so small a quantity as a tea-spoonful of the

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former will expel from the chalk a quantity of fixed air sufficient to saturate three pints of water; which will then contain more than its own bulk of this principle; that is, more than has appeared to be contained in the same quantity of the Pyrmont water.

Towards the close of this pamphlet, the Author suggests such hints as have occurred to himself or his friends, relative to the more extensive application of this antiseptic principle, and which certainly claim the attention of the faculty. In some cases of the *ulcerus fore throat*, the air expelled in the effervescence of salt of wormwood with juice of lemons, has been directed to the part, without inconvenience, and with manifest advantage. Even the *sanies* of cancers, as Dr. Percival has informed the Author, has been much sweetened by the application of fixed air: the pain has been thereby mitigated, a better digestion produced; 'so that a cure is almost expected.' We think there is great reason to believe that the correction of the *foetor*, and the ease, which we have observed to follow the application of the carrot poultice to some foul and painful ulcers, have been produced by the fixed air expelled from the fermentation of that substance *.

We shall only add, on this interesting subject, that the Author, 'being satisfied that fixed air is not noxious *per se*, had hinted to some physicians of eminence the probable benefit to be expected, if those who labour under that deplorable disorder, *ulcerated lungs*, were to breathe as much of it as they could well bear; and that he has been informed by Dr. Percival that, in three cases, in which trial had been made, it appeared to have been of great service, and that one of the persons entirely recovered. Experiment alone can ascertain what particular species of putrefactive acrimony fixed air is best adapted to correct. We scarce need to add, however, that experiments of this last kind require considerable caution in the conducting them, on account of the violent and hitherto unaccounted for effects which that substance is known to produce on that particular organ.

* The Reader may see some notable instances of the antiseptic power of this application, in the fourth volume of the *Medical Observations and Inquiries*, Articles 14 and 31.

ART. XI. *Sermons on various Subjects.* By Gregory Sharpe, LL. D. late Master of the Temple, Chaplain in Ordinary to his Majesty, and Fellow of the Royal and Antiquarian Societies. 8vo. 4s. sewed. Cadell. 1772.

THE late Dr. Gregory Sharpe was a man of very considerable rank in the learned world; a great Orientalist, a sagacious Critic, and a rational Preacher. A volume of pulpit discourses, therefore, from so able a divine cannot but prove highly acceptable, in particular, to all who are acquainted with his uncommon abilities and merit.

This volume consists of eighteen sermons, sixteen of which are published in consequence of the Author's desire. Twelve of this number, we are informed by the advertisement, were preached before their Majesties in the Chapel-Royal at St. James's, but were not originally written for that purpose. The third, fourth, and eleventh, we are farther told, were preached on three several fast-days, in 1757, 1758, and 1759; the two last, which are charity sermons, were published soon after they were preached, but being now scarce, are reprinted.

The respectable name which is affixed to them, renders it almost unnecessary to say that they are sensible and ingenious compositions; they are also serious, pious, and practical. They bear no other titles than those of the texts of scripture on which they are separately founded, and sometimes the observations in the discourse are different from what would at first view have been expected from the text; a circumstance which may render them the more striking and agreeable.

In the second sermon, from John iii. 18, 19. *He that believeth on him, is not condemned; but he that believeth not is condemned already,* &c. towards the conclusion the Author thus proceeds:

‘ We hear of objections to miracles and prophecy, but of none to practical Christianity; and yet if men were really to live up to the rules of the gospel, we should seldom hear of any objections at all. For it is not likely the evidences would be so often disputed, if the things to be proved by them were never denied.

‘ He that considers miracles and prophecy as impossible, should at least account for the origin of man without them; otherwise it will be supposed, that they might be as necessary at the restoration, as the creation of our species. But is there any miracle contended for that is greater than creation? And if every thing was not done for the first formed of men, when he could do nothing for himself, he must have perished on the very spot, on which he was produced. Nor could he well have been trusted with himself, till he was informed of the consequences

sequences of his actions, and this information is equal to prophecy. But without extending our thoughts so far back as to the origin of man, there are many prophecies in the New Testament, concerning the state of the Church in latter times, so very explicit, that they, who are guilty of these corruptions, have thought proper to shut up the Bible and forbid it to be read; "commanding to abstain from certain meats, forbidding to marry, worshipping of saints or angels, vainly intruding into what they have not seen; making merchandize of the souls and bodies of men," by purgatory and reliques. These superstitions and frauds were not known in the Christian world, till some hundred years after the death of Christ, and yet they are foretold as corruptions of the latter times; and whether they are yet revealed, let him judge who hath eyes to see or ears to hear.

The case of infidelity is very different now from what it was in the first ages of Christianity. To deny the miracles recorded in scripture is a new thing. The most ancient enemies of our holy religion admitted them; and it is now at this great distance too late to deny them. They who lived nearest to the times when these things were done had no evidence against them, and only disputed whether they were performed by divine power or by magic. If we look into the old writings of the Jews, we shall find in them several circumstances relating to the history of Jesus and his disciples. They mention a miracle done in the name of Jesus, not taken notice of in the gospel, and an offer of St. James to a man just expiring, to cure him, but he refused to be healed in the name of Jesus.

Is it to be imagined that of all the enemies to Christianity the Jews should bear their testimony to the miracles of our Lord and his disciples, if they were not real? No, surely they would not have owned this power, if it had not been too manifest to be disowned. And if the old Jews admitted these extraordinary works, and the Heathens, who in early times opposed Christianity, did not deny them, is this a time to dispute them? Have we any new evidence to produce against them, or the religion supported by them? No, in point of fact the distance is too great; and the old adversary Celsus is as much beyond the modern infidel in point of argument as in distance of time. Christianity has almost extinguished Paganism, and the present state and continuance of the Jews, is a real miracle foretold by the writers of the Old and New Scriptures, which are therefore confirmed by it. And if we examine the Mohammedan, we shall hear him confess "Jesus to be the Son of Mary—ordained for a sign unto men and a mercy from God." Though he doubts the miracles of his own prophet, he believes those of Christ, and many more done by him than are recorded in the gospels. Turks and Persians expect the second coming of our

Lord, and think that all religions will then be one. We know it is the design of God, "in the dispensation of the fulness of times to gather together in one all things in Christ." And the great increase of Christianity, the downfall of Paganism, the situation of the Jews, and concessions of Mohammedans, render this event exceedingly probable.

What nature has been able to produce, without the assistance of revelation, we may see from the several kinds of Paganism, which prevail before the coming of Christ. As to what is now called the religion of Nature, it is manifestly derived from the Christian religion, or at least owes its greatest and best improvements to it. And as they both coincide, and the evidence for both are too strong to be denied, it becomes every man to act in conformity to the rules they prescribe, that when he is to account for the use of the talents and powers with which he has been entrusted, the Judge may say unto him; "Well done good and faithful servant, enter thou into the joy of thy Lord."

From the sixth sermon, which treats on the love of pleasure, let us select the following passages:

Revelation has given men great light in the knowledge of their duty, and has added many new motives to encourage them in the performance of it. But to what purpose is it to have the advice of a skilful physician, if it is not followed, or to know a certain remedy, if the patient is determined not to take it? When men are in love with their disease, which is often the case in moral disorders, the cure is to them as sickness, and their distemper health. They must first be persuaded that they are sick and in danger, before they will hear of any such applications to the mind as sorrow and repentance.

When pleasure is the disease, who will be persuaded that he is sick? Is the love of pleasure criminal in man? Is not pleasure happiness, and should not every Being strive to be happy? Can we be too happy? Yes, we may become "lovers of pleasures more than lovers of God."

Religion or reason are seldom heard by those who are overfond of pleasure, whose mind sickens with remorse, when, but a moment absent from the hurry of diversions, it is permitted to review the actions of the man.—Could young persons, by any means, be made sensible of the cruel consequences which inevitably follow an unbounded indulgence of appetite and passion, it is not to be supposed they would sacrifice their youth, their fortunes, their health, and happiness, to disease and misery. They may see the fatal effects of incontinence, or the excessive love of pleasure, in others; but few become wise by any other experience besides their own.—

‘Pleasure is a boundless ocean, calm and smooth near shore, but at distance ever agitated with outrageous storms. He that keeps within sight of land, may be safe and happy; he that ventures farther is in great danger of being irrecoverably lost.—

‘It is not criminal to seek pleasure when truth and innocence join us in the search; but every step advanced without them is wrong; and when they withdraw, the pursuit should end.—

‘We may advance towards sin with pleasures in our eye; but when we return back, it must be with sorrow and repentance in our heart.—

‘If therefore we would sincerely promote our own happiness here and for ever; if we would be deemed useful members of society, and good men in our private families; if we value health and long life, and fame and immortality, let us be moderate in our pursuit of pleasures; let us not set too great a value on them, knowing how transient and unsatisfactory they are; and by no means let us suffer them to acquire such an absolute dominion over our hearts, as to make us “lovers of pleasures more than lovers of God.”

From the seventh discourse, which considers the parable of the prodigal, we may select some of the reflections which are made upon the return of this thoughtless youth to his father’s house.

‘In this miserable condition he, who before had attended to nothing but the gratification of his appetites, is now said to “come to himself.” The difference between the hired servants of his father’s house, who had bread enough and to spare, and himself, the son of that father, though now reduced to a condition worse than that of the swine he mixed with, brought him to a sense of his transgression and duty. What a transition, from a state of affluence, honour, and respect, to that of envying the swine their filthy husks, and wishing to feed with them! When he is ready to perish with hunger, he raises himself up from the ground, and resolves to go to his father. He is now made sensible of his errors, owns his unworthiness, and determines to beg of his father, that he will be so good as to take him, not as his son, but as a hired servant. When he returns, he is forgiven. Such repentance intitled him to pardon. He had already suffered for his follies; and those sufferings had obtained their moral end and purpose, by leading the sinner to repentance, and by producing an example to deter others from such evil practices, as are attended with so much misery, and may in the end prove fatal. If this prodigal was reduced to say, “I perish,” another may indeed perish: and if
his

father had not been a merciful and forgiving father, to whom could he have gone for relief, when no man would give unto him? Delays are dangerous; but never more so than in cases of repentance. He who puts off repentance to another day, shews rather the irresistible power his sins have over him, than any real disposition in him to repent. Every act of compliance with his vices is a new defeat, and he will grow weaker and weaker as they continue to triumph over him. The safest way would be never to leave so good a father as the prodigal had. When he left him to go into a foreign country, he removed himself far from the person and assistance of his father. The presence of that good man no longer influenced his conduct; his voice was no longer heard, his advice no longer regarded. The young man was his own master, he was under no restraint, and was therefore easily betrayed by his own passions and appetites, and the bad examples of others, to waste his substance with riotous living. It is very difficult for young men, left to themselves to stem the current of their own desires, and to turn away the eye and heart from every bad example they will meet with in life.—Next to a bad education, bad company is the greatest evil and misfortune that can happen to the young and unexperienced.—It leads to the extremest calamities, and in the end may not be attended with the penitence of the prodigal, or that ready forgiveness and kind reception which he met with from a most indulgent father.

In the ninth sermon when the Author is speaking concerning the evils of life and the fear of death, he concludes with these reflections:

‘Let us suppose a man in a far country, exposed to every misfortune and calamity, that men have ever experienced in life: let us suppose him to be informed of another country, where he shall enjoy every comfort, every blessing, which his faculties in their most improved state are capable of receiving; where he shall meet again all the friends he ever had, and converse with Beings who are free from sin and folly; where reason, virtue, and happiness prevail; where all is good, and great, and glorious, without alloy and without end; would he not wish instantly to be conveyed to this delightful country? Would the terrors of the passage dismay him, when he is assured, that however dark and dismal it may appear, it is as swift as light, and he will be transported thither in the twinkling of an eye? Thus it is with every good man, who leaving this vale of tears, goes to the heavenly Jerusalem. As soon as his eyes are closed, his immortal part is in paradise, where he will join the spirits of the blessed. There he will find all his friends, who departed before him, and receive all that follow, if they behave in such manner, during their short pilgrimage on earth, as to make them-

themselves worthy of being removed to the same region of bliss.'

The Preacher, in the eleventh discourse, shews the advantage and necessity of religion, to society and to individuals, from which we will insert the passage that follows :

' All men wish for the continuance of their being, if they may be happy. The good can have no reason to doubt their being happy, when ever and where-ever removed : the wicked, conscious of their demerits, deny that retribution they have so much reason to dread. These hopes and fears afford great encouragement to men to do what is right and just, and deter them from committing those things, which they know will not be approved by him, who has made them accountable for the use of their faculties and powers. Society therefore has not a worse enemy than the man who opposes religion. To reform a corrupt scheme of worship is honourable and praise-worthy ; but to run down all religion, or, by opposing the best, make way for the return of a superstition that persecutes, is madness and folly, as well as wickedness and impiety.

' Society and law presuppose religion ; they acknowledge it to be their foundation and support. Men are not to be governed but by religion, and become monsters without it. It is essential to the nature of man, and is what properly distinguishes him from all other animals. The man therefore who pretends to have no religion, is an enemy to his species, to society, and law, and government, and ranks himself with the beasts that perish. He that opposes one particular form of government may find a state somewhere or other to his mind, and become a good citizen ; but the man who publicly opposes all religion is alike an enemy to all societies or governments, and must be a bad citizen where-ever he is found. Such a one is ever to be dreaded, but more in times of general depravity and distress, than in times of tranquillity, or in an age of public virtue. Religion makes men brave. The good and pious have nothing to fear, and become gainers by the loss of life. They know it is better for them to die, and be with the Lord, than to continue in the flesh.—But if this hope of happiness is not powerful enough to subdue the fears of death, the greater dread of offending him, who has power to punish the foul, and who has declared he will make a proper distinction between the good and bad, will deter all men, who are so wise as to fear the Lord, from doing what they know he will not approve. Death ceases to be terrible when compared with the torments of the damned ; and who is he that would purchase the continuance of his life, at the hazard of destroying his soul ? The wicked man, indeed, has reason to be afraid, his own conscience condemning him ; but the good man, being always ready to ac-

count for his conduct, will not fear what man can do unto him, nor greatly dread any commotions or disturbances whatever.'

We shall conclude this article with observing, that the thirteenth sermon is upon the words of Christ to Peter, "Thou art Peter; and upon this rock I will build my Church," &c. The true interpretation of which text our Author supposes to be no more than this, 'that Peter should first preach his gospel to the Jews and Gentiles, and begin the conversion of both.' He considers the declaration as entirely personal, appropriated to Peter, bearing allusion to his name, which signifies a rock; and he regards other explications which interpret the rock of Christ, or of the confession of Peter, and not of his person, as subtleties, equally unworthy and unnecessary.

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HUSBANDRY and AGRICULTURE.

Art. 12. *Georgical Essays*. Vols. III. and IV. Small 8vo. 5s. sewed. Durham, &c. 1772.

WE have given an account of the two former volumes of these *Essays*, sufficient to apprise our Readers of the nature, design, and execution of the undertaking: see Review, vols. xl. xliii. and xlv.

In the preface to the third volume, the Editor (Dr. Hunter, of York) has given the public some information relative to the plan of this work; which, he tells us, owes its existence to the 'united labours of a society of gentlemen established in the North of England, for the improvement of agriculture.' At first, says he, 'it was proposed to insert none but original papers; and in conformity to that design, the two first volumes were published. Since that time the society have agreed to enlarge their plan, by mixing with their own transactions some of the most approved pieces of other Authors; by which means every thing necessary to establish the theory and improve the practice of agriculture, will be drawn into a clear and comprehensive view.'

The essays contained in these two volumes are upon the following subjects: I. On the Connexion between Botany and Agriculture: By the Rev. R. Peirson, A. M. F. A. S. II. On the Analogy between Plants and Animals: *By the same*. III. On the Sexes of Plants: *By the same*. IV. On the Nature and Properties of Marle: By J. Ainslie, M. D. V. On Drill sowing: By Dr. Hunter, the Editor. VI. On Top-dressings: *By the same*. VII. On Manures, and their Operation: By the Rev. A. Dickson, A. M. VIII. On the different Quantities of Rain which fall at different Heights over the same Spot of Ground: By T. Percival, M. D. F. R. S. IX. On the Orchis root: *By the same*. X. On the Juice of Carrots: With Dr. Margraf's Experiments on obtaining Sugar from Beet-roots, &c. XI. On the Culture of Potatoes: By Richard Townley, Esq; of Belfield, near Rochdale.

Rochdale. XII. Experiments on various Points of Husbandry, &c. By several Gentlemen. XIII. On a cheap and expeditious Method of draining Land: By T. Bayley, Esq; of Hope, near Manchester.

Dr. Hunter farther acquaints the public, that when he 'first engaged in this work, his chief view was to obtain an agreeable relaxation from severer studies.' As he advanced, however, 'in the execution, he found his single labours unequal to the extensive plan that he had formed;' which circumstance 'suggested the idea of soliciting the assistance of his learned and ingenious friends:' and, he adds, 'my wishes have been liberally gratified.'—The Editor concludes his prefatory advertisement to the fourth volume with a grateful acknowledgement of his 'infinite satisfaction in the favourable reception' which the public hath given to these Essays: and we may safely venture to add, that the work is, indeed, worthy of all the encouragement which it hath met with.

Art. 13. *The Advantages and Disadvantages of inclosing Waste Lands and Open Fields*, impartially stated and considered. 12mo. 1s. 6d. Almon. 1772.

We have here a number of curious estimates and computations, accompanied with suitable deductions, and dispassionate arguments; all tending to evince the great utility, both to the landholder in particular and to the public in general, of those inclosures of waste lands, against which so much popular clamour has been raised. He answers the common objections to such inclosures; and, on the whole, he 'ventures to assert, that by the system of inclosing, the land-owner will increase the value of his lands, the farmer his profits, labour will be at least as plentiful, and provisions much more so; that taking them into consideration, in a national light, we have nothing to fear from even a general inclosure bill, were such a thing practicable, as it neither tends to depopulate nor starve us.'

As to *common-fields*, the Author grants, however, very readily, that they 'are of more use to the state, either considered as supplying work, or providing victuals, than the same inclosed.'—In a word, he treats the subject with so much candour, as well as judgment, that we cannot, in justice to the Writer, or to the public, withhold our hearty commendation of this small but sensible and useful tract.

P O L I T I C A L.

Art. 14. *Letters on certain Proceedings in Parliament*, during the Sessions of the Years 1769 and 1770. Written by John Hope, Esq; late Representative for the County of Linlithgow. 8vo. 1s. 6d. Almon. 1772.

It appears from these Letters, that the Writer, notwithstanding the impending terrors of a petition against his election, conscientiously voted against the ministry, in the memorable affair of Wilkes's expulsion, after he was returned member for Middlesex. On this unpardonable *mistake* (as fatal as that of Sir Francis Wronghead in the play) it is no wonder that the petition went against him, and that he lost his seat; and with it too, the countenance of his patron Lord Hopetoun: together with an annuity granted him by the Earl, of 200*l.* per ann. towards defraying his expences, during the time of *his remaining in parliament*. As to the importance of the contents

of these Letters, with respect to the public, we have nothing to offer in their commendation. The Writer's integrity, however, certainly deserves applause, whatever may be thought of his politics, or his policy.

Art. 15. *Report of the Lords Commissioners of Trade and Plantations*, on the Petition of the Hon. Thomas Walpole, Benjamin Franklin, John Sargent, and Samuel Wharton, Esquires, and their Associates, for a Grant of Lands on the River Ohio, in North America, for the Purpose of erecting a new Government. With Observations and Remarks. 8vo. 2s. Almon, 1772.

The scheme for establishing a colony on the Ohio, is an object of great importance, and has, accordingly, been long under consideration at the Board of Trade, where it has met with much opposition. Lord Hillsborough, who lately presided over the American department, was no friend to it; though, if we are not misinformed, it was first suggested by himself: and it has been said, that his Lordship quitted his post in disgust, on finding that Government was inclined to adopt the measure, contrary to his opinion:—but the truth of this anecdote is best known to those who are within the cabinet.—It is now, however, generally believed that the design will speedily be carried into execution.

Those who are desirous of learning the particulars of this intended undertaking, will find a thorough and complete investigation of them in the present tract; they will see what were the objections started at the Board of Trade; and they will be farther enabled to judge of the propriety of the design, from the *observations on*, and *answers to*, their Lordship's report:—which answers (as far as we are qualified to pronounce) appear to be irrefragable, and to have fully evinced the expediency, practicability, and rectitude of the intended establishment.

N O V E L S.

Art. 16. *The Life and extraordinary Adventures, the Perils and critical Escapes of Timothy Ginnadrake*, that Child of chequer'd Fortune. 12mo. 3 Vols. 9s. Bath printed, for the Author; and sold by Doddsley, &c. in London.

Timothy Ginnadrake, the hero of this tale, gives us the important history of a musician belonging to the band of public performers at Bath. His adventures (most of which seem to have had their foundation in fact) are chiefly of the humorous cast. Some of them are laughable enough; though all are rather of *low degree*. They may serve to set the *alehouse* tables in a roar, but will hardly contribute much to the entertainment of better company.

P O E T I C A L.

Art. 17. *Fables Moral and Sentimental. In familiar Verse.* By W. Russell. Small Octavo. 1s. Flexney, &c. 1772.

Although these are not the most elegant compositions of the kind, there is a propriety of sentiment in many of the Fables, and an ease of versification in most of them, that will not fail to raise them above contempt. The Author should, however, have paid more attention to his Rhimes; some of which are so very defective, that they may justly bring the correctness of his ear into question.—But

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we are induced to examine his work with the less rigor, as he appears to be one of those few, modest writers, who do not over-rate their own merit.

- Art. 18. *A Review of the Poem entitled "The Senators;" or, A Re-examination into the Merits of the principal Performers of St. Stephen's Chapel. Part. II.* * 4to. 1s. 6d. Wilkie.
—"About it, Goddess! and about it!"

E A S T - I N D I E S.

- Art. 19. *Thoughts on the Affairs of Bengal.* By Archibald Keir, Esq. 8vo. 1s. 6d. Wilson. 1772.

Mr. Keir, who has long resided in the East-Indies, here points out what, to him, appear to have been the principal causes of the evils and grievances so much, of late, complained of, in respect to the management of the Company's affairs in Bengal; with the methods by which he thinks they are most likely to be redressed. The Author is a bad writer; but for this defect he modestly apologizes: observing, also, 'that the productions which have the most of plain truth and common sense in them, though in the simplest apparel, are often more pleasing to mankind in general, than those which are far more elegant.'—This may, in some instances, be unquestionably true; but our Author's plea will by no means excuse him from some degree of censure, for omitting to procure the assistance of a literary friend, who could have corrected his vulgar phrases, and cleared his performance of those Scottish idioms, which are always disgusting to English readers.

M A T H E M A T I C S.

- Art. 20. *Papers, Letters, and Calculations, relative to the Laudable Society for the Benefit of Widows.* Printed at the Recommendation of a General Meeting of the Society, held April 6, 1772. Printed by M. Harrison, opposite Stationers-Hall, Ludgate-Street. 8vo. 1772.

The calculations of Mr. Harris and Mr. Horsfall, contained in this collection, are of such general utility, that we cannot forbear recommending them to the public attention. They were primarily intended for the reformation of the *Laudable Society*, and deserve the careful and candid examination of every member capable of disquisitions of this nature. The conclusions they have drawn from the most unquestionable principles, however different from those on which this Society was first established, demand the approbation of every individual concerned in it; and we hope to find an unanimous concurrence in all the members to rectify errors which the ablest calculators have so clearly evinced, and to relinquish claims which have no foundation. These principles and conclusions may be very easily and usefully applied to the Benefit Societies of the same kind which have been already instituted: and in this view we recommend them to their notice.

N. B. This collection contains an excellent letter of Dr. Price's, together with some additional remarks on the same subject.

* For the first Part, see our last month's Catalogue.

M I S C E L L A N E O U S.

Art. 21. *Minutes and Proceedings of a Court-Martial held on John Crookshanks, Esq. formerly Captain of his Majesty's Ship the Lark.* Now first published by Robert Kirke, Judge-Advocate of the said Court-Martial. 8vo. 2s. 6d. Bladon. 1772.

Captain Crookshanks, formerly commander of the *Lark* Man of war, of 40 guns, was tried, in 1747-8, for a *faux pas*, similar * to that of the unfortunate Byng, and was cashiered, but not *sacrificed*, as Byng was, to the offended honour of his country.

In 1759, Capt. Crookshanks published a state † of his conduct, and case, in order to set forth the hardships of his situation, and to prove that he was too severely, and even cruelly treated by the court-martial. In that publication he also particularly impeached the conduct of Mr. Kirke, the Judge-Advocate, whom he accused of gross partiality, and of acting in a manner notoriously to his (the Captain's) prejudice.

Hence we are not to wonder if we find that enmity took her station in the breast of Capt. Crookshanks; from whence, it is said, she has not failed to dart her sting at Mr. Kirke, as opportunity for unnoying him hath offered.

To an effort of this kind it is that the present publication owes its existence. It may be thought an extraordinary circumstance, that the trial and condemnation of Capt. Crookshanks should now *again* be laid before the public, after the lapse of 24 years *since* the time when the said trial happened; but the Reader will easily account for it, when he is told that the Captain was induced to interfere in the late proceedings, in the Ecclesiastical Court, between Sir George Warren and his Lady, wherein Mr. Kirke acted as agent for Sir George; and that this interference is supposed to have been with no other view than to furnish Lady Warren with matter for an impeachment of Mr. Kirke's character. Accordingly, on the strength of the Captain's information, the 36th article of Lady Warren's libel against her husband, contains a most severe attack on Mr. K. representing him as an infamous person, who would undertake any bad work or business for gain, &c. &c.

On the ground of this provocation, Mr. K. has entered the lists against Capt. C. in order to do ample justice both to his own character, and, by way of *retaliation*, to that of the noble Captain also. Accordingly, he has added to *his* minutes of the Captain's trial, &c. the deposition of Mr. Crookshanks to the 36th article of Lady Warren's libel, and his cross examination upon it; together with his (Mr. K.'s) remarks on the whole: at the same time declaring, in his concluding paragraph, that he did not engage in this undertaking from any pleasure which the execution of it could afford him; but that he was prompted to it, not only by the necessity every honest man finds himself under of clearing, when he can, a character unjustly aspersed; but likewise, in order to expose the fatuity

* Viz. not assisting Capt. Brkine, of the Warwick, in an engagement with the *Glorioso*, a Spanish man of war.

† See Review, Vol. xx. p. 87. also *The Reply*, p. 604.

and weakness of the evidence produced in support of the complaints exhibited against the gentleman who had consulted Mr. Kirke, with regard to the management of his cause.

Art. 22. *A Letter from John Crookshanks to Mr. Robert Kirke*, of Castle-Yard, Holborn; occasioned by his late publication of the Minutes, &c. (See the preceding Article.) 8vo. 6d. W. Davis

Mr. Crookshanks' letter is chiefly apologetical. He thanks (perhaps somewhat ironically) Mr. K. for having, by his publication of *the minutes*, &c. given him (the Captain) an opportunity of printing, in this letter, *some letters and anecdotes*, in favour of his own conduct and character, which, otherwise, he says, could not 'without vanity' have been communicated to the public. These particulars, however, have very little, if any immediate relation to the main subject of the present debate between him and Mr. K. viz. the part taken by the Captain, in the process of Sir George and Lady Warren.—He slightly mentions this matter in little more than a single page; retracting nothing that he had said to the prejudice of Mr. K.'s character; but declaring, however, that he did not officiously seek an opportunity of meddling with Mr. K. or his affairs; that he had undesignedly, and by mere accident, spoken his sentiments of an attempt to force Lady Warren into an hired coach, in which rude procedure* Mr. K. was said to be concerned; and that hereupon, 'the parties interested for Lady Warren insisted, under the penalty of a subpoena, that he should answer what interrogatories they should think proper to offer to him, concerning Mr. K.'—A refusal, he adds, was not in his power.

Art. 23. *A Letter to the Overseers of the Portuguese Jewish Synagogue, in Bevis Marks, London*, on their extraordinary Conduct in the Dispute between Mr. Ximenes and Mr. Joshua Lara; with a full Explanation of the Affair, and an Enquiry into the Propriety of their passing Sentence of Excommunication against Mr. and Mrs. Lara, Mr. and Mrs. Furtado, and Mr. Cohen. 8vo. 1s. Allen. 1772.

This affair, which hath made some noise in the public papers, is briefly, as follows:

Mr. Lara, and Miss Ximenes, two young persons of Jewish extraction, having married without the consent or knowledge of Mr. Ximenes, the lady's father, they retired to France, for a season, to be out of the way of that gentleman's resentment. Mr. X. however, followed them to Paris, applied to the Lieutenant of the Police,

* Mr. K. in his pamphlet, somewhat explains this affair, by declaring, 'That it was never intended, or thought of, to Mr. K.'s knowledge, that Lady W. should ever go to any other place than Sir George's country seat at Hetcham, in Surrey, whither only Sir George requested her to go with him (in a coach and four horses) with their own servant to attend them, which she absolutely refused to do: and this will come out to be fact, on reading the proceedings in the *Comptes*, when published; though Mr. C. to amuse the court, and pervert the cause, used the specious words *carried off*, as if Lady W. had been an heiress, and not Sir George's wife.'

and

and the young couple were seized at midnight, and conveyed to different places of confinement. Endeavours were used by Mr. Furtado, uncle to Mr. Lara, for their enlargement, but in vain. Mr. Furtado then solicited and obtained the interposition of the British court, which proved effectual.

The persecuted pair now returned to England, but found themselves exposed to fresh mortifications. Mr. X. still implacable, again stirred up the Rulers of the Synagogue (who had before been active in seconding his efforts to distress them, while in France) and they were *excommunicated*, together with the other parties, mentioned in the title page.

On this inflexible procedure of Mr. X. and the overseers, the present Letter is grounded; and the Writer expostulates with them in the most severe and sarcastic terms: representing their conduct as void not only of humanity and justice, but of common sense and prudence. The Letter is well written, and not unentertaining. Mr. X. makes a most wretched figure in it. The gentlemen of the Synagogue, too, are brought in, to fill up a very contemptible group, as they are here drawn; but whether the pencil hath been altogether guided by the strict hand of justice, is rather to be suspected, as the spirited painter appears to be either a party concerned, or some warm friend, who hath espoused the cause of persons whom he represents as having been most injuriously treated.

Art. 24. *Memoirs of the Life of Jeshua Dudley*; explaining, among other Particulars, the Motives of his pretended Discovery of the Persons concerned in setting Fire to the Dock-Yard at Portsmouth, in July 1770. Written by *Himself*. 8vo. 1s. Bladon. 1772.

Dudley is just such another Rogue as the late notorious Jonathan Britain; and like him, being in distress, happened to pitch on the same expedient to get himself extricated, viz. by imposing on the Government and the public, a pretended discovery of the yet unknown cause of the late conflagration in Portsmouth Dock:—of which neither Britain nor Dudley, by their own subsequent confessions, knew any thing more than Jonathan Wild, or Jack Shepherd, who were hanged forty years ago.

Art. 25. *The Complete Horseman*; or, The Art of Riding made easy: Illustrated by Rules drawn from Nature, and confirmed by Experience; with Directions to the Ladies to sit gracefully, and ride with Safety. By Charles Hughes, Professor of Horsemanship, at his Riding-School near Black-Friars-Bridge. 12mo. 1s. Newberry.

Purloined, chiefly, from Thomson's *Rules for bad Horsemen**; with the addition of a few plates, representing Mr. and Mrs. Hughes, mounted in their several attitudes, so admirably contrived for breaking the necks of those who may be ambitious of imitating such Harlequin Horsemanship.

* See Review, Vol. xxvii. p. 315. Thomson's is an excellent little tract, and cannot fail of being very useful to those who are not well grounded in Horsemanship.

- Art. 26. *The Queen of Denmark's Account of the late Revolution, &c.* Written while her Majesty was a Prisoner in the Castle of Cronenburg. 8vo. 1s. 6d. Wheble.

A piece of *authorship*.

- Art. 27. *Letters of the Marchioness de Pompadour; from 1746 to 1751.* 12mo. 2s. 6d. sewed. Cadell, 1772.

We are assured in the previous advertisement, 'that these Letters are the genuine effusions of the same original, Englished by the same Editor, nay, printed by the same printer, as those of the former publication.'—Of the former publication we gave our Readers an account in the Review for January last; to which we now refer, for our conjectures with regard to the *authenticity* of these Letters.

The Editor adds, that 'had he known earlier of this first * part, the second would not have appeared before it; but finding it, when offered him, no less worthy his care, he imagines the public will find it no less worthy its perusal.—Nor can it (he adds) but be pleasing, in whatever order, to observe Madam Pompadour's first six years as brilliant as the following twelve, or that elevated genius of a piece from the beginning to the end of her reign.'

Whatever literary merit the series of letters contained in the former publication may possess, we think, with our Editor, that the present correspondence is by no means of inferior worth. It abounds with sensible remarks, agreeable sallies of imagination, and notable anecdotes; and may (so far as the Reader can consider it as genuine) contribute to give the public a very advantageous opinion of this celebrated Lady's mental abilities.

- Art. 28. *Observations on the Popery Laws.* 8vo. 1s. 6d. Murray. 1772.

In the days of Queen Annæ there were weighty reasons for the enactment of the Popery Laws; but it is now a prevailing opinion that these reasons no longer subsist; and that the legal severity exercised against Papists ought, of consequence, to be remitted. When maxims of state do not require it, it is asked, Why should we persecute a great body of men? And it is maintained, that it would be a wiser strain of policy to gain them over to the state by moderation; that the low condition of the Irish is almost solely to be ascribed to the destructive disabilities which oppress its Popish inhabitants; that it is impossible to think of this circumstance without censuring the remissness and inattention of our ministers and statesmen; and that if our rulers are disposed to pay little respect to the natural rights of men, or to justice, they should yet be guided by the rules of good policy. Admitting the truth of these assumptions, which we cannot undertake to refute, we shall only add, that according to the representation of facts contained in this publication, it seems apparent that the abolition of the Popery Laws, while it might conciliate to government the affections of the Roman Catholics, would give industry, wealth, and population to Ireland. The tract is written with great judgment, and with much force of expression.

* Which, we think, we have seen advertised as the *third* volume.

Art. 29. *Fumifugium*; or, The Inconveniencies of the Air
and Smoke of London dissipated, &c. 4to. 3 s. 6 d. White.
1772.

Mr. Evelyn, a gentleman well known in the philosophical and literary world, is the Author of this work, which was first published in 1661; and to the hints contained in it, we are perhaps obliged, in a considerable degree, for the many improvements which have been gradually making in our metropolis, from the days of Charles II. to those of George III.

Art. 30. *The History and Antiquities of Rochester and its Environs*: To which is added, a Description of the Towns, Villages, Gentlemen's Seats, &c. situated on or near the Road from London to Margate, Deal, and Dover. Embellished with Copper-Plates. 12mo. 3 s. 6 d. Crowder, &c. 1772.

From a cursory inspection of this Compendium, it appears to be executed with judgment, and even with a degree of taste,—which is not usually seen in books of this kind. It really seems to be an entertaining performance.—In a prefatory advertisement, the Author acknowledges his great obligations to Thorpe's *Registrum Roffiense*, a large and curious work, in folio, published a few years ago. He also expresses his gratitude to the Rev. Mr. Austen of Rochester; and to other ingenious and learned contributors, whose names he found himself not at liberty to mention.

Art. 31. *The Theatrical Review*; or, New Companion to the Playhouse: Containing a Critical and Historical Account of every Tragedy, Comedy, Opera, Farce, &c. exhibited at the Theatres during the last season. With Remarks on the Actors who performed the principal Characters. Interpersed with occasional Reflections on Dramatic Poetry in general; the Characters of the best English Dramatic Authors; and Observations on the Conduct of the Managers. By a Society of Gentlemen, independent of Managerial Influence. 12mo. 2 Vols. 6 s. Crowder, &c. 1772.

These Theatrical Criticisms have already appeared, in detail, in the Public Ledger; and, collectively, in this republication, may be recommended to the generality of those who are fond of dramatic amusements, as an agreeable and entertaining book.

RELIGIOUS and CONTROVERSIAL.

Art. 32. Letters of Mr. the Abbot of * * *, Ex. Professor of the Hebrew Language in the University of * * *, to Mr. Kennicott, of the Royal Society in London, and Member of the College of Exeter in the University of Oxford. Translated from the French. 12mo. 2 s. 6 d. sewed. Paris printed; sold by Johnson, in Church-Row, London. 1772.

This severe attack upon Dr. Kennicott is not recommended by the care and accuracy either of the translator * or the printer: what degree of truth and weight there may be in the arguments which are offered by the doctor's antagonist, has been already intimated in the

* The Translator, indeed, appears from the ungrammatical imperfection of his English to be a Foreigner.

53d Article of our Catalogue for April. Certain it is, that a work of the kind in which Dr. Kennicott is engaged may be objected to and cavilled at without great difficulty: It is also certain, that all possible precaution and diligence are requisite in him and his fellow-labourers, not only from a regard to their own reputation, but on account of the great importance of the undertaking.

Should the Doctor be displeased by this attack, our Author tells us, 'it would give him much concern: ' However, it is added, he has a remedy at hand; namely, that of answering me, and resolving the *trifling* difficulties I propose to him. I desire him for his own interest's sake, to do me that honour. There is nothing more wanting to his glory, than to force a French hebrewist to be silent; and I will surely be so, if, as I doubt not, he alledges to me such solid reasons as those he has made use of to destroy the English hebrewist.—It must be known that Dr. Kennicott has reduced his antagonists to silence, by the sole weight of his authority, giving no other reason and answer, than *that his time appertains to the public.*'

This Writer objects to the insufficiency of the *greatest part* of the manuscripts employed in the Doctor's collation, because he thinks it not unlikely that before the invention of the press there were in Europe a smaller number of manuscripts than there are at present; but when it was found that they were every where sought for in order to compare them with the printed copy, then, he adds, 'As soon as it was known that some advantage could be got from it, millions of them appeared; and as they have had the art of dressing and beautifying them in the garb of a decrepid old age, they have been regarded with the most singular veneration, and the curious have paid for them at the weight of gold. This was what the copyist aimed at.'

It is farther objected by this anonymous abbot of—*three stars*, that the collation, so much recommended, is in great measure *useless*, since it is acknowledged that the errors supposed to be in the text are found in places that are not immediately requisite to the faith and practice of mankind; 'the tenets and morals, says he, being irrevocably established, nothing looks so awkward as to come and fatigue the mind of a christian, to let him know, that in such a word that has no connection at all with his faith, nor the business of his salvation, there is a letter omitted, added or transposed.' But it should be observed, that the work here brought under examination, may be of great use to clear up the sense and meaning of several obscure passages, which, though they do not immediately relate to faith or practice, may nevertheless have real and considerable importance.

This Author, whoever he is, has himself collected several variations, and here presents them to the Reader, with a view of shewing of how little significance they are: besides this, he charges Dr. Kennicott's work with being *superficial*: He calls him to account concerning the persons employed in his collation, some of whom he describes as not very likely to be qualified for such a business: He also enquires after the subscriptions, concerning which he observes, 'Methinks you should be satisfied of the list you affect to offer to the public at the end of each of the states of your collation, much more as I presume, there would be a great deal to abate, were you to give the state of the expences, you declare with so much noise, for the employing

employing of learned men. However don't charge in your account the deceased M. L'Advocat, for neither he, nor the young men he employed for your sake, did ever receive any emolument for their trouble.

These are heavy censures: and it may be asked how this foreigner came to be so well acquainted with some circumstances which he mentions: It may be suspected that there is envy or resentment in the case, or some other secret and unjustifiable motive which produces all these invectives: Be that as it may; Is it not impossible but Dr. Kennicott may be able to avail himself of some of the hints, however unkindly intended, which are thrown out in this invective performance?

Art. 33. *Sermons on different Subjects.* By the late Rev. John Jortin, D. D. Archdeacon of London, Rector of St. Dunstan in the East, and Vicar of Kensington. 8vo. Vols. 5, 6, and 7. 15 s. bound. White. 1772.

Of the four preceding volumes of Dr. Jortin's posthumous sermons, we gave our Readers an account, with proper specimens, in the Review for May, 1771. That article, together with the celebrity of the learned Author's name and character, will be deemed sufficient to supersede the necessity of a very particular or copious account of the present additional publication.

To the sermons here given to the public, are added, a tract on the doctrine of a future state, as it may be collected from the Old Testament; and four charges to the clergy of the archdeaconry of London. In the first of these pieces, Dr. Jortin endeavours, with success answerable to his considerable share of learning, and critical acumen, to evince that 'The doctrine of a future state of retribution seems not to be promulgated in the Old Testament, nor made a sanction of the Mosaic law, nor taught directly and fully; but that it is implied and supposed throughout, and may be proved by inferences justly drawn and strictly conclusive. And hence, says he, it came to pass, that the Jews were divided into the sects of the Pharisees and Sadducees. The former admitted the doctrine of a future state, as deducible from many passages in the sacred Books; the Sadducees rejected it, because they could not find any texts that absolutely required a belief of it.' But, the Doctor adds, 'in the gospel it is so plainly affirmed, that christians, divided in other points, have agreed in expelling another life.'—This is a subject equally curious and important; and is treated in so satisfactory a manner, that we cannot but recommend the Doctor's performance to the serious attention of those who may have embraced the Manichean principles, or have adopted the sentiments of some modern freethinkers, in relation to the Jewish system.

The continued subject of the Doctor's four charges to the clergy of the archdeaconry of London, are, *The use and importance of Ecclesiastical History*; in which we find curious remarks on the origin and progress of popery, and on the origin and progress of the reformation.—Dr. Jortin was, on the whole, a man of liberal sentiments; but then, as he was also a zealous protestant, and a sincere advocate for the right use and cultivation of our reasoning faculties,—so he mortally

hated popery, and thoroughly despised fanaticism. The former, indeed, he considers as on the decline, and hastening space towards its total dissolution*; but of the great increase made by the latter, among us, in these days, he seems to have been more apprehensive; and perhaps, with too much reason.—‘Fanatics,’ says he, with a tone of the *sarcasme* not unusual with Dr. Jortin, ‘are my friends to reason and learning; and not without some kind of reason; first, because they have usually a slender portion of either: secondly, because a man hath no occasion to spend his time and his pains in the studious way, who hath an inward illumination to guide him to truth, and to make such labour unnecessary.’

Dr. Jortin appears, however, to have been peculiarly disgusted by a sect of enthusiasts lately transplanted into this country, and which flourished among us for a few years.—‘We have seen,’ says our Author †, ‘in this century a system of religion which, for obscenity and blasphemy, equals any thing that stands upon record. I mean that of Zinzendorf, and his besotted followers. These men, among other detestable tenets, maintain that the God and Father of all is not to be honoured, and that all religious worship must be directed only to Christ, and terminate in him, as in the supreme object of adoration.—To this charge of idolatry, however, some other denominations of christians are liable, though not in so eminent a degree as the Moravians were; and even Jortin himself will not be thought entirely free from it, by those who hold that divine honours are to be paid to the SUPREME BEING alone: See the Doctor’s *concessions*, on this head, in p. 10. of the same sermon, from which we have extracted the censure he has passed on Zinzendorf and his followers; and in which he contends that, though ‘God alone is to be worshipped and served, in opposition to all false gods;’ yet, that ‘he himself hath made the exception, with relation to his own Son:’ in proof of which he cites one or two doubtful and much controverted passages from the New Testament:—but for farther particulars we refer to his sermon at large.

Art. 34. *The Agreement of Reason with sacred Revelation*; or, Short Essays and Reflections on some primary Truths and disputed Points of Faith: With some general and critical Remarks on the scriptural Writings; and Addresses to Deists and Arians. 8vo. 1 s. 6 d. Birmingham printed; sold by Robinson, &c. in London.

The Author laments to see the friends of religion at variance, and asks ‘if this must not give occasion to men of unsettled principles, to doubt of and deny the most sacred truths?’ That there should be differences of opinion, on some points of religion, as well as other matters, we cannot think surprizing, because there are subjects on which we have not sufficient information to determine with certainty where the truth lies; but that the angry passions of men should be awakened and indulged by these means is truly

* These charges were delivered in the years 1765, 1767, 1768, and 1770.

† Vol. V. Sermon I.

lamentable, and disgraceful. In this respect we can hardly acquit this writer himself, whose zeal for what he thinks the truth, sometimes rather betrays a bitterness of spirit; while he catechizes, and dogmatizes, in regard to those who hold opinions different from his own. There are some just and useful remarks in his pamphlet; and in the conclusion he makes an apology for any appearances of too great asperity in his manner, &c. But, on the whole, we cannot rank this among the most important of our religious or controversial publications.

Art. 35. *A Discourse on the Consideration of our latter End:*

Adapted to all Ranks and Circumstances of Life, with a View, to work upon the Morals, and regulate the Pursuits of Men in a dissipated Age, by an Impression of the most serious and interesting Truths. By the Reverend Robert Anthony Bromley, Morning Preacher at the *Fountain Hospital*, and Lecturer of *St. John's, Hackney*. 8vo. 5 s. bound. Willkie, &c.

This volume contains plain and practical reflections on the subject mentioned above, under a variety of views. The Author wishes to apply the due consideration of our latter end to check the progress of vice and dissipation, and to engage men to the true improvement of a short life, by a right employment of their time and faculties, and a careful attention to their proper duty in the world. With this intention he recommends the frequent and habitual thoughts of death and eternity: and leads his Readers to reflect on them, not merely for speculative purposes, but that they may attentively regard and act upon those moral and useful considerations with which the subject copiously abounds. There is nothing remarkably striking in the Author's manner, but the topic is greatly so in itself, particularly under the different representations in which it is here set before us; and happy will it be if in any instances they are made use of to the important ends which are here proposed.

Art. 36. *Memoirs of the Life of the Rev. George Whitefield, M. A.*

late Chaplain to the Countess of Huntingdon; in which every Circumstance worthy of Notice, both in his private and public Character, is recorded; faithfully selected from his original Papers, Journals, and Letters. Illustrated by a Variety of interesting and entertaining Anecdotes from the best Authorities. To which are added, a particular Account of his Death and Funeral; and Extracts from the Sermons which were preached on that Occasion. Compiled by the Rev. John Gillies, D. D. 8vo. 4 s. Dilly. 1772.

Dr. Gillies, in these memoirs, pays all possible respect to the memory of Mr. Whitefield; whose character is here extolled, as that of the Great Apostle of the present age. He was, without doubt, a most extraordinary man; and we believe, very sincere in his ministry: as a proof of which, we have his own honest acknowledgement that he was frequently misled by that very spirit of enthusiasm to which, however, he was so much indebted for the astonishing success of his well-meant undertakings. 'Alas! alas!' (says he, in one of his letters, dated June 24, 1738) 'in how many things have I judged and acted wrong!—Being fond of scripture language, I have often

used a stile too apostolical, and at the same time I have been too bitter in my zeal. Wild fire has been mixed with it, and I find that I frequently wrote and spoke in *my own* spirit, when I thought I was writing and speaking by the assistance of the *Spirit of God*. I have likewise too much made *inward impressions* my rule of acting, and too soon and too explicitly published what had better been kept in longer, or told after my death. By these things I have hurt the blessed cause I would defend, and also stirred up needless opposition. This has humbled me much, and made me think of a saying of Mr. Henry's, "Joseph had more honesty than he had policy, or he would never have told his *dreams*."—In this confession Mr. W. alludes to the revisal of his *Journals*, which he had then just finished; and it is remarkable, that he wrote this honest acknowledgement almost a year before the appearance of that notable detection of his *mistakes*, made by the acute Author of *The Entbusiasm of the Methodists and Papists compared*. By the way, too, we may observe, that the Writer of these *Memoirs* passes over that celebrated publication, and the controversy which ensued upon it, in total silence; except in a short note, wherein he mentions Mr. W.'s *Remarks* on the *Entbusiasm*, &c. and applauds the candour of his concessions: an instance which, as Dr. Gillies justly observes, is 'very uncommon in controversial writings.'

Art 37. *A Letter to the R. R. the L. Bishop of Rochester*, on his late Disposal of the Rectory of Stone. By *Clericus Rossensis*. 8vo. 6d. Baldwin.

Severely rebukes the bishop for having *partially* given the living, mentioned in the title-page, to a '*Stripling*, just released from the discipline of a college,' in prejudice to the better claims of men, who, though they have borne the heat and burden of the day, are yet starving on the scanty reward of their labours. We are truly sorry when occasion is given for complaints of this nature, as not only the honour of our church, but the welfare of religion itself, must be greatly affected by such scandalous *trafficings*. And pity it is that the scheme mentioned by this Writer, which was, some years ago, proposed to Convocation, did not take place, viz. 'that the preferments of the several dioceses should go according to the seniority of the clergy in each.'

Art 38. *A Defence of the Subscription to the 39 Articles*, as it is required in the University of Oxford: Occasioned by a late Pamphlet, entitled, '*Reflections on the Impropriety and Expediency of Lay Subscription to the 39 Articles, in the University of Oxford*.' 8vo. 6d. Rivington, &c.

The Author is a warm stickler for the test, and treats the late proposal for a removal of this stumbling-block, as an '*infidel assault*,' which, in our opinion, is putting a most uncharitable and unwarrantable construction on the laudable views of conscientious and public-spirited men: but such unworthy treatment will ever fall to the lot of Reformers.

Art. 39. *A Sermon preached at the Visitation of the Rev. Archdeacon Cholwell, at Huntingdon, May 19, 1772.* By Peter Peckard, A. M. Published by Desire of the Archdeacon, and many of the Clergy. 4to. 1 s. L. Davis. 1772.

So many Archdeacons have appeared in opposition to the Petitioning Clergy, and on the side of Subscription and Bigotry, that we rejoice to find *one* who is favourable to rational and scriptural religion. Archdeacon Cholwell, by requesting the publication of this Sermon, hath given his sanction to the cause of free enquiry, and done honour to his good sense and judgment. Mr. Peckard's is, indeed, an excellent discourse in support of religious reformation; and what he hath advanced concerning the injury done to the Gospel, by the introduction of false philosophy, is peculiarly worthy of notice.

Art. 40. *Thoughts on the Dangers apprehended from Popery and Secularies, by abolishing Subscription to the 39 Articles; in a Letter to a Friend.* To which is added, a Letter first published in the General Evening Post, under the Signature of Probus. 8vo. 6d. Wilkie. 1772.

The candid Author of the publication before us, was, some time ago, very nearly persuaded, that it was impracticable for the Church of England to subsist, without requiring Subscription from its Ministers to *some* other Articles, besides these which follow, viz. "That Jesus Christ was the promised Messiah, the Son of God, and Saviour of the world, and that the Scripture is the Rule of Faith to Christians, and contains all things necessary to Salvation; and that they will teach the people nothing as such, but what they shall be persuaded may be proved by the Scripture." But, on farther and frequent consideration of the subject, he is now greatly inclined to think, that while the present Forms of Government and of Worship are kept up in the Church of England, there would be no danger to it from having no other Articles, than such as those above-mentioned. This is the point, therefore, which he hath undertaken to defend; and his reasonings, though short, appear to be judicious and satisfactory. We could have wished, however, that he had entered into a more copious discussion of the difficulty, especially so far as relates to the Papists; because *that* is a point which has been much insisted upon by the advocates for Subscription.

The Letter, signed Probus, gives a striking account of the hardships to which a young man may be exposed, who is educated for the Ministry in the Church of England, and is afterward deterred from entering into it, by scruples concerning the 39 Articles.

Art. 41. *A free and dispassionate Account of the late Application of the Protestant Dissenting Ministers to Parliament.* In a Letter to a Friend. By Samuel Stennett, D. D. 8vo. 6d. Buckland.

We have here a very candid, clear, and sensible account of the object and grounds of the late application of the Dissenting Ministers to Parliament, together with a short narrative of their proceedings.—The Doctor seems principally to have in view the conduct of those few Dissenting Ministers who opposed so laudable a design, or were neutral towards it; and what he advances in regard to such persons well deserves their serious attention, as it appears to be very sensible, liberal, and satisfactory.

CORRESPONDENCE.

S E R M O N.

At the Parish Church of Kelvedon, at the Visitation of the Rev. Dr. Powell, June 2d, 1772. By Christopher Wyvil, L.L. B. Rector of Black Notley, in Essex. 6d. Bladon.

CORRESPONDENCE.

IN answer to Z. who says he has 'been agreeably entertained with the extracts from Marshall's Travels; but that he has been lately informed that there is no such traveller, and that the work is an invention of the brain, &c.' We would here observe, that it is not the immediate province of the Reviewers to pry into the *secret history* of the works which come under their notice; and that if a writer thinks it proper to conceal his *real* under an *assumed* name, it might be deemed impertinence in them, should they attempt to pull off his mask.

We own, however, that we were not ourselves without some degree of suspicion that the name of Marshall, prefixed to the above-mentioned publication, was, possibly, fictitious; yet as the ground on which we had formed this surmise was but slight, we did not think it necessary, or even justifiable, to hint it to our Readers, in any manner that might affect the sale of the book. But, finding ourselves since *called upon*, in the Letter before us, we have, to oblige our Correspondent, ventured to take a step beyond the limits of our province, and have made all the enquiry that is practicable in a matter of so much delicacy. The result is—That the publisher of the work in question, received the manuscript from a Gentleman, who appeared to act as the Author's friend; and that the Gentleman informed the bookseller (Mr. Almon) that the Author was, at that time, abroad, on account of his health. We farther learn, that Mr. Marshall was then at Geneva; from whence Mr. Almon, in about a month after, received, per post, a receipt for the copy-money, in the same hand-writing with the copy itself. Our Informer likewise mentions the circumstance of Mr. Marshall's being a man of property; and that his estate lies at Budswell, in Northamptonshire.

On the whole, therefore, we may reasonably conclude, that the *Travels through Holland, Flanders, &c.* * are not, in the words of our Correspondent, an 'imposition on the public, in the same manner as those of *Charles Thompson*;' a work which, it is now well known, was compiled by an ingenious journeyman printer.

W. S. assures us (but does not say on *what authority*) that Mr. Whitefield was not privy to the fraudulent procedure of the bookseller who imposed on the public, by re-printing one of Dr. Doddridge's Sermons in Mr. W.'s name †. Charity inclines us to think, with W. S. that Mr. Whitefield knew nothing of the matter; and otherwise, we should be at a loss to account for his having *never* been known to have publicly disclaimed it.

* See Reviews for June and July, 1772.

† Rev. for July, p. 80; also Aug. p. 164.



T H E
MONTHLY REVIEW,
For OCTOBER, 1772.



ART. I. *Medical Transactions, published by the College of Physicians in London.* Vol. II. 8vo. 5s. Boards. Baker. 1772.

WE need not preface our account of the contents of this medical collection, by an enumeration of the great advances which have been made in natural philosophy in general, within the last century, in consequence of the establishment of academies and other learned societies. We shall only observe, on the present occasion, that the art of physic has shared in the advantages derived from these institutions, and has been still further improved by the societies which have been formed with the sole view to promote that branch of knowledge in particular; whose care the notice of many important facts and ingenious observations has been speedily circulated and diffused, which could never have been committed to paper, without the prospect of these commodious channels of conveyance, or at least would probably never have seen the light. In our Review of the present collection, we shall give the titles of all the papers nearly in the order in which they occur; adding a more particular account of such articles as are either the most interesting, or most susceptible of abridgment.

ARTICLE I. *Of the Hectic Fever.* By William Heberden, M. D.
F. R. S.

In this article the ingenious Author gives a few general observations relative to the nature and cure of the disease which is the subject of it, describing more particularly the symptoms which peculiarly characterise it, and distinguish it from others to which it bears some resemblance; particularly the irregular intermittent, from which however it essentially differs in its nature and method of cure, as well as in the event, which is too frequently fatal, in spite of the most judicious treatment.

Vol. XLVII. T Article

Article II. *Remarks on the Pulse.* By the Same.

Those who may have lamented their want of the *tactus eruditus*, to which some writers on the pulse have pretended, or who may have been mortified on finding themselves unable even to comprehend the numerous distinctions of pulses described by Galen, and still further diversified by Solano, Bordeu, and others, will meet with some consolation in the perusal of this article, on finding so intelligent and experienced a physician as the Writer of it neglecting these unnecessary and incommunicable niceties and distinctions, and considering the *frequency* or *quickness* * of the pulse, not only as the most intelligible, but likewise as the most important of all the signs to be derived from it. These minute distinctions of the several pulses, he observes, exist chiefly in the imagination of the makers. Time indeed has set most of them aside; but with regard even to those that are yet retained, he has observed old and eminent practitioners make such different judgments of hard and full, and weak and small pulses, that he was sure they did not call the same sensations by the same names.

The pulse, we shall observe, is the only index we are possessed of, that can point out to us, or can convey to us any intelligence respecting the *force* of that concealed organ, the heart, and the *frequency* of its motions. With regard therefore to these two essential particulars, it may very properly be divided into strong and quick, (including their contraries) to which may be added the intermittent, as a modification of the last. The strength of the pulse, as the Author remarks, may undoubtedly become a fallacious indication of the strength of the heart's action, as it is greatly affected by extraneous circumstances; such as the size of the artery, its deep or superficial situation, the laxity or rigidity of the integuments, &c. and still further, as the degree of this quality is a mere matter of estimation, it is not easily or accurately to be communicated by words to others, in the description of cases, or the history of diseases. Nevertheless a proper allowance may be made for these circumstances, so as to enable us to receive from the pulse some useful information on this head. At the same time we must acknowledge, with the Author, that the frequency of the pulse is a more precise

* The Author uses these as synonymous terms; though they have been carefully distinguished by those who have been pleased to amuse themselves, and puzzle others, by splitting of pulses. By a *frequent* pulse, these gentlemen design a pulse in which the vibrations of the artery succeed each other at very short intervals: by a *quick* pulse they mean to express a rapid or smart motion of the artery, or its coats, in the very act of pulsation.

and certain criterion, as it is generally the same in all parts of the body, and, being an object of number, is capable of being ascertained with the greatest precision, and consequently of being perfectly described and communicated to others.

To judge of diseases by the number of pulsations in a given time, it is necessary previously to know the degrees of frequency respectively belonging to different ages, temperaments, and diseases. This matter not having been sufficiently noticed by medical writers, the Author has here thrown together some remarks, with a view to settle this doctrine by the observations which he has made on this subject, in the course of his practice. The pulse of a healthy infant, asleep, on the day of its birth, he has found to beat between 130 and 140 times in a minute: its mean rate for the first month he fixes at 120, and has never found it less than 108. During the whole first year, its limits may be fixed at 108 and 120: for the second year, at 90 and 100: In the third year, the lowest number of pulsations is fixed at 80, which will nearly serve till the sixth year. In the seventh, the number of pulsations will sometimes, though seldom, descend to 72; and in the twelfth be often not more than 70; differing but little from the healthy pulse of an adult, the range of which is from a little below 60 to a little above 80.

Of the Author's observations on the state of diseases, as indicated by the pulse, we shall only mention two or three. The first is that the pulse, singly considered, is in many instances an uncertain criterion of health, and, without a due regard to other signs, may frequently mislead us. In an illness, for instance, where from being feverishly quick, it becomes suddenly quiet; or, in a child, when it sinks 15 or 20 beats below the lowest limit of the natural standard, while signs of considerable illness yet remain, or the bad symptoms are aggravated; the quietude of the pulse is so far from being a proof of the decrease of the disorder, that on the contrary it certainly indicates that the brain is affected; as its slowness in this case undoubtedly proceeds from the diminished irritability of the patient: so that instead of giving us hope, it should warn us with the probability that a palsy, apoplexy, or death are not far distant.

The intermitting pulse has been considered as a dangerous sign; but, besides that it is peculiar to many persons in a state of the most perfect health, the Author observes that such trivial causes will occasion it, that it is not worth regarding in any illness, unless joined with other bad signs of more moment. He controverts likewise the common opinion that great pain will quicken the pulse; and 'is more sure that mere pain will not always do it, than he is that it ever will.' After observing
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that the severest nephritic paroxysm is often unattended with any quickness of the pulse, he adds, that he has seen a man of patience and courage rolling upon the floor, and crying out, through the excessive torture produced by a gall-stone passing through the gall ducts, and which he has scarce been able to lull into a tolerable state with nine grains of opium given within 24 hours, to which medicine he had never been accustomed; and yet his pulse was all the time as perfectly quiet and natural, as it could have been in the sweetest sleep of perfect health.

Article III. *An Account of an extraordinary Ptyalism, and of its Cure, &c.* By Mr. John Power, Surgeon at Polesworth, in Warwickshire.

The young lady whose case is related in this article had her strength exceedingly impaired by the continuance of a profuse salivation, which, for above two years, resisted a course of the most powerful medicines, and which ceased soon after the extraction of a piece of fetid wool, which was discovered in one of her ears, and was supposed to have occasioned this extraordinary secretion, by keeping up a continued irritation of the parotid glands.

Article IV. *The Case of a Locked Jaw, &c.* By Dr. William Carter, at Canterbury.

This disorder appeared six weeks after the patient had received a wound on the ankle, which was nearly healed. After large quantities of opium had been administered without any sensible advantage, the convulsions soon ceased, and the patient was cured, after the application of a blistering plaister between the shoulders; the exhibition of a drastic purge, four times repeated, at the distance of three or four days between each dose; and of 'the *Ol. juccini*, the fetid gum, and the *Oleum Amygdalinum*,' on the intermediate days: the whole length of the spine and jaw having been at the same time anointed with the *Oleum Lateritium*.—These, at least, were the means that preceded the cure.

Article V. *A Case of the Hydrophobia.* By the late Nicholas Munckley, M. D. F. R. S. &c.

Article XII. *Canine Madness successfully treated.* Communicated to the College by William Wrightson, Surgeon in Sedgefield, Durham.

Article XV. *A Case of the Hydrophobia.* By Mr. Falkener, Surgeon at Southwell, in Nottinghamshire.

The case related in the first of these articles terminated fatally. The history of the disease is well drawn up; but nothing is said concerning the medicines that were administered. The subject of the second article was seized with the most violent symptoms of canine madness within three or four days after having received the wound. On the fifth day, the Author was called

called to him, at which time the hydrophobia appeared. On the seventh day, that and all the other alarming spasmodic symptoms were subdued, except a small difficulty of swallowing; and this evidently in consequence of a liberal exhibition of opium. Some boluses indeed of musk and cinnabar had been likewise given: but the violence of the symptoms was considerably abated before any of these boluses were administered. The Author very properly expresses his wishes that, as soon as the first symptoms of this alarming disorder appear, assistance might be immediately called in; observing that, in the present case, only 12 or 14 hours had elapsed from the first attack of the convulsions, and the hydrophobia was yet in its infancy; 'but that possibly, if as much more time had been lost, the disease, as it was hourly increasing, would have acquired such strength, that a general inflammation would have come on, and all attempts to relieve the patient would have been to no purpose.'

In the case related in the third article, the convulsions and delirium were violent, and were attended with the hydrophobia. After a copious bleeding, the Author trusted intirely to a mercurial course, and was not disappointed. A turpeth bolus was repeatedly administered, and the hand that was bit, and the whole spine, were rubbed with mercurial ointment, till a salivation was brought on; during the first days of which the patient recovered her senses perfectly, and afterwards her strength, and has remained well ever since.

Article VI. *Some Account of a Disorder of the Breast.* By William Heberden, M. D. F. R. S.

A very singular, lingering, teasing, and dangerous disease is described in this article, and which, though the Author observes that it is not extremely rare, has, we believe, escaped the notice of many of the faculty, nor has probably till now found a place or a name in the family of diseases. The seat of it, and a sense of strangling and anxiety with which it is attended, have induced the Author to give it the appellation of *Angina Pectoris*. When he first took notice of it, and could find no satisfaction from books, he consulted an able physician of long experience, who told him that he had known several ill of it, and that all of them had died suddenly. The many particulars which he has here collected, relating to the first symptoms and progress of this *non-descript*, cannot be here given. Nevertheless, to extend the notice of it, and to put individuals on their guard against this insidious disease, we shall transcribe the Author's first paragraph, containing his account of its first unalarming approaches.

'Those who are afflicted with it are seized, while they are walking, and more particularly when they walk soon after eating, with a painful and most disagreeable sensation in the breast,

breast, which seems as if it would take their life away, if it were to increase or to continue: the moment they stand still, all this uneasiness vanishes. In all other respects the patients are at the beginning of this disorder perfectly well, and in particular have no shortness of breath, from which it is totally different.

We shall only add, that, after it has continued to affect a person in this manner for some time, it will become more obstinate, and will not cease so readily upon standing still;—that it will now come on, not only when the person is walking, but when he is in bed, and will at length oblige him to rise every night for many months together;—that some have been thus harrassed by it near twenty years; and that at last it kills the patient suddenly. From a consideration of the circumstances attending it, the Author believes it to be of the convulsive kind, and that it is probably sometimes accompanied with an ulcer. Neither bleeding or any other evacuations appear to be of any service; but opiates, as in other spasmodic disorders, give very sensible relief; enabling those to keep their bed till morning, who had been forced to rise and sit up two or three hours every night, for several months.

Article VII. *Of the Colica Piænonum.* By R. Warren, M.D. Fellow of the College of Physicians, F. R. S. and S. A. and Physician in Ordinary to his Majesty.

In this paper is contained an accurate and minute account of the symptoms attending and consequent to this terrible disorder, which the Author considers, and treats, as being of the spasmodic kind, and accordingly lays the principal stress on opiates, in the cure of it. He condemns the use of vomits, which indeed procure a temporary relief, and seem to be indicated by the immense quantity of green and discoloured matter repeatedly thrown up by them, but actually, by their irritation, promote a successive flux of this porraceous bile; from the repeated evacuation of which the practitioner flatters himself that he is removing an offensive matter, while in fact he is only soliciting it into the stomach, and, by the stimulus of the emetic, increasing the disorder. He equally disapproves the use of strong cathartics, and of stimulating glysters, which tend to increase the stricture and spasm of the bowels.

His method of cure chiefly consists in first cleansing the stomach with two or three draughts of chamomile tea. After which he exhibits an opiate every two or three hours till the pain is abated. When the pain and sickness return, as they usually do, the chamomile tea and opium are repeated as before. This course is to be pursued till the third, fourth, or fifth day, or till the pain and spasms have been removed by the opium, and the tension of the abdomen is gone. Then, and not before
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purgings medicines are to be exhibited; and of these he has always found the gentlest, such as the *sal cathartica*, or the infusion of senna, taken in moderate doses, and repeated every two hours, to be the most efficacious.

The cause of this terrible disorder has been the subject of much controversy. The Author does not discuss this subject; but at the end of the article he gives an account of this disease having attacked thirty-two persons, in the year 1752, in the late Duke of Newcastle's family, then residing at Hanover; after their having used, as their common drink, a small white wine that had been adulterated with some of the *calces of lead*. One died; all the rest were cured by a method nearly similar to that recommended in this article. Five of them have since died of other complaints. Twenty-six are still alive; and only one of the whole number has been rendered paralytic by it.

Article VIII. *The History and Cure of a Difficulty in Deglutition of long Continuance, arising from a spasmodic Affection of the Oesophagus.* By Thomas Percival, M. D. F. R. S.

This case is nearly of the same nature with that described by Dr. Munckley in the first volume of these Transactions. A description of the disease may be seen in our 39th vol. July 1768, page 36. Some ingenious reflections are here added on the nature of this dreadful disease, and on the most probable means of relieving it. To prevent the patient's being starved to death, in consequence of the total obstruction of deglutition, the Author, besides the use of nourishing glysters, recommends the bathing his feet, hands, and arms, and occasionally his whole body, in new milk, broth, or other nutritive fluids: observing that the absorption by the lymphatics of the skin is very considerable; for that it has been found, by experiment, that one of the hands, after being well chafed, will imbibe, in a quarter of an hour, near an ounce and a half of warm water.

Article IX. *On Human Calculi; shewing them to be of very different Kinds.* By Ambrose Dawson, M. D. Fellow of the College of Physicians.

Though the Author of this paper does not mean to throw difficulties or discouragements in the way of those who are in search of a solvent of the human calculus, the experiments related in it are almost sufficient to make the most sanguine despair of accomplishing that purpose. Among the many well known difficulties attending this attempt, it is not the least, that different calculi vary greatly in their properties, or in their relation to solvents, as well as in their external appearance: so that some which the Author found would yield to an alkaline menstruum, would not be affected by an acid one, and *vice versa*; while there is reason to fear that there are others that will too powerfully resist the action of both. From his experiments

riments it appears highly proper, before we undertake the cure of the human calculus by a solvent, that an attempt should first be made to discover the nature of the stone with which the patient is afflicted, by making experiments on the fragments which may be cast off from it with the urine, and observing the effects of an acid or alkaline menstruum upon them. To use either of these improperly, he observes, will at least be harassing the patient to no purpose, and may be prejudicial to him.

Article X. *Of the Diseases of the Liver.* By William Heberden, M. D. F. R. S.

This essay contains several valuable remarks, both with regard to the physiology and the cure of biliary concretions, and other diseases of the liver and gall ducts.

Article XI. *Of the Nettle-rash.* By the same.

Few medical writers have condescended to treat of this anomalous and troublesome complaint, the nature and cause of which appear not to be fully understood. The Author here supplies that defect, as far as he has been enabled to do it, by the observations which he has made upon it in the course of his practice.

Article XIII. *A Letter to Dr. Adee, from Dr. Lysons.*

This letter contains several cases, selected from many others, tending to evince the efficacy of a decoction of the inner bark of the common elm, in the cure of various cutaneous diseases.

Article XIV. *An Account of the noxious Effects of some Fungi.* By W. Heberden.

Little has yet been done to distinguish those particular species of fungi, which have a singular power of greatly disordering the human body, from others that are wholesome and innoxious; though it is a matter of very general interest, as some of them are so frequently used in our diet. A man and his wife, within five minutes after having eaten some supposed champignons, were most violently affected. The latter particularly totally lost her voice and senses, and was alternately either stupid, or so furious that it was necessary she should be held. The man was relieved in consequence of the immediate exhibition of an emetic, which could not, in a sufficient quantity, be administered to the woman, who accordingly felt some of the effects of this poison for a month afterwards. These fungi being shewn to Mr. Hudson, the ingenious Author of *Flora Anglica*, he perceived that they were of two kinds; the first of which he judged to be, *Fungus parvus pediculo oblongo, pileolo hemisphaerico, ex albido luteus*; and the other, *Fungus minimus e cinereo albicans, tenui & praelongo pediculo, paucis subtilis striis*, of Ray's synopsis. Whether one or both of them produced these violent effects, must be left to future experience.

It appears from this narrative that these *fungi* are not of an acrimonious nature, and that accordingly no good can be expected from the administering to those who have eaten them oils or fat broths, which are properly employed for the relief of inflammatory symptoms; but that they contain such a poison as disturbs the functions usually ascribed to the nerves. A scruple of white vitriol, the most active of all vomits, repeated two or three times, appeared to the Author to be the best in the present case to rouse the stupefied patients, as well as to bring up as much of the poison as still remained in the stomach.

Article XVI. *An Account of an improved Method of preparing Magnesia Alba.* By Thomas Henry, Apothecary at Manchester.

This useful medicine, as sold in the shops, is frequently extremely coarse and ill prepared, and, which is worse, sophistication with chalk and other substances, that differ greatly in their properties from true magnesia. The Author has even seen it adulterated with lime;—a fraud, as he observes, of very dangerous tendency. The preparation of this substance is confined to a few persons, who keep their method secret. The Author availing himself of some hints which he obtained of the process used by one of the most celebrated preparers of it, at length, ‘after repeated trials, produced magnesia equally pure, white, tasteless, light, and impalpable, with that of Mr. Glas,’ and in one respect even superior to it. He here disinterestedly communicates his process, which is an improvement of that given by Dr. Black, in his excellent paper, containing the chemical history of this substance, in the second volume of the *Physical and Literary Observations of the Society at Edinburgh*. One of the principal articles of improvement in the Author’s process consists in his immediately throwing the coagulum, formed on the mixing together the saturated solutions of Epsom salts and of pot-ashes, into an extremely large quantity of boiling water; by which means the vitriolated tartar, produced by the union of the alkali of the pot-ash with the vitriolic acid in the *sal cartharticus*, is more effectually dissolved, and its concretion prevented, than by a dozen washings in hot water.—There are, however, some other circumstances here noticed, that are absolutely necessary to be attended to, in order to insure the success of this delicate operation.

Article XVII. *Several extraordinary Instances of the Cure of the Dropsy.* Collected and communicated by George Baker, M. D. F. R. S. and of the College of Physicians, and Physician in Ordinary to her Majesty.

In some diseases the most orthodox and rigid practitioners have been induced to relax from their principles, in gratifying the strong desires of their patients for forbidden substances; considering

considering these cravings, if not evidently the mere effect of caprice, or of a depraved imagination, as a kind of instinctive longings, by which nature points out, in particular cases of constitutions, a grateful, and, at the same time, effectual method of cure. In the dropsy however, the natural desire to drink, although generally strong, uniform, and unequivocal, has been hitherto almost universally regarded as a deceitful appetite leading to certain danger and destruction. Nevertheless, the good effects of an occasional indulgence of the appetite, even in this disease, and to the most unbounded extent, have been lately exemplified in some instances, here related, which have occurred within a small space of time, and nearly in the same neighbourhood. We shall extract the substance of the first of them, as a specimen of the rest.

A farmer at Ermington in Devonshire, near 70 years of age, had a confirmed *ascites*, which had resisted the power of various medicines. Apparently in the last stage of this distemper, he determined to drink large quantities of cold water, probably with a design to put a speedy end to his misery. In pursuance of this resolution he drank three quarts daily during a fortnight at the end of which the symptoms were all aggravated, and immediate death seemed impending. Persisting however in the course, 'in a few days afterwards an immoderate quantity of water was evacuated both by stool and urine, but chiefly by the latter. The discharge having continued near a week, he began to recover, and was very soon entirely freed from his disease, of which he never had a return;' but four years afterwards died of a totally different disease—an inflammatory fever.

This case is followed by four other histories, the subjects of which were cured by having recourse to the same desperate remedy. The collector of these cases does not undertake to draw any conclusions from them. Mr. Geach of Plymouth, who communicates the third of these singular histories, declares that for some years past he has not withheld drink from his dropical patients; and Mr. Mudge of the same place, at the close of the fourth, observes that, in making an experiment of this kind, it is advisable to indulge the patient to the utmost extent of his appetite; adding, that a limited permission may be pernicious: whereas large and repeated draughts may, by means of their weight, carry themselves off, and perhaps the disease along with them.

Article XVIII. *The Case of Mr. Thomas Wood, a Miller, of Bilericay, in the County of Essex.* Communicated by the Same.

The annals of physic do not, we believe, furnish such an instance of the salutary effects of temperance, or of so strict and undeviating an adherence to a system of the most rigid abstinence, as that contained in this article. The subject of

After having passed the preceding part of his life in eating and drinking without weight or measure, found himself, in the year 1764, and in the 45th year of his age, overwhelmed with a complication of the most painful and terrible disorders. In the catalogue were comprehended frequent sickness at the stomach, pains in the bowels, head-ach, and vertigo. He had almost a constant thirst, a great lowness of spirits, fits of the gravel, violent rheumatism, and frequent fits of the gout; and had likewise had two epileptic fits. To this copious list of distempers were added a formidable sense of suffocation, particularly after meals, and an extreme corpulence of person. On reading the *Life of Cornaro*, recommended to his perusal by the Rev. Mr. Powley, a worthy clergyman in his neighbourhood, he immediately formed a resolution to follow the salutary precepts inculcated and exemplified in that performance. He prudently however did not make a total or sudden change in his manner of living; but finding the good effects of his new regimen, after proper gradations both with respect to the quantity and quality of his meat and drink, he finally left off the use of all fermented liquors on the 4th of January 1765, when he commenced water drinker. He did not long however indulge himself even in this last-mentioned innocent beverage; for on the 25th of the following October, having found himself easier and better on having accidentally dined that day without drinking, he finally took his leave of this and every other kind of drink; not having tasted a single drop of *any liquor whatever* (excepting only what he has occasionally taken in the form of medicine, and two glasses and a half of water drank on the 9th of May 1766) from that date to the present time [Aug. 22, 1771.]

With respect to solid nutriment—the 31st of July, in the year 1767, was the last time of his eating any kind of animal food. In its room he substituted a single dish, of which he made only two meals in the twenty-four hours; one at Four or Five in the morning, and the other at Noon. This consisted of a pudding, of which he eat a pound and half, made of three pints of skimmed milk poured boiling hot on a pound of sea-biscuit over night, to which two eggs were added next morning, and the whole boiled in a cloth about the space of an hour. Finding this diet however *too nutritious*, and having grown fat during the use of it, he threw out the eggs and milk, and formed a new edition of pudding, consisting only of a pound of coarse flour and a pint of water boiled together. He was at first much delighted with this new receipt, and lived upon it three months; but not finding it easily digestible, he finally formed a *mess*, which has ever since constituted the whole of his nourishment, composed of a pound of the best flour, boiled to
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a proper stiffness with a pint and a half of skimmed milk, without any other addition.

Such is the regimen of diet, as agreeable to his palate as his former food used to be, by means of which, together with a considerable share of exercise, Mr. Wood has got rid of the incumbrance of 10 or 11 stone weight of distempered flesh and fat, and, to use his own expression, 'has been metamorphosed from a monster to a person of a moderate size; from the condition of an unhealthy, decrepit, old man, to perfect health, and to the vigour and activity of youth':—his spirits lively, his sleep undisturbed, and his strength of muscles so far improved, that he can now carry a quarter of a tun weight, which he in vain attempted to perform, when he was about the age of 30, and in perfect health.

We shall mention only two other circumstances in the case of this singular pattern of temperance and resolution. The first is, the extreme slowness and sobriety of his pulse, which Dr. Baker at three different times found to beat only from 44 to 47 times in a minute. The next and still more remarkable singularity, is, that, notwithstanding his total abstinence from drink, and that no liquid is received into his stomach, except that contained in his pudding, a part of which is necessarily carried off through the intestines; yet he daily and regularly makes about a pint and a half of urine. It is here observed, that during the most laborious and long-continued exercise, he has very little or no sensible perspiration. We think we may safely conclude that, instead of throwing in any of his respirable matter to the common mass of air, he on the contrary rather *sponges* upon the atmosphere, and robs it of a portion of its humidity, which we may suppose to be greedily attracted by the mouths of the dry and thirsty absorbents on the surface of his skin.

Article * XVIII. *An Account of some uncommon Cases.* By Donald Monro, M. D. F. R. S. &c.

In the first of these cases an account is given of a singular scorbutic disorder, which is succeeded by the detail of two inveterate venereal cases. The history of an obstinate intermitting fever or ague is related in the fourth; and that of a tumour on the brain, which protruded through the *Oss. frontis*, in the fifth. The case of a hydrocephalus, and of some ossifications in the mesentery conclude the article.

Article XIX. *Observations on the modern Method of inoculating the Small Pox.* By Dr. Baker.

Article * XIX. *An Account of the Success of Inoculation for the Small Pox at Jamaica.* By Mr. John Quier, Practitioner of Physic in that Island.

The first of these articles contains a very judicious *examen*, or review, of the practice of our modern inoculators, in the different stages of the process; in which the Author supplies, from further observation and experience, what was defective in his former publications on this subject. At the same time that he shews what parts of their method are liable to objection, or require some modification, he candidly points out the real and great improvements introduced by them into this salutary practice, by which the artificial disease has undoubtedly been rendered much milder and safer than formerly, and which accordingly are highly worthy of being universally adopted.—Some good observations on the introduction of this method into the island of Jamaica are contained in the second of these articles.

Article XX. *Further Observations on the Poison of Lead.* By Dr. Baker.

The observations contained in this paper tend to illustrate and confirm the Author's opinions concerning the noxious effects of this metal, and the various ways by which this poisonous substance may be received into the human body, unobserved, and without suspicion. [See our account of the first volume of these Transactions, in our Number for July 1768, p. 37, &c.]

Article XXI. *An Account of two Instances of the true Scurvy.* By Francis Milman, M. B. &c.

In these two instances many distinguishing symptoms of the genuine or sea-scurvy, such as putrid gums, ferid breath, difficulty of respiration, ulcers of the legs, &c. were observed in two women, for which no other cause could be assigned than the want of a sufficient quantity of proper food, to correct the natural putrescent disposition of the juices.

Article XXII. *A Case of Hydatids, discharged by Coughing.* By John Collet, M. D. Physician at Newbury, Berkshire.

From September 1771 to January 1772 the patient, a female aged 37, has discharged, by coughing, 135 hydatids of different sizes; from that of a pea, to that of a pullet's egg; which evidently have been expectorated from the *trachea*. Some observations on the case, and anatomical remarks on the nature of the disease are added to this history.

Article XXIII. *Queries.* By Dr. William Heberden.

There are undoubtedly many doctrines and opinions, which daily pass current in physic, that require a revision, and which rest on no other foundation than that of authority. The medical tribe have long been a gregarious race, implicitly following their leaders, and in many instances wilfully, or at least indolently, shutting their eyes to the evidence of facts even daily presenting themselves to their observation; whenever they happened to clash with certain long established maxims. In the
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first volume of these Transactions the Author proposed his doubts of the truth of some of these orthodox, or commonly received opinions. In the present article, he prosecutes the same laudable spirit of enquiry. The first of the present set of queries relates to a matter on which every practitioner, who thinks for himself, must at least have entertained doubts. The Author asks, 'whether the sily covering which is often seen upon blood, is of any use in directing the method of cure?' In the discussion of this question he shews that this buff-coloured crust, which has been observed in inflammatory disorders, and has been considered as an indication to take away more blood, may likewise be observed in distempers of a totally different nature; in erysipelatous gangrenes, in dropsies, in the putrid sore throat, and has been drawn from exhausted and dying persons, where the physician justly laments that any had been taken away. He shews on what slight and frequently unknown circumstances this appearance depends; and how little stress ought to be laid on a sign that lies at the mercy of the most trivial accidents. He concludes that 'the more we know of the human body, the more reason we find to believe that the seat of diseases is not to be sought for in the blood; to the sensible qualities of which they seem to have very little relation;' and that in reality it is but in very few disorders that the blood affords a practitioner much useful information.

We have extended our account of this publication to so great a length, that we can do little more than relate the subjects of the three following queries. In the second, the Author questions whether the dangerous symptoms that attend what is called the incarcerated hernia, be really occasioned, as is pretty generally supposed, by any preternatural and extraordinary stricture of the tendinous opening in the external oblique muscle? In the third, the Author attacks a prejudice, if it be one, of the most extensive and inveterate kind. We mean the opinion almost universally entertained of the dangers attending the sitting or lying in wet rooms, or in damp clothes or beds. With regard however to some of the instances, which he brings, of sailors, laundresses, &c. receiving no injury, though daily conversant in wet and moisture, it may reasonably be objected that he intirely overlooks the great power of habit, to which they probably owe their security. In the fourth and last query some sensible reasons are offered against the common practice of taking away blood from the arm or foot, with a view to the stopping of violent hæmorrhages from other parts.

II. *Institutes of Botany. Part II. Containing an Analysis and Examination of the TOURNEFORTIAN and LINNEAN Methods of Arrangement; likewise the essential and secondary Characters of all the Genera which compose the three first Classes of the latter.* By Colin Milne, LL. D. Reader on Botany in London, Author of the Botanical Dictionary. 4to. 6s. sewed. Griffin, &c. 1772.

the first part of this work * Dr. Milne had taken notice of the two universal methods of arrangement, one acknowledging the fruit, the other the flower, for their basis: the first upon the first method he dismissed, after a minute examination, with a general censure. The second method, which was founded on the flower, he considers as attended with far superior convenience and advantages. Rivinus, he observes, was the first who availed himself of those advantages to promote the progress of science, but has not received, either from contemporaries, or from posterity, that tribute of acknowledgment which was so eminently his due.

The leading character in the plan pursued by Rivinus and professed imitators, is the number of the Petals; the next method which here falls under examination is that founded on figure: Tournefort, and after him Pontedera, the one a Frenchman, the other a native of Italy, have adopted the latter distinction, which they considered as a more certain and infallible mark of discrimination, than that derived from the number of petals. Our Author, in order to ascertain the comparative merits of these rival methods, immediately proposes the question, 'figure in general, or that of the petals in particular, is the infallible mark of distinction than number? If not, upon what grounds is Tournefort's method so universally preferred to that of Rivinus?' In answer to this enquiry he observes, 'that, if each distinction equally fixed and invariable, each were therefore equally proper for the purpose of scientific argument.—In estimating the fitness of either distinction—we do not to confine ourselves to their supposed constancy. Another circumstance claims our attention. The terms for expressing the several parts and modifications of number are fixed and definite; those which respect figure must, from the very nature of things, be highly arbitrary and indefinite. Numerals have a certain determinate meaning affixed to them, which always the same, and can never be so affected by circumstances as to create ambiguity or doubt. Terms of figure, on the other hand, are in the science of botany, extremely equivocal; and, deriving their origin chiefly from fancied resemblances, will convey different meanings of the same subject, as long as the Author and his Readers do not exactly coincide in

* For an account of which, see Review, vol. xlv. p. 255.

their ideas of similitude. When Rivinus informs us that *enchanter's night-shade* has two regular petals, *ladies smock* four, *St. John's wort* five, *tuſſy* ſix, and *anemany* many, every one who knows the part in question, and has learned to diſtinguiſh, in dubious caſes, betwixt flowers of one petal, and flowers of more petals than one, muſt enter immediately into the Author's meaning, and be thence enabled to refer each plant to its reſpective claſs or diviſion. Let us make a ſimilar experiment in caſe of figure, and attend the iſſue. That bind-weed, bell-flower, deadly night-ſhade, and the numerous plants of the mallow and cucumber tribes, ſhould be made to arrange themſelves under a claſs containing bell-shaped flowers, can appear ſtrange to no one who knows ever ſo little of the plants that have been mentioned. The reſemblance is obvious and ſtriking; and it is next to impoſſible that a learner who has been previously inſtructed in the principles and analysis of Tournefort's method, ſhould miſtake in making the proper reference to his arrangement. A particular claſs, he is informed, the Author has allotted for the reception of plants with bell-shaped flowers: gentian, melon, and the plants juſt enumerated, have manifeſtly flowers of that deſcription; their place, therefore, in the arrangement, cannot be matter of diſquiſition or doubt for a moment; it is immediately aſcertained. But there are inſtances in which the determination of the claſs or primary diviſion, is not a point of ſuch extreme facility. Who, for example, would look for croſs-wort, ladies bed ſtraw, cleavers, madder, and rhubarb, among the bell-shaped flowers? or expect to find looſe-ſtrife, pimpernell, ſpeedwell, and borragé conjoined with flowers which in ſhape reſemble a funnel? Yet theſe falſe arrangements, incredible as it may appear, are chargeable upon the method adopted by Tournefort, as are likewise many others of the ſame kind.

Our botaniſt had hitherto ſuppoſed the *conſtancy* of the rival principles, number and figure, to be equal: he now proceeds, after other obſervations, to enquire and determine with accuracy, in favour of which diſtinction to capital a circumſtance declares itſelf. He produces many examples of variations in reſpect to the firſt, and then remarks, that in ſome of the inſtances mentioned of occasional variations in point of number, changes little leſs remarkable or conſpicuous are effected in the general ſymmetry and figure of the parts. After this he alſo mentions ſome of the moſt conſiderable of thoſe accidental alterations in the figure of the ſeveral parts of plants which are totally unconnected with caſual variations of number, and unaffected by them.

The reſult of theſe diſquiſitions is given us in the two following, and, as our Author ſays, evident, conſequences: the one, that figure, in general, is not a more infallible diſtinction than

number.

number. The other, that more frequent variations are exhibited by the petals in point of number, than of figure. On the whole, therefore, we should have concluded that Tournefort's method of arrangement was preferable to that of Rivinus. But this Writer appears with justice to remark, 'Had Tournefort, in adopting the figure of the petals for his primary distinction, preserved it totally unconnected with every other, he would thereby have imparted to his method a degree of excellence absolutely unattainable by that of Rivinus, from the greater inconstancy of its principle or leading character. Far, however, from availing himself as he ought, of so distinguished an advantage, the French botanist has overlooked it altogether, and, by combining number with figure, and even postponing the latter to the former, has introduced into his method the inconveniences of either distinction, and thus rendered the execution of his plan more exceptionable than that of his predecessor, and widely different from what would have resulted from a developement of the same principle closely adhered to.'

Dr. Milne acknowledges Tournefort's method to have been justly celebrated, and is particular in illustrating the general scheme, 'Not only, he says, out of respect to the distinguished character of its author, but because several of the classes are properly its own, and possess a degree of facility, that could scarce have been expected in a plan of arrangement, which seems to have proposed the investigation of natural families as the standard of excellence. Rivinus made choice of a principle which, being observed with the most scrupulous exactness, had totally excluded every natural assemblage, whether of a primary or secondary kind. It was Tournefort's intention, in adopting a principle that admits of greater latitude, to restore its imagined utility to the science; by re-establishing as far as the artificial character would permit, those natural classes and genera, which Rivinus, preferring facility to every other advantage, had dismembered and split.'

As figure admits of much greater latitude than number, therefore, our Author observes, the French botanist's method, however beautiful in the idea, is much more difficult in practice than that of his predecessor, Rivinus, whose sole object was to facilitate the knowledge of the plants. He particularizes the most remarkable of the general distinctions, (in the secondary divisions in Tournefort's method) which are founded principally upon the fruit, as those of the classes are upon the flower, and he accompanies his account of these distinctions with explanatory observations: he also points out the principal errors, and difficulties attending this scheme: for a particular account of all which we must refer the Reader to the work itself, without adding any thing farther relative to what is said upon this celebrated

brated method, than that the Doctor dismisses it by presenting us with a list of the most considerable writers by whom it has been adopted: the list is numerous, but among them all Father Plummer, and Pontedera alone, have ventured to quit the track pointed out by Tournesort.

We now come to an account of methods founded upon the calix or flower cup; of which there are only two: the one invented by Peter Magnol, a celebrated professor of botany at Montpellier, and published in 1720, five years after the author's death: the other delineated by Linnæus, and published in his *classis plantarum*, in 1738, three years after the publication of the Sexual System: 'The former, says our Author, is singular in its kind, and acknowledges principles of distribution, totally different from any that have hitherto been explained.' After a brief view of this particular mode of arrangement, it appears that, facility is by no means its characteristic. 'It is in fact, says this Writer, of all others the most difficult in practice, nor do I know that it possesses a single quality, save novelty alone, to recommend it. The observations with which it abounds, however ingenious, are frequently whimsical, and calculated to mislead. The very foundation of Magnol's method is deceptive: for, although it sets out with the calix, and even professes an uniform adherence to that part of fructification, in characterizing the classes, the learner will not have advanced many steps, before he finds himself bewildered in distinctions from the fruit: distinctions least of all to be expected, in a method founded professedly on the calix; yet attempted to be made compatible with the principles of such method, by the operation of an imagined connection and affinity between the calix and fruit.'

Notwithstanding this censure passed upon the Magnolian method, Dr. Milne allows that there are many circumstances which, under proper restrictions, render the calix no contemptible foundation of a botanical system. 'Of all, or most of these circumstances, he adds, has Linnæus availed himself in the construction of his *Method founded upon the calix*, which in the idea and execution, is greatly superior to that of Magnol; and is indeed singularly useful, in familiarizing to the novice in botany, the various appearances of an organ so important in its nature, and so diversified in form.'

The attention of the Reader is in the next place called to the *Sexual System*, of which the sixth section of this work contains the analysis and examination: it is founded upon the number, proportion, situation and union of the stamina, chives, or slender threads of the flower; and proceeds upon a fancied analogy betwixt the several parts of plants and those of animals, supposing the existence and concourse of the sexes to be as in-

dise

disputably ascertained in the former as in the latter. The organs indispensably necessary to fructification are reduced to two, the stamina and pistils; the necessity of these is evinced by several observations from which it appears, says this Writer, — 'That there is no plant capable of furnishing good, well-conditioned seeds, that is not provided with stamina and pistil. That flowers which possess the highest degree of luxuriance, and have all the stamina metamorphosed into petals, produce no perfect seeds. That seeds equally barren and imperfect, are furnished by such flowers as have their pistil transformed into slender expansions, resembling leaves. That if the stamina of any plant are cut off before the *antheræ* or summits have dispersed the powder inclosed within their substance, the fruit is productive of imperfect seeds. That a similar abortion takes place, when, upon the expansion of the flower, the style or stigma (the summit of the pistil) is cut off; when the moisture which covers that organ is totally absorbed by continual smoke, or carried off by perpetual showers; when the tops of the stamina are hindered from opening by sudden frosts, or their powder diluted or washed away by violent rains.' These facts prove that the stamina and pistils are absolutely necessary towards the formation of the seeds.

'The seeds of plants, proceeds our botanist, in another place, are true vegetable eggs: as such, they require to be fecundated, before they can be capable of producing a plant similar to the parent-plant. Vegetables then have the necessary organs of the two sexes: but what are these organs and where do they reside?

'It is evident that we must seek for the organs of generation in plants, in the parts where the seeds are formed, where they receive fecundation, and where they take their growth. Those parts are the flower and fruit; which are therefore very properly defined by Linnæus, the organs of generation of plants which serve, the former, for the fecundation of the seeds, the latter for the nourishment of the fœtus. Now all plants which bear seeds have stamina and pistils. The stamina are the male parts, the pistils the female. When the stamina and pistils are found collected in the same fructification, as happens in the greater number of plants, the flower is termed *hermaphrodite*. When the fructification contains stamina only, the flower is termed *male*, when pistils only, *female*. Male and female flowers are sometimes produced upon different parts of the same individual plant, sometimes from different individuals sprung from the same seed. The plants in the former case, are termed androgynous, in the latter, *male and female*.'

In support of this hypothesis of the existence of the sexes in plants, a variety of proofs are offered, some of which are here mentioned: we shall select only that which follows:

* M. Duhamel du Monceau, says our Author, relates an experiment performed by himself and M. Bernard de Jussieu, a celebrated French academician, which bids fair to be decisive upon the question of the sexes. In the garden of M. de la Serre of the Rue S. Jaques at Paris, was a female turpentine tree, which flowered every year, without furnishing any fruit capable of vegetation. This was a sensible mortification to the owner, who greatly desired to have the tree increased. Messrs. Duhamel and Jussieu very properly judged that they might procure him that pleasure with the assistance of a male pistachio tree. They sent him one very much loaded with flowers. It was planted in the garden of M. de la Serre very near the female turpentine tree, which the same year produced a great quantity of fruits, that were well-conditioned and rose with facility. The male plant was then removed; the consequence of which was, that the turpentine tree of M. de la Serre in none of the succeeding years bore any fruit, that, upon examination was found to germinate.

We will here insert some of those arguments which are drawn from the structure, proportion, situation and other circumstances of the sexual organs, and which are thought farther to support the doctrine of vegetable fecundation.

* The male dust, we are told, is discharged by its proper organ, at the very time when the stigma of the pistil is in its greatest vigour, and consequently best disposed to receive the influences of the fecundating matter.—After the discharge of the *pollen*, or powder of the *antheræ* (the summits of the chives or stamina) both stamina and pistils wither and fall off.—The situation of the pistils with respect to the stamina appears favourable for the reception of the fecundating dust.—The greater part of aquatic plants flower only above the water, that the fecundation, as Gesner observes, may be performed in air, and the generating substance may not be diluted by the water. Some plants it is remarkable, plunge again into the water, as soon as fecundation is accomplished, and the fruits begin to be formed.—The figure of the pollen in plants of the same species is exactly similar; in those of different species and genera, its figure is exceedingly diversified. Hence we may conclude, with some degree of probability, that the powder in question, being a composition of organized capsules, is not a simple excrement or secretion, as some naturalists have pretended, but a *viscus* essentially necessary to plants, and whose function it is to perpetuate the species.

The doctrine of the sexual difference in plants was not totally unknown to the ancients; they had particularly observed it with regard to palm-trees. Several botanists before the time of *Linnaeus* had distinguished plants into male and female, and that,

at, this Writer remarks, 'upon just and scientific principles. Linnæus, however, it is added, is the first, who regarding the stamina and pistils as organs essentially necessary to generation, and consequently the most constant in every species, has rendered their supposed function, and ascertained constancy, useful, by making them furnish the generical and classical characters of a plan of arrangement. It is for this reason, that the first investigators of the sexes of plants have so generally been overlooked, and the doctrine itself considered as of modern invention. In this respect, the Swedish botanist resembles the celebrated Harvey, who, by first demonstrating the circulation of the blood, has obtained the honour of that important discovery, although the circulation in question had been suspected, and in some instances recognized, long before the æra in which Harvey flourished.'

Our confined limits will not admit of giving any accurate and complete idea of the Linnæan system, founded upon the above sexual principle, as its leading character. Many of our readers are already, no doubt, in some degree acquainted with it; but to others the following quotations from this work may be acceptable:

'In establishing his method Linnæus has observed the following order. The stamina or male parts serve to discriminate the classes; the pistils or female parts generally discriminate the orders which are the first subdivision, and correspond to the sections of Tournefort. All the parts of fructification, and none other, are employed in distinguishing the genera. The remaining parts of plants, particularly the stems, leaves and roots, serve to characterize the species. Specific differences are, however, sometimes derived from circumstances connected with the parts of fructification, when those circumstances are not necessary for distinguishing the genera.—

'Flowers which are scarcely visible, and cannot be distinctly described, occupy the twenty-fourth class, the last of the method, which has therefore obtained the name of *cryptogamia* or the clandestine marriage; the parts of generation being either entirely hid or obscurely visible. The class in question contains all the submarine plants, mushrooms, mosses and ferns.

'Of flowers which are distinctly visible, some are hermaphrodite, that is, have the organs of the two sexes within the same calix and petals; others are male and female, that is, have the stamina and pistils in different flowers. These last are contained in three classes, the twenty-first, twenty-second, and twenty-third of the method. They are thus distinguished. In the twenty-first class, the male flowers are separated from the female upon the same individual plant. In the twenty-second the flowers of different sexes are separated from each other

upon distinct plants. In the twenty-third there is a commixture of male, female or hermaphrodite flowers upon one or more individuals. The first-mentioned class is termed *Monœcia*, which signifies *one house*, the fructification being perfected in one and the same plant. It is exemplified in box, mulberry, arrow-head, walnut, oak, pine, and palma-christi. The name *Diœcia*, which signifies *two houses*, is given to the twenty-second class, because the fructification to be perfected, requires the agency of two distinct plants. Willow, hemp, hop, mercury, juniper, and butcher's broom afford examples of the class in question. The intercommunication of sexes that obtains in the twenty-third class has procured it the name of *Polygamia*, *polygamy*, or *many marriages*. It is exemplified in pellitory, cross-wort, orach, ash, maple, and white hellebore.

‘The first twenty classes contain plants with hermaphrodite flowers only. These are primarily subdivided from the situation of the stamina, which either stand round the pistil, or are attached to it. One class only, the twentieth of the method, is occupied by hermaphrodite flowers in which the stamina are inserted into the pistil. It is termed *Gynandria*, which signifying wife-husband, seems expressive of the singular union of the male and female organs within the same covers. Passion flower, orchis, lady's slipper, and arum furnish examples.’

Dr. Milne, after several other observations, proceeds to illustrate the Linnæan method of arrangement as he had done others, by a familiar example, leaving the Reader to judge, from the ease or difficulty of his reference, whether facility, or the contrary be its distinguishing characteristic. We observe that he had pretty freely delivered his sentiments, in regard to the other systems that fell under his review, but as to this, he, in great measure, after laying the account before us, leaves every one to form his own judgment.

Immediately after the sixth section follows, a synopsis, exhibiting the essential or striking characters which serve to discriminate genera of the same class and order: likewise the secondary characters of each genus, or those derived from the port, habit, or general appearance of the plants which compose it. From the twenty-four classes of the Linnæan method, the four which are here specified bear the names of *Monandria*, *Diandria*, *Triandria* and *Tetandria*.

AAR. III. *Memoirs of the Year Two Thousand Five Hundred.* Translated from the French, by W. Hooper, M.D. 12mo. 2 Vols. 5 s. sewed. Robinson. 1772.

TO those who have inquired into the history of mankind, it appears obvious that their manners are always progressive, and never remain fixed at a certain point, during any considerable

siderable time. Even the steps of their progress may be ascertained with a tolerable degree of precision, though it is no easy task to follow nations from their rise to their declension, to collect the different aspects under which they have presented themselves, and to ascertain the causes of the changes they have undergone. To advance from weakness to strength, and to decline from strength to weakness, seems to be the order which nature has prescribed to her works. Man, like other animals, helpless, at first, and feeble, attains by much care and slow degrees, the perfection and the force of which he is capable. The best half of his days is then over, and the remainder is wasted in receding from the point he had reached. Nations also have their youth, their maturity, and their old age: they emerge out of barbarism; become glorious by conquest or by industry; and are again immersed in obscurity.

But historians and moralists, while treating of human affairs, have too frequently confined their attention to the more shining periods in the annals of nations, and have neglected to observe, that communities are carried to degeneracy by no less powerful an impulse than to civilization. They have been led to conceive, that the state of refinement to which they may arrive is not confined and limited; and, in their zeal for humanity, they have fancied a condition absolutely perfect, in which nations might be preserved. Political stability and moral rectitude characterize this fortunate condition of men; and, though the records of history offer no example to confirm their speculations, they seem assured of their force. They rest, however, on a merely ideal foundation, and can only be considered as romantic and visionary.

In this class of writers is the Author of the work before us. He conceives that in the year two thousand five hundred the golden age will be realized. No oppressions will then take place; perfection will have infused itself into laws, customs, and usages; every art and science will be known and unfolded; eloquence will not plead the cause of injustice; the arts will not be perverted to flatter the senses; follies will be banished; and the passions will submit to the pure lights of reason.

Concerning the means by which these alterations are to be produced, he is altogether silent. The wonders of the august and venerable year two thousand five hundred were revealed to him in a dream; and it is this dream which he lays before his readers. Nor could he have found a form in which he might with more propriety have conveyed his whimsical descriptions. Having heated his imagination with the ideas of a fancied and unnatural perfection, he accommodates to them the arrangements of society; and in the Utopian theory he has depicted, there is no circumstance so striking as his total ignorance of

the principles of human conduct. In the state of felicity he describes, if it were possible it could exist, men would be plunged into a sullen apathy. Roused by no objects of ambition or interest, and not impelled to action, they would lose their vigour and their powers. It is in scenes of activity and enterprize that they are destined to find satisfaction and enjoyment, and not in the languors of indifference and repose.

But while we censure this Writer as destitute of penetration, and as unacquainted with mankind, and with history, we acknowledge, with pleasure, that his imagination is vigorous and lively; that he discovers a warm spirit of liberty; and that his heart appears susceptible of the finest feelings.

From the following extracts our Readers will be enabled to form an opinion of the merits and the defects of his production:

‘ I am seven hundred and sixty years old.—I dreamt that ages had passed since I laid down to rest, and that I was awake. I rose, and found a weight oppress me to which I was not accustomed; my hands trembled, and my feet stumbled; when I looked in the glass, I could scarce recollect my visage; I went to bed with black hair and a sordid complexion; but when I rose, my forehead was furrowed with wrinkles, and my hair was white; I saw two prominent bones under my eye, and a long nose; a colour pale and wan was spread over all my countenance; when I attempted to walk, I was forced to support myself by my cane; I did not find, however, that I had any ill nature, the too common companion of old age.

‘ As I went out, I saw a public place, which to me was unknown; they had just erected a pyramidal column, which attracted the regard of the curious. I advanced towards it, and read distinctly, The year of grace MMD.; the characters were engraved on marble, in letters of gold. At first, I imagined that my eyes deceived me, or rather, that it was an error of the artist’s; but I had scarce made the reflection, when the surprize became still greater; for, directing my looks towards two or three edicts of the sovereign fixed to the wall, which I have always been curious to read, I saw the same date, MMD. fairly printed on all of them. Ha! I said to myself, I am then become old indeed, without perceiving it. What! have I slept seven hundred and thirty-two years?’

‘ All things were changed; all those places that were so well known to me presented a different face, and appeared to be recently embellished; I lost myself amidst grand and beautiful streets, that were built in straight lines; I entered a spacious square, formed by the terminations of four streets, where there reigned such perfect order, that I found not the least embarrassment, nor heard any of those confused and whimsical cries that formerly rent my ears; I saw no carriages ready to crush me; the gouty might have walked there commodiously; the city had an animated aspect, but without trouble or confusion.

"I was so amazed, that I did not at first observe the passengers stop and regard me from head to foot with the utmost astonishment. They shrugged the shoulder and smiled, as we use to do, when we meet a mask; in fact, my dress might well appear original and grotesque, when compared with theirs.

"A citizen (whom I after found to be a man of learning) approached me, and said politely, but with a fixed gravity, "Good old man, to what purpose is this disguise? Do you intend to remind us of the ridiculous customs of a whimsical age? We have no inclination to imitate them. Lay aside this idle frolic." What mean you? I replied; I am not disguised; I wear the same dress that I wore yesterday; it is your columns and your edicts that counterfeit. You seem to acknowledge another sovereign than Lewis the XVth. I know not what is your design; but I esteem it dangerous; and so I tell you: masquerades of this sort are not to be countenanced; men must not carry their folly to such extent. You are, however, very free impostors: for you cannot imagine that any thing can convince a man against the evidence of his own mind.

"Whether he thought that I was delirious, or that my great age made me dote, or whatever other suspicion he might have, he asked me in what year I was born. In 1740, I replied,—“Indeed! why then you are seven hundred and sixty years of age. We should be astonished at nothing,” he said to the crowd that surrounded me; “Enoch and Elias are not yet dead; Mathusalem and some others have lived nine hundred years; Nicolas Flamel traverses the earth like a wandering Jew; and perhaps this gentleman has found the immortal elixir, or the philosopher’s stone.” On pronouncing the last words he smiled; and every one pressed toward me with a very particular complacency and respect. They seemed all eager to interrogate me; but discretion held them mute; they contented themselves with saying, in a low voice, “A man of the age of Lewis XV. Oh! what a curiosity!”

** The Hall of Audience.*

— My insatiable curiosity, that would leave nothing unseen, carried me into the center of the city. I saw a great multitude, composed of each sex, and of every age, that flocked with precipitation toward a portal that was magnificently decorated. I heard from different parts, “Let us make haste! our good king has, perhaps, already mounted his throne; we shall scarce see him ascend it to-day.”—I followed the crowd, but was much astonished to find that there were no ferocious guards to beat back the thronging people. I came to a most spacious hall, supported by many columns; I advanced, and at last came near to the monarch’s throne. No; it is impossible to conceive an idea of royal majesty more pleasing, more august, more graceful and engaging. I was melted, even to tears. I saw no thundering Jupiter, no terrible apparatus, no instruments of vengeance. Four figures of white marble, representing Fortitude, Temperance, Justice, and Clemency, supported a plain armed chair of white ivory, which was elevated merely to extend the voice. The chair was crowned with a canopy, supported by a hand, the arm of which seemed to come out of the vaulted roof. On each side of the throne there were two tables; on one side was
engraved

engraved the law of the state, and the limits of the royal authority; and on the other, the duties of kings and of subjects. In front was a woman suckling a child; a faithful emblem of royalty. The first step to the throne, was in form of a tomb. Upon it was wrote in large characters, ETERNITY. Under this step reposed the embalmed body of the last monarch, there to remain till deplaced by his son. From thence he cried to his heirs, that they were all mortal; that the dream of royalty was near finished; that then nothing would remain to them but their renown.

‘ This vast place was already filled with people, when I saw the monarch approach, cloathed in a blue mantle that gracefully flowed behind him; his forehead was bound with a branch of olive, that was his diadem; he never appeared in public without this respectable ornament, which was revered by others and by himself. There were loud acclamations when he mounted the throne, and he did not appear insensible to the cries of joy. Scarce was he seated, when an awful silence was spread over the whole assembly. I listened with attention. His ministers read to him, with a loud voice, an account of every thing remarkable that had passed since the last audience. If the truth had been disguised, the people were there to confound the detractor. Their demands were not forgot. An account was rendered of the execution of orders before given. This reading always concluded with the daily price of provisions and merchandize. The monarch hears, and approves by a nod, or refers the matter to a more minute examination. But if from the bottom of the hall there should be heard a voice complaining, or condemning any one article; though it were that of the meanest citizen, he is brought forward to a little circle formed before the throne; there he explains his ideas; and if he appear to be right, he is attended to, applauded, and thanked; the sovereign regards him with a favourable aspect; but if, on the contrary, he advances nothing to the purpose, or what appears plainly to be founded on private advantage, he is dismissed with disgrace, and the hoots of the people follow him to the door. Every man may present himself without any other apprehension than that of incurring the public derision, if what he propose be unjust or self-interested.

‘ Two principal officers of the crown accompany the monarch in all public ceremonies, and walk by his side; the one carries, on the point of a spear, an ear of corn, and the other a branch of the vine, which serve constantly to remind him that they are the two supports of the state and the throne. He is followed by the pantler of the crown, bearing a basket of loaves, which he distributes to every one that asks. This basket is the sure thermometer of public distress; and when it is found empty, the ministers are dismissed and punished; the basket, however, constantly remains full, and declares the public prosperity.

‘ This august session is held every week, and lasts three hours. I went from the hall with a heart filled with complacency, and with the profoundest respect for this monarch, whom I loved as a father, and revered as a protecting divinity.

‘ I conversed with several persons on all that I had seen and heard; they were surpris’d at my astonishment; all these things seem’d to

them quite simple and natural.—“Why,” said one of them, “will you have the rashness to compare the present time to an extravagant and capricious age; that entertained false ideas of the most simple matters, when pride was greatness, when splendor and ostentation were all, and when virtue was regarded as a phantom, the mere imagination of dreaming philosophers.”—

The Evening.

“The sun was going down. My guide invited me to go with him to the house of one of his friends, where he was to sup. I did not want much entreaty. I had not yet seen the inside of their houses, and that, in my judgment, is the most interesting sight in every city. In reading history, I pass over many passages, but am ever curious in examining the detail of domestic life: that once done, I have no need to learn the rest: I can form a natural conjecture.

“On entering, I found none of those petty apartments that seem to be cells for lunatics, whose walls are scarce six inches thick, and where they freeze in winter, and scorch in summer. The rooms were large and sonorous; you might walk at your ease. A solid roof guarded them from the piercing cold and the burning rays of the sun; these houses, moreover, did not grow old with those that build them.

“I entered the salloon, and presently distinguished the master of the house. He saluted me without grimace or reserve. His wife and children behaved in his presence in a free but respectful manner; and Monsieur, or the eldest son, did not give me a specimen of his wit by ridiculing his father; neither his mother, nor his grandmother would have been charmed with such witticisms. His sisters were neither affectedly polite, nor totally insensible: they received us in a graceful manner, and resumed their several employments; they did not watch all my motions, nor did my great age and broken voice make them once smile; they displayed none of that unnatural complaisance, which is so contrary to true politeness. This room was not decorated with twenty brittle, tasteless bawbles. There was no gilding, varnishing, porcelain, or wretched figures. In their place was a lively tapestry, pleasing to the sight, and some finished prints; a remarkable neatness graced this salloon, that of itself was elegant and lightsome.

“We joined conversation, but there was no sporting with paradoxes; that execrable wit, which was the plague of the age I lived in, did not give false colours to things that were by nature perfectly simple. No one maintained the direct contrary of what was asserted by another, merely to display his talents. These people talked from principle, and did not contradict themselves twenty times in a quarter of an hour. The spirit of this conversation was not directed by starts; and without being profuse or dull, they did not pass, in the same breath, from the birth of a prince to the drowning of a dog.

“The young people did not affect a childish manner, a drawling or slipping language, nor a proud careless aspect and attitude. I heard no licentious proposal, nor did any one declaim in a gloomy, tedious, heavy manner, against those consolatory truths, that are the delight and comfort of sensible minds. The women did not affect a tone by turns languishing and imperious; they were decent, reserved,
modest,

modest, and engaged in an easy and suitable employment; idleness had no charms for them; they did not rise at noon because they were to do nothing at night. I was highly pleased with their not proposing cards; that insipid diversion, invented to amuse an idiot monarch, and which is constantly pleasing to the numerous herd of dunces, who are thereby enabled to conceal their profound ignorance, had disappeared from among a people who knew too well how to improve the moments of life to waste them in a practice at once so dull and fastidious. I saw none of those green tables, on which men ruin themselves unpitied. Avarice did not molest these honest citizens, even in the moments consecrated to leisure. They did not make a fatigue of what should be a mere relaxation. If they played, it was at draughts, or chess, those ancient and studious games, that offer an infinite variety of combinations to the mind. There were also other games they called mathematical recreations, and with which even their children were acquainted.

* I observed that each one followed his inclination, without being remarked by the rest of the company. There were no female spies, who, by censuring others, discharged themselves of that foul humour which rankles their souls, and which they frequently owe as much to their deformity as their folly. These conversed, those turned over a book of prints, one examined the pictures, and another amused himself with a book in a corner. They formed no circle to communicate a gaping that runs all round. In a room adjoining was a concert; it was that of sweet flutes united with the human voice. The clanging harpsichord, and the monotonous fiddle, here yielded to the enchanting powers of a fine woman; what instrument can have greater effect upon the heart? The improved harmonica, however, seemed to dispute the prize; it breathed the most pure, full, and melodious sounds that can charm the ear. It was a ravishing and celestial music, that is far from being rivalled by the clamour of our operas, where the man of taste and sensibility seeks for the consonance of unity, but seeks in vain.

* I was highly charmed. They did not remain continually seated, nailed to a chair, and obliged to maintain an eternal conversation about nothing, and that too with the utmost solemnity. The women were not continually wrangling about metaphysics; and if they spoke about poetry, of dramas, or authors, they constantly acknowledged themselves, notwithstanding their great abilities, unequal to the subject.

* They desired me to walk into an adjoining room, where supper was prepared, I looked at the clock with surprize, it was not yet seven. Come, Sir, said the master of the house, taking me by the hand, we do not pass our nights by the light of wax candles. We think the sun so beautiful, that it is to us a pleasure to see its first rays dart on the horizon. We do not go to bed with a loaded stomach, to experience broken slumbers, attended by fantastic dreams. We carefully guard our health, as on that the serenity of the mind depends. We are moreover fond of gay and pleasing dreams.

* There was a general silence. The father of the family blessed the food that was set before us. This graceful and holy custom was revived; and it appeared to me important, as perpetually reminding

us of that gratitude we owe to God, who incessantly supplies us with subsistence. I was more busy in examining the table than in eating. I shall not dwell on the neatness and elegance that there prevailed. The domestics sat at the bottom of the table, and eat with their masters; they had therefore the more respect for them; they received by this means lessons of probity, which they laid up in their hearts; they thereby became more enlightened, and were not coarse or insolent, as they were not longer regarded as base. Liberty, gaiety, a decent familiarity, dilated the heart and glowed in the front of every guest. Every one had his mess placed before him; no one crowded his neighbour; no one coveted a dish that was distant from him; he would have been reckoned a glutton, who was not content with his portion, for it was quite sufficient. Many people eat excessively more from habit than real appetite. They had learned to correct that fault without a sumptuary law.

'None of the meats I tasted had any discernable seasoning, for which I was not sorry. I found a savour in them, a natural salt, which seemed to me delicious. I saw none of those refined dishes that pass through the hands of several sophisticators, of those ragouts, those inflammatory fauces, rarified in small but costly dishes, which hasten the destruction of the human race, at the same time that they burn up the entrails. These were not a voracious people, who devour more than the munificence of nature, with all her generative faculties, can produce. If ever luxury be odious, that of the table is the most detestable; for if the rich, by an abuse of their wealth, dissipate the nourishing fruits of the earth, the poor must necessarily pay the dearer for them, and, what is worse, frequently not have a competency.

'The herbs and fruits were all of the season; they knew not the secret of producing wretched cherries in the midst of the winter; they were not solicitous for the first produce, but left nature to ripen her fruits. The palate was thereby better pleased, and the body better nourished. They gave us a desert of some excellent fruit, and some old wine; but none of those coloured liquors distilled from brandy, so much in use in my time; they were as severely prohibited as arsenic. This people were sensible, that there was no pleasure in procuring a slow and cruel death.

'The master of the house said to me, with a smile, "You must certainly think this a pitiful desert; here are neither trees, nor castles, nor wind-mills, nor any other figures of confectionary; that ridiculous extravagance, which could not produce the least real pleasure, was formerly the delight of those great children that were become dotards. Your magistrates, who, at least, ought to have given examples of frugality, and not authorized by their practice, an insolent and pitiful luxury; those magistrates, they say, those fathers of the people, at the commencement of every parliament, were in extasies at the sight of grotesque figures made of sugar; from whence we may easily judge of the emulation of other ranks to excel the men of the long robe."—You can have but an imperfect idea of our industry, I replied; in my time, they exhibited, on a table ten feet wide, an opera of sweetmeats, with all its machines, decorations, orchestra, ~~and~~ *soloists*, and dancers, with the shifting of the scenes, in the same manner

manner as at the theatre of the Palais-Royal. During the exhibition, the whole people besieged the door, to enjoy the great happiness of a glimpse of this superb desert, the whole expence of which they certainly paid. The poor people admired the wonderful magnificence of their princes, and thought themselves very insignificant, when compared with such greatness. . . . The whole company laughed heartily; we rose from table with gaiety; we rendered thanks to God; and none complained of vapours or indigestion.*

The Translator of this work has not, in our opinion, done entire justice to it. He seldom rises to the spirit of his original; he has not sufficiently consulted the idioms of his own language; and he has too frequently ventured to adopt some particular, and, we think, *awkward* modes of expression.

ART. IV. *The Oeconomy of Beauty. In a Series of Fables, addressed to the Ladies.* 4to. 5 s. 3 d. sewed. Wilkie, &c. 1772.

THESE Fables, like those of the late ingenious Edward Moore, are peculiarly devoted to the entertainment and service of the Fair. They are inferior to Moore's compositions with respect to the ease and elegance of the poetry; but the subjects are not less judiciously chosen, nor is the morality inculcated in them of less importance.

The Author professes that his principal view, in these poems, (the outlines of which are, for the most part, sketched from De la Motte) is to illustrate and enforce this great truth,—‘*That personal beauty is, in an high degree, dependent on sentiment and manners;*’ and we think his productions are not ill calculated to answer his laudable design; unless it should be, in any degree, frustrated by somewhat like an air of pedantry, which runs through most of them, and which may possibly render the perusal of them less agreeable to the generality of his female readers, than those of Moore, Gay, and some other modern writers, distinguished for their excellence in this branch of literature.

The following Fable, which we have not selected as one of the lowest in the scale of merit, is less liable to the foregoing objection than the rest; and as to the grand point—of moral and benevolent tendency,—too much cannot be said in its praise:

‘*The Pelican and the Spider.*

* The sphere of mild, domestic life,
A daughter, mother, mistress, wife,
Who fills approv'd, shall live in story,
And gain the height of female glory.
‘To you,—believe an honest song—
The Charities of life belong;
Those gentler offices, that bind
The social ties of human-kind:

All praises, but for these, decry ;
And Fame is blasting Infamy.

‘ But chief o’er all, ye wiser Fair,
The MOTHER’S sacred charge revere.—
Pure, heart-ennobling, blest employ !
Which saints and angels lean with joy
To view from Heaven ;—which can dispense
O’er all the soul their own benevolence.

‘ Hail, holy task !—’Tis thine t’impart
More virtues to the melting heart :—
Such heights of moral grace to reach,
As proud Philosophy could never teach.

‘ Maternal love !—The iron-soul’d
Melt at thy touch ; the coward, bold *
Become at once ;—through rocks will force ;—
Nor flood, nor fire can stop their course ;
Will brave the Lybian lion wild,
Should danger threat the favourite child.

‘ Is there, whom fashion, pride, or pleasure,
Tempts to forget the living treasure ?—
Who to her own indulgence grants
That care, or cost, her infant wants ?
What wonder should the sage insilt
She yields in *Storge* † to a beast,
The good abhor, the wit deride her,
And read her history in the *Spider* ?—
Who trusts her nursing to another,
A Parent she ;—but not a Mother.

‘ Beneath a venerable shade,
The pious PELICAN had made
Her humble nest ;—with rapture there
Incessant ply’d the Mother’s care.
From night to morn, from morn to night,
Not more her duty, than delight,
To watch the tender, chirping brood,
Protect them, and provide their food.
At dewy eve, at morning’s spring,
Soft-canopy’d beneath her wing

The coward bold become]—The great Poet of Nature has touched this senti-
ment with exquisite beauty :

“ Unreasonable creatures feed their young ;
And though man’s face be fearful to their eyes,
Yet in protection of their tender ones,
Who hath not seen them (even with those wings,
Which sometimes they have us’d with fearful flight)
Make war with him that climb’d unto their nest,
Offering their own lives in their young’s defence ?”

† *Storge*—*Natural love and affection.*] The tender and careful nursing of
children, is the first and most natural duty incumbent upon parents. And there
can be a greater reproach to creatures that are indued with reason, than to neglect
it, to which Nature directs even the brutes,—It cannot be neglected without a
manifest affront to Nature.

TILLOTSON, Vol. i. 606.

They

They slept secure ;—herself sustains,
Patient, the cold, and drenching rains,
Nor felt, nor fear'd the furious storm,
Her callow nestlings dry and warm.
Whate'er her early search supplies,
Deny'd her own necessities,
She gave her young, and prov'd from thence
The luxury of abstinence.

In vain the concert in the grove,
In vain the wing'd assembly strove
To tempt her from the nursery's care,
Her music and her mirth were there.

Thus liv'd she, till one fatal day,
Doom'd all her virtues to display,
What time the morning's wish'd supply
Eludes her utmost industry.
She fish'd the brook ;—she div'd the main,
Search'd hill and dale, and wood in vain ;
Not one poor grain the world affords,
To feed her helpless hungry birds.
What should she do ?—Ah ! see they faint ;—
With unavailing, weak complaint,
These dearer than her vital breath,
Resign to Famine's lingering death ?
The thought was frenzy.—No ;—she press'd
Her sharp beak on her own kind breast,
With cruel piety, and fed
Her wondering infants as she bled *.

" Accept, she cry'd, dear, pretty crew !
This sacrifice to love and you."

" Mad fool, forbear," exclaim'd a SPIDER,
That indolently loung'd beside her ;

" This horrid act of thine evinces
Your ignorance of courts and princes.
Lord, what a creature !—Tear thy neck fast,
To give thy peevish brats a breakfast !
Hadst thou among the great resided,
And mark'd their manners well, as I did,—
The Mother's milk, much less her blood,
Is ne'er the well-born infant's food.
Why there's my Lady OSTRICH † now,
Who visits in the vale below,

KNOW

* *[Ed. in wondering infants, &c.]* In every place we meet with the picture of the Pelican, opening her breast with her bill, and feeding her young ones with the blood distilling from her. This hath been asserted by many holy writers, and was an hieroglyphic of piety, and pity, among the Egyptians ; on which consideration, they spared them at their tables.

† The Pelican has a peculiar tenderness for its young, and is supposed to admit them to suck blood from its breast.

CALMET.

† *Lady OSTRICH*—] On the least noise, or trivial occasion, she forsakes her eggs, or her young ones : to which perhaps she never returns ; or if she

Knows all the fashion on this head :
 Soon as her La'thip's brought to-bed,
 She,—else the birth would prove her curse—
 Gives it the elements to nurse*.
 'Tis true, some accident may hurt it,
 Its limbs be broken, and distorted,
 Admit there's chance it does not live—
 Pleasure is our prerogative.
 And brooms and brushes be my ruin!
 Ere in a nest I'd sit a stewing—
 Or, for my duty's sake, forsooth,
 To nursing sacrifice my youth;—
 Ere let my brats my flesh devour;
 I'd eat them up a score an hour."
 ' Foul fiend—the lovely *Martyr* cry'd,
 Avaunt! thy horrid person hide;
 Folly and vice thy soul disgrace,
 'Twas these, not *Pallas*, spoil'd thy face †,
 And sunk thee to the reptile race.
 ' Yes, thy own bowels hung thee there—
 A felon, out of Nature's care—
 'Twixt heaven and earth, abhorr'd of both,
 Emblem of selfishness and sloth.
 ' Ye † *Coterians*! who profess
 No business but to dance and dress,

}

may be too late either to restore life to the one, or to preserve the lives of the
 The *Arabs* often meet with a few of the little ones, no bigger than well-
 pullets, half starved, straggling, and meaning about, like so many distressed or-
 phans, without their mother.

SHAW'S TRAVELS.

[From *the elements to nurse*] She leaveth her eggs in the earth—and
 such that the foot may crush them, or that the wild beast may break them. She
 tread against her young ones, as though they were not hers; her labour is in
 vain, without tear; because God hath deprived her of wisdom, neither hath he im-
 proved her understanding.

JOB xxxix.

have so little brains, that *Heliogabalus* had six hundred heads for his supper.

DR. YOUNG.

[Not *Pallas*, spoil'd thy face.] See Ovid's *Metamorphosis*, beginning of
 VI. the transformation of *Arachne* into a Spider, translated by Dr. CROXAL.
 race of beings may be easily distinguished by their pride, self conceit, and
 patience of all advice. Ovid introduces one of them answering the goddess
 herself in this manner:

Thou doating thing! whose idle babling tongue
 But too well shows the plague of living long;
 Hence I and reprove with this your sage advice
 Your giddy daughter, or your awkward niece;
 Know, I despise your counsel, and am still—
 A Woman ever wedded to my will.

CROXAL.

then must a poor poet expect from the modern *Arachne*?—if there be any
 among us.

[*Arachne*, *Pantheists*, &c.] It is impossible to guess what particular people
 addressed by the Author. The geographical dictionaries, ancient and
 modern, have been searched in vain. It has been thought, when we are favoured
 with accounts of the island of *Otaheite*, and its inhabitants, the difficulty may
 be. For my own part, however, judging from the singularity of their man-
 ners, apt to suspect they are particular casts of those very extraordinary people,
 ENTOTIS.

SLAWKENDIGUS.

"I have not yet seen the work.
 But I have seen the name of the author.
 And I have seen the name of the publisher.
 And I have seen the name of the printer.
 And I have seen the name of the bookseller.
 And I have seen the name of the bookseller.
 And I have seen the name of the bookseller.
 And I have seen the name of the bookseller."

In foregoing extracts we have given the Author's notes, as a specimen of his manner of commenting on himself; but we apprehend that the reader would have proved more acceptable to his Auditors, had they not required, or obtained, so much explication.

As to Mr. Cress, Mr. Dard, which can be very indifferent to our censures. His appeal, and its, is to the ladies. If your encouragement of the work, or rather the present publication, is not on the way, and that its continuation, be assured that our second book shall wait on them in a few months. I am, my dear, ever, your most obedient servant.

We must not forget to add, that this work is decorated with elegant engravings.

*Epistola ad Parochos, seu ad Clericos, Praefata, et postea ad
 Parochos. W. A. Tennison. Vol. 1. Price 1772.*

WE think it has been remarked by Dr. Sacerdock, late Bishop of London, in a charge delivered to his clergy, that if a captain tries a vessel to consult his vessel to a particular port, he does not think it requisite expressly to stipulate that the pilot shall accompany him in the vessel, because this is taken for granted in the contract, and is the very end for which it is formed. Though the Bishop entered into other considerations on the subject, he seemed to think that this illustration conveyed a sufficient argument against non-residence, and immediately against pluralities, at least in that degree and extent in which they have prevailed in the Christian Church.

The Author of the work now before us is one who is qualified to witness in this kind. But he tells us that, "had a single person been an hundred parishes, and taken care to provide a constant multitude in every large or populous parish, whose labour was sufficient, and his qualifications suitable; or had no person whatever been suffered to undertake the care of more than two or three smallest parishes, which in many situations is very practicable, he would never have made any public complaint." Nor would he now, it is added, had he not found, a few months ago, that an anonymous application, which he made to a certain Prelate in 1797, had no bad effect, that this Prelate himself became a commendavit as soon as he

We are told, that he had rather see the evil redressed than exposed; but as the anonymous letter has been disregarded, his view is, by a larger publication, to excite a more general and careful attention to a subject, in which he apprehends the public is immediately interested. What reasons Mr. Pennington may have to think that this performance will meet with any greater success than the private letter, or whether there is any probability of its producing any great effect, it is not in our power to determine.

The nature and design of the clerical office, without doubt, plainly evince that those who are engaged in it should reside with the people among whom they are to officiate, and for whose assistance and benefit such an appointment has solely been made. And should it be allowed that particular and extraordinary circumstances may sometimes, though rarely, render pluralities tolerable, it must, nevertheless, appear very unreasonable and absurd that the profits annexed to the ministerial function should be engrossed by those who do not attend to the discharge of the duties for which these emoluments are designed to support and recompence them.

‘The public, says this Writer in his preface, shall be made sensible that religion suffers as much (or more) by the oppression of pluralities under a Protestant as it ever did under a Popish prelacy. And if there be any remains of manly virtue, any undissembled affection for truth and piety, it is to be hoped that we shall endeavour by every method becoming Christians, to deliver ourselves from a burthen, which neither the foreign Catholics nor our fathers were able to bear, and from every relique of a spiritual tyranny.’

As every well-meant attempt to remove or lessen whatever is oppressive or detrimental to the public is worthy of praise, our Author's design undoubtedly merits commendation; and we must add, that he prosecutes it with spirit. The subject of his disquisition required a freedom of sentiment and expression, and this he is not at all solicitous to restrain. The abuses of which he complains are, in his view, numerous and great, and have excited a kind of honest indignation which rises superior to ceremony or politeness. But while he writes with the asperity of a satirist, it may be doubted whether, at least as to some parts of his performance, his acrimony may not rather tend to disgust than to convince those who are more immediately concerned; in which case, it is hardly to be expected, that they will use any warm endeavours to rectify the evil.

‘Blush, says he in the conclusion of his preface, ye dignitaries of the highest rank, blush at your own forbearance, and do not make your negligence still more criminal by an attempt to justify it. Can you expect the people will suppress their censures when they see so many hundreds of parishes without a re-

sident minister, when even cathedrals are almost desolate, and visitations themselves conducted in a manner so truly farcical, one would think them intended only for an exhibition in the Haymarket.

'I am not without apprehensions that this language may provoke some, who prefer the pomp of a priest to the credit of a Christian. But I am under no uneasiness; and am ready to defend myself under the cover of facts, should a scalping party of Mohawks be sent out to punish me for my temerity.'

It must be acknowledged that the representation here made and farther insisted on in the body of this work, has a tendency to excite resentment in serious and upright minds, really concerned for the interest and honour of religion, and the welfare of mankind. Whether it be strictly fact that 'religion suffers as much by the oppression of pluralities, under a Protestant, as ever it did, or *more* than ever it did, under a Popish prelacy,' is a point which we will not undertake to determine; nor does it appear to us that Mr. Pennington has discussed it with sufficient precision to establish the assertion, unless we ought to except what is said concerning prebends and some other preferments distinguished by the name of dignities. However, without entering into this comparative view, it is too evident that there are in our Christian and Protestant Church of England several practices of this sort, which loudly call for a reformation.

Ecclesiastical history shews us, that as the boundaries of the Church were enlarged, it soon degenerated from its primitive purity and excellence. Several persons whose stations afforded them a degree of power, and furnished them with opportunities of accumulating wealth and grandeur, were not negligent in improving them. As disputes and differences of opinion prevailed among Christians, it was thought requisite to appoint synodical consultations of the superiors of different churches, to determine concerning these points; than which, generally speaking, nothing has proved more hurtful to the cause of truth, piety, and charity. The deputies who formed these assemblies, though no more than representatives of the people, soon began to assume some peculiar honour and authority, and it was judged necessary also to make some distinctions of rank among them. This insatiable desire of superiority produced restless ambition; by which means, as convocations were enlarged, and general councils began to be appointed, eminent and super-eminent titles were created, till at length, as this Writer observes, 'that of Patriarch was thought of, in imitation of the Jews; and nothing less than an imaginary division of the world, Asia, Africa, or Europe, was sufficient for his supreme dignity.' But (as is added) 'even this extent of jurisdiction was inadequate to the

pride of a Roman Pontiff: he must truly be Bishop œcumenical, prince of Patriarchs, and absolute sovereign of confederate Churches.'

The *spirit* of pluralism, it is justly remarked, began to shew itself in the third century. Our Author briefly traces the progress of corruption in succeeding times, according to the accounts which are given by F. Paul and Dr. Mosheim, till he comes to the time when benefices were first instituted, the precise period of which, he observes, it is not easy, perhaps not possible, to fix: 'And, says he, it is no great matter whether we know it exactly or not; being one of the cases in which, as the celebrated Lord Bolingbroke remarks, I had rather be guilty of all the anachronisms of a Jewish chronologer than have my head filled with the learned lumber of a modern antiquary.—Let it be supposed then, without scruple, that pluralities might have their real origin in the *sixth century*.'

Dispensations, commendams, and other expedients of which the Reader may here find a short account, were employed by way of palliative for the enormity, and the canonists were very dextrous at inventing shifts and pretexts to evade the force of the injunctions that were formed for its suppression. Clement VII. was 'the famous Pope, who by the plenitude of his power brought pluralities to their consummation, making his nephew, Hippolito, Cardinal de Medicis, commendatary universal; being not ashamed to grant unto him all the vacant benefices in the world, whether secular, regular, dignities, parsonages, simple or with cure, for six months, and appointing him usufructuary from the first day of his possession.'

Mr. Pennington proceeds to a more direct consideration of the rise and continuance of this evil in our own country. 'It does not appear, he says, at what period, or in what manner, pluralities were first permitted in the English Church; but it is incontestable that abuses of this kind must have been committed before the council of London assembled by Archbishop Corbel, in which the famous Cardinal John de Crema presided; for the twelfth canon ordains, That no one person shall have two honours in the Church. By which title, benefices of any denomination may be meant, and consequently it is an express prohibition of pluralities.'

Some Readers will still be at a loss to know about what time this practice is supposed by our Author to have been introduced into the English Church: he should have observed that the above council was assembled, as we apprehend to have been the case, towards the beginning of the twelfth century, or in the year 1127.

'But, he adds, the prohibition had no effect: for the Popes being at this time in the zenith of their power, dispensations might

might be purchased and pluralists enabled to enjoy their acquisitions with full security. And yet, to give the *Devil his due*, the Popes were extremely ready to censure the simoniacal conduct of the Prelates and Clergy; as if they wanted nobody to be guilty of it but themselves. The truth is, they wanted to put every thing in every place in a way the most conducive to their own good. They were always willing, when properly applied to, that a plurality of benefices should be permitted; but they would not fail to take advantage of this very permission, when any particular exigency made it expedient for them.

It is farther remarked that about this period, some persons were pluralists without the requisite qualification, the papal authority; this our Author infers from the speech of Walter de Cantilupe, Bishop of Worcester, 'which we are told he made in the council convened at London, by the legate Cardinal Otho; when pulling off his mitre, he spoke to this effect—
 "Holy Father, many persons of quality and fashion, and like myself of noble blood, hold pluralities without dispensation. Some of whom, having hitherto lived in a manner hospitable and magnificent suitable to their fortunes, and being now advanced in years, it would be very hard to reduce to indigence by deprivation. Some, indeed, are young, but men of spirit and bravery, who would run the last risque rather than be reduced to a single benefice. I freely own that I have been myself of the same opinion; and if I must lose one benefice, would lose all. You see the danger of rigorous discipline; and let me beg of you to consult his Holiness, our Lord the Pope, before you proceed to extremities."

As the nature of our work will not allow us to follow this Writer regularly through his disquisitions upon this subject, we shall only add a few farther extracts; and these we shall take from his account of the state of things in England about the beginning of the fifteenth century.

The agents in that scene of violence which closed the fourteenth century with the deposition and death of Richard the Second, seem to have disseminated the seed of discord with so even a hand, that every part of the nation was really over-run with the briars and thorns of civil war: for people of all sorts and orders took a personal share in the public disturbances. The following age may well be distinguished therefore as the most bloody period in English history: every contest, political or religious, being carried on by both sides with the vindictive spirit of savages. The persons, who exclaimed against the corruptions in the Church, and went under the ignominious appellation of Lollards, were remarkable for their boldness and an invincible resolution; but let ecclesiastics of equal zeal, and less sincerity, blame them; let their warmth be called fanaticism.

cism, and their courage the ferocity of furies; let them be proved by the clearest metaphysical logic the missionaries of Satan: for if ever the Devil did any good, it was when he sent them into the world; as your men of a meek spirit would never have promoted the reformation with effect. But would it not be a supposition far too complaisant to imagine that the clergy of this age must be literally meek, because they inherited the earth? They were certainly as capable of committing cruelties as the Reformers were of enduring them; and if ever they attempted the salvation of Heretics, it was after a manner the most horribly formidable, it was so as by fire. Sir John Oldcastle had the unhappy fortune to become an object of their spiritual regards, and his malady was found to be irremovable by the force of any medicine then in vogue. You'll say, what could they do in such a case? I'll tell you what they did. They were unwilling to lose their reputation as physicians of the soul, and, like real empirics, had recourse to a desperate remedy: to be drawn on a hurdle, and executed as a common felon, would have been punishment enough for him as an outlaw; but then his heterodoxy would not have had its due: he was therefore hung up as a traitor, but by the middle, lest he should die too soon, and not be burnt alive as a Heretic.'

After taking notice of the pride, avarice, and corruption of the clergy at that time, he thus proceeds: 'The nation was indeed so much discontented with the clergy for their negligence, that the Commons had complained in parliament some time before, and presented a petition to the Council of State, desiring that if any man of holy church, having cure of souls, was absent from his benefice six weeks together, the benefice might become void: but all the answer they could obtain was only this, that the laws in force were sufficient, and the Lords Spiritual had engaged they should be duly executed. This was mere evasion.—It must seem astonishing that ecclesiastics durst so grossly violate the laws, when they saw that men of honest and religious principles were fully determined by their repeated attempts to reform the corrupt discipline of the Church.—When they found their parliamentary petition for a redress of grievances had not the effect they hoped for, they were, some of them, so dispassionately regular in their applications, notwithstanding the exclamations against the clergy daily increased, that they resolved to try once more what service a general council could do them. But here again the synodical decrees, as usual, were rendered insignificant by the artifices of the canonists and the power of the Popes; and corruption still continued to prevail; for benefices were still granted to persons who were exempt from residence, or to such as were incapable of performing parochial duties; and therefore, in many places, there

there was no priest, or one not qualified for his office, so that the people wanting instructors might well fall away to LOLLARDY; no hospitality being maintained; no sacraments duly administered, not even the religious rites at funerals observed. Such was the unhappy state of many a parish in this country during the remainder of the fifteenth century, and to the period of the Reformation. An infelicity evidently occasioned by non-residence.—The Reformation, adds this Writer, is an epocha of high distinction. The lovers of manly liberty, and rational religion in Europe, in America, in every region where commerce can make way for a free intercourse, have the greatest reason to magnify the mercy of Divine Providence, and esteem it the most signal blessing since the birth of a Saviour. Englishmen in particular have every reason to be grateful for so advantageous, so glorious an event: as no people had been more oppressed by the insolence and extortion of an arbitrary priesthood; nor had any people, at the very juncture, less probability of its accomplishment.

It is well known that, under the direction of Henry VIII. the Commons soon proceeded to consider the state of the Church, and that bills were passed against pluralities, non-residence, the farming of lands by churchmen, &c. which it is said do, to this day, restrain the pluralities and regulate the non-residence of the English clergy. ‘It may seem strange, observes Mr Pennington, that Pluralists should be fond of an act against pluralities; and yet it is certain the great dignitaries of the Church, and the considerable among the clergy, have always shewn, when it was in any danger of a repeal, a most remarkable predilection for this act of parliament.—At first indeed they dreaded it, like the *saxifying* face of *Medusa*, but they had no sooner seen it, than they were suddenly overcome, as it were, with a fascinating smile, and really admired it very much: for it was not even half so terrible as the *Vatican* thunder: its penalties were easily eluded; and it was every way as harmless as a synodical decree.—

‘It is very plain from this act, which is said to be against pluralities, that the grievance itself was never intended to be redressed. It might indeed be very proper to pretend so, on several accounts: but if there had been any such design, it seems very strange that so many conditions should be provided as qualifications for evasion.—Many canons and decrees had been made before to restrain the abuse; but this being all their aim, they never answered the purpose. And the reason was obvious: dispensations always prevented them. Why were they then permitted any longer? Does it make any sort of difference whether a bad custom is continued under the authority of a *King*, a *Pope*, or the *Dhala Lama* of *Tartary*? The prohibition of pluralities
by

by act of parliament has only pointed out a different place to apply to, with some other insignificant requisites for a dispensation; the abuse is just as practicable now as when his Holiness of Rome had the supreme direction. And it is only of national consequence, not religious, who receives the wages of iniquity; like the payment of annates, "though the person was changed, the burthen continued, and the Church had only the liberty of paying her money to another hand."

Those who peruse this work will find a great number of pertinent reflections on the subject, accompanied with many strokes of pleasantry and sarcasm. In the course of the Author's argument, we are told that estates in this kingdom, of no less a value than fourscore thousand pounds a year, are left to the support of religious houses and seminaries abroad: this, he tells us, he speaks on authority not to be contradicted. "If the parliament, he adds, would address the crown for these estates, which are justly forfeited, there is no doubt but the crown would grant them; and these estates, together with the royal bounty, would make an effectual augmentation of all the small livings, as well as some provision for the widows and children of the clergy."

This Writer frequently attacks a book published several years ago, under the title of, *A Defence of Pluralities, as practised in the Church of England*; and he also animadverts on several parts of Dr. Warner's *Ecclesiastical History*; but for these, as well as other observations, and some keen reflections, we must refer our Readers to the work itself. In his concluding paragraph, however, he acknowledges that he is "very sensible it is as difficult to persuade a Pluralist that the resignation of any one benefice is a duty, except it be in exchange for a better, as it is to convince a Miser that parsimony may be a sin."

ART. VI. *The Apology of Benjamin Ben Mordecai to his Friends for embracing Christianity; in seven Letters to Elisha Levi, Merchant, of Amsterdam.* With Notes and Illustrations by the Author and the Editor. Letter I. 4to. 3s. 6d. Wilkie.

WHOEVER is a sincere Believer in Christianity, and takes his notions of it from the New Testament,—not from confessions of faith, articles of religion, or other human compositions, will read this very acute, learned, and judicious Letter with peculiar pleasure. The Author in the character of a Jew (reading the New Testament with great attention, in order to see whether the commonly received opinion both among Mahometans and Jews, that Christians believe a Trinity of Gods, be well-founded or not) considers, with equal accuracy and candor, who the person is, whom the Christians call by the name of Christ, and lays before his Readers the chief

of

of those many different hypotheses, which have been invented by ingenious men, in order to account for the person, actions, and character of Christ; and particularly how he can be said to have suffered death, consistently with his being called by the name of God; and how he can be God, consistently with the unity of the invisible Jehovah.

To solve these difficulties, some have supposed Christ to be a mere man; some, that he is the self-existent *Jehovah*; some, that he is both; and some that he is neither: and all these, our Author says, though aiming at the same general end and design, *viz.* the honour of God and the propagation of Christianity; yet, because they do not explain their difficulties in the same way, look upon one another as heretics and enemies to God and man; and can never speak of one another without abusive language.

‘Those, says he, whose opinions appear most opposite to one another, are the *Sabellians* and *Socinians*. The rest have formed different systems, as well as they could, in order to avoid these two extremes; and it is very observable, that all the capital heresies which have arisen in the Church, seem to be nothing more than such consequences as pious, honest, and ingenious men, might naturally enough have drawn and concluded upon, from the opinions of the orthodox.’

In considering the opinions of the orthodox on this subject, our Author observes that it is not only difficult to determine what orthodoxy is, but what authors we are to consult for information, and in what sense they are to be understood—As we have conceived a great regard for this shrewd, sensible Writer, we shall here present him a definition of orthodoxy and heterodoxy, which we flatter ourselves will please him; it was given by a late worthy Professor in a northern university, and is, in our opinion, the most accurate definition that ever was given of the terms in question:—‘Orthodoxy, said he, is *my* Doxy; Heterodoxy is *another* man’s Doxy.’

The orthodoxy of the Church, our Author shews, has been very different, in different ages, and he traces the progress of it through the several changes it has undergone, till it became what it now is. This part of his work is both curious and interesting to those who are conversant with such subjects.

After tracing the progress of orthodoxy, our Author proceeds to examine with particular attention, the opinions of Dr. Waterland and the *Pseudo-Athanasians*, which, in their consequences, he says, strike at the very fundamental principles of all natural and revealed religion.

The opinions of the Fathers and Doctors of the Church being so various and unsatisfactory, our Author, towards the close of his letter, lays before his Readers the reasoning of those

have no dependance upon them, but take their opinions only from the Scripture.

These all agree, says he, that Christ has said to the *Jews*, one place, *I and my Father are One*: and, in another place, *my Father is greater than I*. In some places, *He* is called *I*; and in other places, the *Father* is said to be the only true God, and the God of Christ; and Christ himself calls the Father his God. And the question is at present, as it always been in former ages, how these texts are to be reconciled?

Those who suppose the Son to be equal to the Father, argue; when God and Christ are said to be One, (*iv, unum*, One;) the meaning must be, that they are *One God*: and therefore, when it is said the Father is greater than *I*; the Son must be considered as speaking of himself, in the capacity of a *Man*. For if he were considered as *God*, he must be considered as the *Supreme God*; (because there is but *One God*;) there can be no greater than He. And since they are the *One God*, and yet cannot be the same *Person*; (for if they were, there would be but *One Person*; and consequently neither *Father*, nor *Holy Ghost*;) their Unity must consist in their being the same *Substance*: for it can consist nowhere else; there being no other Unity, but that of *Substance* or *Person*. Whereas, if Christ be neither the same *Substance*, nor the same *Person*; he can be no *God* at all, but a *Creature*: and idolatry to worship a creature; and consequently, their adversaries are idolaters.

Those, on the contrary, who believe the Son to be inferior to the Father, as being originate and begotten of the Father; reply to this—first, that it is highly improbable, when Christ says, *my Father is greater than I*; that he should mean to inform his Disciples, that the eternal *God*, Creator of the whole world, is greater than a mortal *Man*, born of a Woman.

2. They affirm; that Christ is not spoken-of in Scripture, sometimes as the Supreme God, and sometimes as a mere *Man*; sometimes as to his Divinity, and sometimes as to his Humanity; but always in one and the same character; i. e. as one and the same *Person*; who came down from Heaven, and was incarnate.

3. That although Scripture declares the Father and Son to be *iv, one Thing*; yet it neither declares them to be *one God*, nor *one Person*, nor *one Substance*; all these interpretations being merely human: and therefore, they have the same right to assert, that it does not mean *one God*, or *one Substance*; as their opposers have to assert, against the *Sabellians*, that it does not mean *one Person*.

4. That the same word *iv, One*, here used concerning God and Christ; is used in other parts of Scripture, to signify the unity between the Disciples of Christ; that they may be *iv, One*

One

One Thing, even as the Father and Son are *iv*, One Thing. And in these places it is used in a third sense; which can neither mean unity of substance, nor of person: and therefore it is a false conclusion, that because it *does not* mean unity of Person, it *must* mean unity of Substance: because it *may* mean, as it does in several parts of Scripture, unity of Will, Design, Power, &c. as it does here; where the Unity is said to be [*αὐτός*,] of the same Nature, as between the Father and the Son; and so it is understood by Calvin and Beza.

‘ 5. They affirm, that it is rash and impious to declare, that Christ cannot be God, except he be the *self-existent* God; because the Scripture declares him to be God, and yet to be the Son of God: and consequently, he is not the *self-existent* God; but the begotten Son of the *self-existent* God: otherwise, he must be his own Father; and his own Son.

‘ Lastly, they say; that, in whatever sense it is said that God and Christ are One, and that Christ is God; it will not make an equality or unity, between the Father and the Holy Ghost; who is neither plainly called God, nor said to be One with the Father, any where in Scripture.

‘ They conclude, therefore, for themselves; that they are not idolaters, because they believe and worship but one Supreme God; supposing the Son to be God, in such an inferior sense of the word, as is consistent with the Scripture; which declares him to be originate and begotten: and considering the government of the universe as a monarchy under one Person Supreme over all. And against their adversaries they allege; that to suppose the Father, Son, and Holy Ghost, to be each of them God, in the highest sense of the word; is to suppose them all unoriginate and self-existent: and to worship each of them as *supreme* God, is Tritheism.’

Having proved that the Christian Doctrine of the Trinity, as it is revealed in the New Testament, is consistent with the doctrine of the unity as revealed by Moses, our Author promises to shew in the sequel of his Letters, that it is so explained by the most antient and most eminent among the Christians themselves.—We have nothing further to add but our sincere wishes that he would soon favour the public with the other six Letters; as they cannot fail of being useful and instructive.

ART. VII. *Reflections on the Fate of a Petition for Relief in the Matter of Subscription, &c. With Observations on Dean Tucker's Apology.* By a Member of a Law-Society. 4to. 3 s. Wheble. 1772.

WE see that this performance presents itself to the public as written by a Member of a Law-Society, and we have heard it confidently averred that it is the work of a Lawyer. Agreeably to this assertion, the Author assures us, that

ey who, from a long familiarity with him, think they know him best, would as soon expect he should sit down to make a twig, as to write upon the affairs of the Church; as they are very sensible not only of his constant attention to matters of another nature, but of his freedom from all expectations of his being benefited to the value of six-pence, whatever alterations are, or are not made, in consequence of the present dispute. Were we, however, to take the liberty of pronouncing upon the Writer from conjecture only, we should almost venture to assert that the production before us must have come from the celebrated hand to which we are indebted for the *Confessional*. There is in it the same ingenuity, the same logical acuteness and subtilty, the same variety of reading, the same accurate observation of every circumstance relative to the subject, the same vein of satire, and the same turn of composition. If, therefore, the *Confessional* and the *Reflections* have proceeded from two different persons, we may justly declare them to be, in the most honourable sense, *par nobile fratrum*.

But whoever is the Author, the work itself is generally allowed to be an excellent one, and highly deserving of the public notice. In the beginning of it, we are informed that, as far as the Writer's conversation and intercourse with men of sense have reached, the sentiments of many on the subject of subscription have varied since the debate on the *sixth of February 1772*, when Sir W——m M——h moved to have the Petition received in the House of Commons. 'There were, says he, auditors admitted into the galleries on that memorable day, who came there for mere amusement, and with the same sort of vacant curiosity (will the Petitioners forgive me for stationing myself in that number?) which would send them to any common spectacle of entertainment. Few of these had any other conception of the nature of the controversy, than what they had picked up from coffee-house declamations, which set the real merits of the cause just as they found them: and the question was so far a moot point with the public, that, as I have been informed, policies were opened at the usual places, where the Petition was *done*, after such rates as intelligence from the knowing ones suggested to the adventurers.

'On the other hand, numbers came with the most violent reprefensions in favour of the Church, whose very existence was by them understood to be at issue. The bias of these gentlemen was not unknown to some friends of the Petition, who did not to remark in the progress, and particularly at the end of the debate, an astonishment in these unfriendly countenances, which could only be accounted for by their surprize, that so much could be said for what they took it for granted, must be *lost cause*. And indeed such was the superiority of the speakers

speakers on the side of the Petition in point of argument, that the enmity of many respectable individuals, who came to the hearing with the most hostile dispositions towards the Petitioners, was greatly abated, and, in some instances, entirely subsided.

‘ The truth is, the zeal of the adverse party broke out a little unexpectedly, and prevented the operation of a sort of parliamentary craft, often projected by the leaders of a majority, viz. to suffer questions of moment, which have no ministerial utility to recommend them, to die away in silence, with some little shew of a decent regard to the subject, and the characters of those who espouse it.’

Having given this agreeable intelligence with regard to the effects of the debate, our Author proceeds to examine the conduct of the Bishops, the reasons of their opposition to the petitioning Clergy, and the manner in which that opposition has been carried on: and here he takes the opportunity of making some shrewd remarks on the alliance between the governors of the Church and the governors of the State. Among other things, he observes, that *that* class of our fellow-subjects which ministerial derision stigmatises with the name of *Patriotic*, hath more than once insinuated, that the intrigues of the Cabinet have a plain tendency to arbitrary rule. ‘ On every manœuvre of that complexion, continues he, the clerical powers in *alliance*, will of course be called upon to execute their part of the convention. Their province, upon such emergencies, will be, to keep religious enquiry within its *due* limits. “ If men are left free to speculate upon the genuine principles of Christianity, say the politicians, they may come to stumble upon maxims too favourable to their civil rights and privileges. *Be therefore who have the watch, make it as sure as you can.*”

‘ To confirm this conjecture, the four last years of Queen Anne are appealed to. The politicians of that period had an object in their eye which would effectually have superseded the Bill of Rights, and the Protestant Act of Settlement. The majority of the cloth, faithful to the *alliance*, were their cordial co-operators. The part assigned them was to bend the necks of the people to the *hierarchical* yoke, by way of suppling them to the *political* one. Instances of their industry in this department will be remembered, without quoting particulars. “ And though, say the *Conjecturers*, the sacerdotal spirit was under rebuke during the reigns of the two immediate successors of Queen Anne, it was neither idle nor improvident, but kept its muniments in excellent preservation, against the time when it might more openly pretend to the patronage and protection of

‘ I wish I could treat these speculations as the mere dreams of a party; and I certainly should do it, were there not too much verisimilitude in more recent events, to justify an inquisitive writer for rejecting the *hypothesis*.’

A gentleman, in the course of the debate in the House of Commons, having mentioned *public peace*, as constituting a fortieth article of the Church of England, our Author supposes that by these words is meant the peace of Church and State in *alliance*; and hence he takes occasion to make a number of observations, which are equally sagacious and sarcastic. He thinks, however, that if, notwithstanding the dangers apprehended to the *public peace*, serious, learned, and conscientious men, were set at liberty to deliver the plain documents of the scriptures without disguise, and without the apprehension of being reproached for contravening their previous engagements to the established doctrine of the Church, such a liberty would be attended with salutary effects. In that case, we should hear much oftener from the pulpit of the consequences, both present and future, of our popular corruptions, to the edification, perhaps the conversion of numbers, who, for want of such instruction, may be in the very gall of *bitterness*, and the *band of iniquity*.

‘ I am apt to believe too, says he, that the rising generation of the Clergy, by setting out upon a firmer and less variable foundation than their predecessors, would furnish the public with an increase of conscientious pastors, who, not being incumbered either with the *prejudices*, the *cautious timidity*, or the *courtly delicacy* of modern expectants, would exert themselves with freedom and spirit in the cause of their religion and country, and endeavour at least to rescue them both from the *political* as well as the *evangelical* WOE denounced upon those *who call evil good, and good evil*.’

But the grand question is, Whether the single fortieth article would do for the peace of the *Church*, without the addition of the other *thirty-nine*? For it is to be understood, that the Church, in making *her* bargains, is a little more provident than the *State*; and in the word *peace*, includes the ideas of *prosperity* and *affluence*; whereas the *plenipotentiaries* of the *State*, provided they are not incommoded by opposition in their own particular departments, fare extremely well, whatever little distresses the inferior members of the *State* may have to complain of.

‘ This then is the point, continues the Author, we have to debate with the learned and ingenious Dr. Tucker, the present Dean of *Gloucester*, who very modestly desires but two *postulata* whereon to erect a demonstration, that the Church of
England,

England must be absolutely ruined, if the Petition should meet with success.²

In examining the two *postulata* laid down by Dr. Tucker, and in discussing the other positions advanced by him, our able and spirited Writer discovers uncommon sagacity and acuteness, and, in our opinion, hath obtained an evident victory over his antagonist. While we were reading this part of the work before us, we could not avoid reflecting how ambiguous and equivocal the *most plausible* general propositions will often be found, when they are brought to the test of a close enquiry, and accurately applied to the particular subject they were originally intended to serve. Not the Dean of Gloucester only, but Mr. Rotheram, Dr. Balguy, and other gentlemen, who have been deemed the ablest advocates for the impositions of our ecclesiastical establishment, have afforded striking proofs of the truth of this observation.

After he has dismissed Dr. Tucker, our Author goes on to the consideration of some farther circumstances relative to the late Petition; and, having pointed out the repugnance between the doctrine of the homilies, and the principles on which the glorious Revolution of 1688 was founded, he shews, that the Royal Marriage Act is equally inconsistent with the thirty-second article of the Church of England. What he hath said upon this matter is curious, and has probably occurred to few of our Readers:

‘ Order and good government seem to a plain understanding to require, that where there is a system of religion (so called) adopted by the Magistrate for the practical uses of his people, care should be taken that there be no contradiction or disagreement between the established civil policy, and the doctrines of that system. —

‘ Were I disposed to give any opinion concerning the late law which lays a restraint upon the Royal Family with respect to their marriages, I should not perhaps condemn it with that severity which some writers have expressed. A law of that sort may, for ought I know, be highly expedient for the public. But surely, before it was finally enacted, some course should have been taken with the *thirty-second* of the Articles of our Religion, which most expressly teaches, that, “ It is lawful for ALL CHRISTIAN MEN to marry at their own discretion, as they shall judge the same to serve better to godliness.”

‘ This *thirty-second* Article, or at least the last clause of it, should indeed have been disposed of near twenty years ago, before the Act to prevent *Clandestine Marriages* took place. As things are now circumstanced among us, our confession allows us, as *Christian men*, i. e. subject to the laws of the Gospel, to
marry

marry at our own discretion, as we shall judge the same to serve better to godliness. But,

‘ 1. The law of the land says, “ No; you shall not marry at your own discretion, but at the discretion of your parents or guardians, on the peril of having your marriages declared null and void, your issue bastardized, and the succession of your posterity defecated.”

‘ 2. The Antipetitioners say, that the intent of requiring subscription of the clergy is, that they may all preach the uniform doctrine of the Articles. The law says, that, in the present instance at least, the Judge upon the bench shall preach a doctrine contrary to that of the thirty-second Article.—The Article leaves the marriage of the Christian man to his own discretion, as he himself shall judge the same to serve better to godliness, that is, the Article leaves it to his conscience. But the law interferes, and says, that in certain cases (where however conscience is a very capable judge) the man’s conscience has nothing to do in the matter with respect to the godliness or ungodliness of his views, but the conscience of his guardian, or of my Lord Chancellor.

‘ 3. The clergyman subscribes his assent and consent to the Article as agreeable to the word of God. But if he acts according to the doctrine of the Article, in the said cases, and celebrates a marriage approved and authorized by it, he shall be transported as a felon.

‘ 4. The Petitioners are told, that their request cannot be complied with, as it would break in upon the uniformity of the establishment. If therefore subscription is still to be continued as a means of preserving uniformity, should not the latter part of this thirty-second Article run thus? “ It is not lawful for all Christian men to marry at their own discretion, or as they themselves shall judge the same to serve better to godliness, but shall govern themselves herein at the discretion of a parent or a guardian, as the parent or the guardian shall judge the same to serve better to” —whatever he or she pleases to substitute in the room of godliness.

‘ It does not appear (at least from any minutes I have seen of the debates on the occasion) that the authority of this Article was expressly alledged in opposition to what is called the Royal Marriage Act. And yet this might have been expected from some of the episcopal bench, which, in general is understood to maintain, that all and every of the Thirty nine Articles are agreeable to the word of God.

‘ This silence of their Lordships is the more surprising, as the doctrine of the Article is pretty strongly asserted in certain Remonstrances, reailed in the public prints, as part of the proceedings.

ceedings of that illustrious assembly of which their Lordships are members.

“ We conceive, says one of them, the right of conferring a discretionary power to prohibit all marriages (whether vested in the Crown alone,—or in the manner now enacted by the Bill) to be above the reach of any legislature, as contrary to the original inherent *rights of human Nature*, which, as they are not derived from, or held under *civil laws*, by no *civil laws* can be taken away.”——“ To disable a man during his whole life, from contracting marriage, or what is tantamount, to make his power of contracting such marriage, dependant, neither on his own choice, nor upon any fixed rule of law, but on the arbitrary will of *any man*, or set of men, is exceeding the power permitted by the divine Providence to human legislatures. It is directly against the earliest command given by God to mankind, contrary to the right of domestic society and comfort, and to the desire of lawful posterity, the first and best of the instincts planted in us by the Author of our nature, and utterly incompatible with all religion, natural and revealed, and therefore a mere act of power, having neither the nature nor obligation of law.”

“ Again, another of these Remonstrances affirms, that “ the liberty of marriage is a natural right inherent in mankind,—that this right is confirmed and enforced by the Holy Scriptures, which declare marriage to be of Divine institution, and deny to none the benefit of that institution,—that the Law of Nature and Divine Institutions, are not reverfible by the power of human legislatures.”

“ This language, I apprehend, is strictly conformable to the doctrine of the Article, and is not to be confuted but by shewing, that human legislators have the authority which is here denied them.

“ It is true, there are concessions in both these Remonstrances, which may seem to favour the restrictions in the *Act to prevent clandestine Marriages*, but really do not. For though it may be true, that the legislature “ has a power of prescribing rules to marriage, as well as every other species of contract” though it may be expedient, that *minors* “ should not marry without the consent of their parents or guardians,” yet the general doctrine laid down before, will make these *allowances* utterly insignificant to establish the validity of that law.

“ For who are *minors* with respect to a *capacity* for marriage? “ None,” say our good old laws, “ who have attained the age of *fourteen* ;” and *minority* and *impuberty* are, with respect to marriage, synonymous terms, as may be seen in our law-books. Nature indeed, as well as experience, seems to have fixed this

period

period to determine the *discretion* of a man, as well as his *other* capacities for marriage; for allowing the *impediments* laid down in our laws, to be perfectly consistent with the *natural* and *scriptural* rights of the *Christian man*, what youth of *fourteen* years does not know, in what *degree* of *consanguinity* he is, or is not related to the woman he desires to marry? or whether he is under a *precontract* to any other woman, and so of the rest. The *discretion* therefore, of the Article, plainly means a competency of judgment with respect to the *essentials* of marriage, and is then sufficiently exercised, when the man's choice stands clear of these *impediments*. If you carry *discretion* with respect to marriage, to any other particular instances, I am afraid you will find as many who, if we judge by events, have *wanted discretion* after twenty-one, as have *wanted discretion* before it.

‘As then the natural rights of a man to contract matrimony do, by an almost universal consent of divine and human laws commence with his *fifteenth* year, or his age of *puberty*, upon what evidence are we to judge, that Divine Providence has permitted human legislatures to deprive the man of his choice, and to confine him for seven long years (which with respect to great numbers is confining them for life) to the arbitrary will of one man, who acts by no rule of law, and perhaps upon no better motives than those of *avarice* or *caprice*.

‘Though I have a strong prejudice in favour of every thing of this sort which appeals for its sanction to the word of God, rather than to the commandment of man, I do not know whether I should wish to be understood, that I give the preference to the Article, or the Protest, in comparison with these laws. All I mean to say, whatever I may think, is, that there is a manifest disagreement between our *thirty-second* Article of Religion, and these two laws. Which of them is the *more excellent*, is a question rather for my Lords the Bishops, than for us, who, having no *mixed* character, *must* follow the law at all events. And their silence on passing of both these laws (one dissenter excepted) cannot, I think, be otherwise accounted for, than by the supposition, that their Lordships thought the *Article* and the *Laws* were perfectly reconcileable to each other.

‘But should not their Lordships have considered, that what may be clear to them, is not always so to their numerous flocks, the very meanest of whom has his claim of a *divine*, as well as a *natural* right to marriage, which the Article seems to secure to him in a way that does not admit of the restriction laid upon him by the *Act to prevent clandestine Marriages*. And as their Lordships have thought proper to adhere to *all and every* of the *Thirty-nine* Articles, against the Petitioners of *February 6*, would it not have become their charity to have explained to the public, by what sort of reasoning this Article of

our public *Confession of faith* might be made to stand its ground against this seeming contravention of a solemn act of parliament?

'We read in history, that, when the Duke of York had married the Earl of Clarendon's daughter, in the year 1661, "The King ordered some Bishops and Judges to peruse the proofs the Lady had to produce. And they reported, that, according to the doctrine of the Gospel, and the Law of England, it was a good marriage; so it was not possible to break it, but by trying how far the matter might be carried against her for marrying a person so near the King without his leave *." That is to say, how far the crime was a capital one, for *fine* or *imprisonment* would not have nullified the marriage.

'Here was a clandestine marriage under every description of that offence, yet by a happy coincidence of the Gospel, and the Law of England, such as it was in those days, this was a marriage it was not possible to break, but by an arbitrary act of power, which even Charles II. would not venture to exert.

'For my part, I should not think the Prelates of our times at all less competent to judge a matter of this nature, than the Bishops of 1661. Would it not, therefore, have become them to have satisfied the people (who are persuaded that the Gospel is what it always was from the beginning) that the connection between the Law of England and the Gospel, still subsists unbroken, notwithstanding these late limitations of the natural rights of marriage?

Various other particulars are treated in the same masterly and entertaining manner; but as we must not enlarge, we shall dismiss this article, with observing, that the Author hath subjoined an Appendix, containing extracts from the *Advice from a Bishop*, printed in 1759; the *Letter to a Bishop*, lately published; and Mr. Locke's *Letter from a certain Person of Quality to his Friend in the Country*. The remarks added to these extracts are singularly just, pertinent, and spirited.

ART. VIII. *The History and present State of Discoveries relating to Vision, Light, and Colours.* By Joseph Priestley, LL. D. F.R.S. 4to. 2 Vols. 1 l. 11 s. 6 d. Boards. Johnson. 1772.

THE same essential service which this spirited and ingenious Writer has already performed, so much to the satisfaction of the public, for 'the youngest daughter of the sciences,' in the compiling of his *History and present State of Electricity*, he has here rendered to one of the elder branches of the family. In the introductory part of our account of that useful

and masterly performance², we gave the public some of the Author's ideas relating to the multiplicity and great diversity of philosophical facts and observations; the dispersed state in which they lie, in various books, written in different languages, and the consequent propriety, or rather necessity of drawing up a separate historical relation of the discoveries that have been made in each part of the immense mass of natural knowledge. At that time however he considered the compiling of a history of *all* the branches of experimental philosophy, as too great an undertaking for any one person; but, as he here informs us, 'like the fox with respect to the lion,' a nearer view of the task has familiarised it to him, and he now looks upon it, not only without dread, but with a great deal of pleasure.

As in the History of Electricity, so likewise in this, the Author divides his philosophical narrative into periods, and these into sections; subdividing these last occasionally into chapters; whenever the number and variety of articles, relating to the different branches of his subject, render such a subdivision either necessary or convenient. The composition is of a mixed kind, being partly historical, and in part systematical. The first method recommends itself, as he observes, by many obvious advantages attending it; particularly as it is peculiarly calculated to interest and engage the attention of the reader, and to communicate knowledge in the most agreeable manner. At the same time the work is sufficiently systematical to give the reader an opportunity, by consulting the titles of the sections and their subdivisions in each period, of seeing without interruption the entire series of discoveries that have been made relating to any particular branch of optical enquiry. Accordingly, whenever too strict an adherence to chronological order would have been productive of obscurity or repetition, the Author, in treating any particular article, on which later writers have added but little to the observations of their predecessors, has very properly given the whole of what he has to observe concerning it in an earlier period; and where former writers have done little, he has inserted an account of the whole under a later period. To render his work more extensively useful, he has every where endeavoured to render it perfectly intelligible to those who have only a slight acquaintance with mathematical knowledge, provided they will bestow a proper share of attention on the subject. Indeed his principal design in this work is to explain and give the history of *philosophical* discoveries in optics; avoiding the discussion of those that are properly *mathematical*; except in those cases where mathematical and philosophical discoveries are so connected with and subservient to each other, that they cannot

² See Monthly Review, vol. xxxvii. Aug. 1767, pages 94, 95.

be separated without violence. We shall only add, with respect to the execution of this work, that useful references are given at the bottom of each page, by means of which the inquisitive reader, who wishes for fuller and more circumstantial information on any particular subject, may be enabled to consult the original authors at large, whose observations are here condensed and abridged.

The work is divided into six grand epochs or periods, the first of which contains the history of optical observations and discoveries, from the earliest times, down to that of the revival of letters in Europe: an extensive æra, but remarkably barren of matter. The ancients whom we justly revere, as poets and historians, for the sublimity of their conceptions, and the graces of composition, and whom we follow as our models in the various subjects of polite letters and the fine arts, were, it must be confessed, arrant triflers in experimental philosophy. They seem indeed scarce to have possessed any taste for experimental inquiries in general, and entertained the most crude and absurd notions concerning this branch of knowledge in particular. The divine Plato supposed that vision was effected by means of something emitted from the eye of the spectator, which meeting with something else proceeding from the object, is thereby reflected back to it again. Some among them indeed, particularly Aristotle and Seneca, were not incurious in observing the more obvious optical appearances, nor backward in assigning their supposed causes; which they would not however condescend to investigate by the drudgery of experiment, but solved more easily and pleasantly, by the powers of a fine and pliant imagination, which they possessed in a very high degree. An instance or two, among many others, will be sufficient to shew how cheaply and easily they satisfied themselves in the solution of physical appearances. Seneca had observed the magnifying power of a glass globe filled with water, and gives this curious reason for it: *Quod aut nostra in humida labitur, nec apprehendere quod vult fideliter possit*; —because ‘the eye slides in the water, and cannot lay hold of its object.’ This specimen of unintelligible gibberish gravely advanced by the Roman philosopher, is succeeded by an equally unphilosophical but somewhat more intelligible solution of a similar appearance, by Alexander Aphroditensis, the great commentator upon Aristotle, who lived near two centuries after Seneca. According to him, apples appear large when immersed in water, because the water which is contiguous to any substance is affected with the same quality and colour with the body itself; so that the eye is deceived, in imagining the body itself to be larger.

Such was the ‘wisdom of the ancients’ in optical science; and it is here accordingly comprized in a very narrow compass.

The rectilinear progression of light, and the equality of the angles of incidence and reflection, appear indeed to have been very early known to them. These two important though simple principles form almost the intire ground-work of the single optical treatise, for which we are obliged to antiquity, and which is ascribed to Euclid. After a long interval, the Arabians revived this as well as the other branches of learning and knowledge; but the only work of theirs that now remains on this subject, is that of Alhazen, who flourished towards the twelfth century, and who was succeeded by Vitellio, a Pole. So little were some of the simplest principles of optics understood by these two philosophers, that they attributed the magnified appearance of a body plunged in water, to the convexity of the surface of the fluid, as being a segment of the spherical surface of the earth. Contemporany with Vitellio lived that extraordinary genius, Roger Bacon; a concise account of whose reveries, as well as real observations and discoveries, closes this period; and in whose writings we may perceive the dawnings, at least, of some of the most useful and important optical inventions, which were afterwards realised.

This extensive, but dark and barren æra, comprehending so large a space as that of 2000 years, is followed by the Author's second period; in which is contained an account of the progress made in the science of optics, from the time of the revival of letters in Europe, to the discoveries of Snellius and Des Cartes. This division of the work is introduced by some apposite and animating reflections, arising from a retrospective view of the preceding period, and applicable to those who seem to think that we are now nearly arrived at the *ne plus ultra* of knowledge in this and other sciences. The Author observes, that if the world be now really arrived at its perfect state of *manhood*, the preceding 2000 years (during the whole of which term philosophical inquiries were more or less cultivated) must certainly appear to be a very disproportionate state of *infancy*. But he who considers, he very properly adds, that no bounds can be set to our advances in this kind of knowledge (since the works of God are, like their Author, infinite) that every new discovery is but an opening to several more, and, consequently, that the progress of real knowledge may be expected to go on, not merely in an *uniform* manner, but to be constantly *accelerated*; and who shall reflect upon the astonishing improvements that have been made in this branch, and, indeed, in all the branches of real knowledge, in little more than two centuries that have elapsed since the expiration of that long period of darkness, cannot help forming the most glorious expectations. He will be looking for new light and new satisfaction every day; and, considering what has been done in very late years, together

with the increasing avidity with which the study of Nature is now pursued, and the great numbers, in all parts of Europe and America, who are applying themselves to it, he may be almost assured that he will not be disappointed, provided the sources of information be easily open to him.

The person who figures first in this period is Baptista Porta, the inventor of that curious instrument, the Camera Obscura; and who, from the phenomena presented by it, was convinced that vision is performed by the intermission of something *into* the eye, and not by visual rays proceeding *from* it, as had been the generally received opinion before his time. The various discoveries and observations of this writer, of Maurolycus who preceded him, of Lord Bacon, of De Dominis, who first discovered the true manner in which the colours of the rainbow are produced, of Galileo, of Kepler, and a few others, constitute the subjects of this period; which is rendered peculiarly illustrious by the important discovery of those wonderful instruments, the telescope and microscope; the effects of which, and the advantages which we derive from them, as the Author justly observes, are such as must appear *a priori* to be out of the reach of science to bestow, or of the human powers to produce.

With regard to the first of them, in particular, how improbable, even in idea, must it appear to any sober thinker, not familiarised, as we are, even from our infancy, with the powers of that instrument, that, by any contrivance whatever, a man should be enabled to annihilate, as it were, ninety-nine hundredths or a much greater portion of the interval between him and an immensely distant, perhaps invisible, object; so as to view it nearly to the same advantage, as if he had actually in person traversed all this immense space, and taken his station and reconnoitred it at the extremity of it:—and this, without stirring out of his parlour, and by such slender and unpromising means as a piece or two of glass or metal, formed and disposed in a particular manner! To one even previously acquainted with the magnifying power of lenses, when applied to objects near to them, the bare proposal to extend them to such purposes must have appeared absurd, and the problem utterly impracticable.

The history of the discovery of this noble and useful instrument (as well as of the microscope) is here minutely and agreeably related. In this as well as in many other of the most useful and surprizing inventions, human genius has indeed little to boast, however justly it may pride itself in their subsequent extension and improvement, as the first discovery was intirely the work of chance. Independent of the historical testimony here collected, by which this fact is abundantly proved, it will evidently appear, from another consideration, that we owe the telescope to some casual

sual combination of burning glasses, or spectacles; as a considerable time elapsed after the instrument had been constructed, and in the hands of many persons, before the *rationale* of it, the manner in which it produces its effects, was discovered and explained. We shall close what remains to be said on this subject, by an apposite and instructive reflection of the Author's, naturally suggested by the circumstances of this extraordinary and unpremeditated invention; the history of which, he observes, 'furnishes a striking lesson to all philosophers, not to devote the most trifling observation, or to withdraw their attention and study from those powers of nature, or even those single facts, which may seem, at first sight, to be the most insignificant, and the most remote from every possible use. Every new fact, or property of any of the constituent parts of nature, should be carefully examined, as a treasure of unknown value, the real richness of which, time, and the discovery of other kindred powers of nature, may bring to light.'

In the third period are contained the observations and discoveries of Des Cartes, who very considerably enriched the science of optics; of Snellius, who led the way to the discovery of the great law of refraction; of Scheiner, who first realised the plans of Kepler, in constructing the astronomical and other telescopes, formed on plans different from that of the original or hylean perspective; and of Athanasius Kircher and others. In the Author's fourth period, which he considers as the true æra of commencement of experimental philosophy, are comprehended the observations made from the time of Des Cartes to that of Sir Isaac Newton. The principal heroes of this æra, among our countrymen, are Mr. Boyle, Dr. Gregory the original inventor of the reflecting telescope, Dr. Barrow, and the ingenious and indefatigable Dr. Hook: and, among Foreigners, the Grimaldi, De la Hire, Mariotte, and Huygens.

All the discoveries hitherto made in the science of optics, however curious and interesting, were eclipsed by the splendor and variety of those which form the subject of the next or fifth division of this work. After the exhibition of all the more or less ingenious but random conjectures, with respect to the intimate nature of light, proposed or maintained by Plato, Aristotle, Des Cartes, Grimaldi, Malebranche, and Dr. Hook, &c. 'unsupported by even a shadow of evidence, or so much as an attempt at experimental proof,' the noble discovery of a true theory of light and colours by Sir Isaac Newton is here presented, striking and beautiful in all its essential parts, and deduced from the clearest and most decisive experiments. It is curious to observe how much this great man was himself struck by his own success in this inquiry, and with what confidence the modest and unassuming philosopher first announced this discovery.

country in a letter preserved by Dr. Birch, and addressed to the Secretary of the Royal Society; where he terms it as being, in his judgment, "the oddest, if not the most considerable discovery which hath hitherto been made in the operations of nature." "If this," says the Author, "look like vanity in so great a man, it is however the language of nature, and certainly very pardonable." On this part of our Author's work we shall only observe, that he follows this great anatomist of light regularly through all the steps of his curious investigation, and gives a clear and connected view of all his profound discoveries on this subject: adding some ingenious and new observations on several of the more hypothetical parts of Sir Isaac's doctrine; particularly on his attempt to account for the colours of thin plates, and all the other cases of the reflexion or transmission of light.

In the sixth and last period of this work, is contained, the history of all the optical discoveries that have been made from the time of Sir Isaac Newton to the present. This short interval furnishes matter for the larger half of the work. It is indeed a pretty generally received opinion, the Author observes, that scarce any advances have been made in the science of optics since the time of Sir Isaac Newton. But those who are perpetually expressing their wonder that no person has taken up the subject after him, and begun where he left off, the Author refers to the large and various contents of this division of his history; in which they will find that the philosophers of the present age have not been either backward or unsuccessful in prosecuting optical inquiries. Accordingly, far from having been obliged to make the most of his materials for this period, they have furnished him more exercise in the task of condensing a great variety of matter into a small compass, than those of any other part of the work. The perusal of this division of his history will be particularly useful and agreeable to those who have been conversant only in the productions of English writers upon this subject, and will at the same time exemplify and confirm the utility of an undertaking of this kind; as the reader is thus brought acquainted with many curious and important observations which must be new to him, collected from the publications of the various philosophical societies established in different parts of Europe, or from the works of individuals, which have not been translated into our language. On account of the variety of new matter contained in this part of the work, we shall dwell the longer upon it; first selecting, as a specimen, some of the observations of Mr. Bouguer on the reflexion of light. Passing over the ingenious and accurate methods here explained, by which he undertook to measure the degrees or intensity of emitted, refracted, or reflected light, we shall here briefly re-

late some of the deductions drawn from his curious and elaborate experiments in this new field of optical inquiry.

The most striking observations which he made, with respect to the reflexion of light from bodies, are those which relate to the very great difference produced in the quantity reflected, in consequence of a variation in the angle of incidence. This difference is truly surprizing between the great quantity of light reflected from the surface of water, at a small angle of incidence, and the very small portion reflected at a large angle *. At a very small angle of incidence water was found to reflect no less than three-fourths of the incident light; that is, as much even as quicksilver, which is of all known substances that which reflects the greatest quantity. On the other hand, the light reflected from water, at great angles of incidence, is exceeding small. Of a ray falling perpendicularly on its surface, it appears from all his observations that not more than the 60th, or rather the 55th part is reflected by it.

There is no person, this philosopher observes, who has not felt the force of this strong reflexion, at small angles of incidence, from the smooth surface of a lake, when he has been walking, in still weather, on the brink opposite to the sun. † In this case the reflected light is $\frac{1}{4}$, $\frac{1}{2}$, or sometimes a greater proportion of the light that comes directly from the sun, which is an addition to his direct rays that cannot fail to be very sensible. The direct light of the sun diminishes gradually, as it approaches the horizon, while the reflected light, at the same time, grows stronger; so that there is a certain elevation of the sun, in which the united force of the direct and reflected light will be the greatest possible, and this he says is 12 or 13 degrees.

The difference in the quantity of light reflected from opaque bodies, after striking their surfaces with different degrees of obliquity, is almost as excessive as it is in the case of transparent substances. M. Bouguer found this inequality to be the greatest in black marble; ‡ in which he was astonished to find that, with an angle of 3°. 35' of incidence, though not perfectly polished, yet it reflected almost as well as quicksilver. Of 1000 rays which it received, it returned 600; but when the angle of incidence was 15 degrees, it reflected only 156; when it was 30, it reflected 51; and when it was 80, it reflected only 23+.

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* The angle of incidence is here every where supposed to be measured from the reflecting surface itself, and not from the perpendicular to it.

† M. Boscovich accounts for the greater quantity of light reflected from bodies at great degrees of obliquity, by observing that, in those circumstances,

The period of which we are now treating has not perhaps been distinguished by any discovery so curious or important as that which gave rise to the late great improvement of the refracting telescope, which had been abandoned by Sir Isaac Newton, on account of its supposed radical and incorrigible defects. As we have lately had frequent occasions of treating this subject*, we shall refer our Readers to the work itself for a full historical account of this matter. Our veneration, however, for the memory of our illustrious countryman will not permit us to pass over the ingenious attempt of the Author's friend, Mr. Michell (to whom he has been obliged for several other original and valuable communications inserted in this work) to account for the remarkable oversight of that great man (in general so peculiarly circumspect and accurate in conducting his experiments) in not having recognised the different *dispersive* power of various refracting substances; to the complete detection of which quality in different *media*, by the late Mr. Dollond, we entirely owe a very capital discovery in the theory of light, and the consequent great improvements made in the refracting, now generally known by the name of the achromatic, or Dollond's telescope.

Mr. Michell observes, that as Sir Isaac used to put *saccharum saturni* into the water contained in his hollow prismatic vessel, (in that celebrated experiment of his which has been the subject of so much controversy) in order to increase its refractive power; the *lead*, even in this saline form, might possibly increase the *dispersive* refraction of the water, as it is now known to do in the glass, into the composition of which it enters. This, he observes, 'would account for Newton's not finding the dispersive power of water less than that of his glass prisms, which he otherwise ought to have done, if he had tried the experiment, as he said he did.' Not content with merely supposing that the salt of lead might produce this effect, Mr. Michell tried several experiments with a saturated solution of that substance in water; and the event appeared fully to justify his conjecture on this head. We shall give the substance of the first of them.

He included a prism of glass, in a prism of water fully saturated with the salt of lead, and found that when the image, seen through both these prisms, was in its natural place, though it was still coloured, it was very slightly so. He thought it was

circumstances, the perpendicular velocity of the ray is less; so that the force which resides at the reflecting surface can more easily, and with respect to more particles, destroy that velocity, and thereby determine the ray to be reflected.

* In our accounts of the Memoirs of the Paris and Berlin Academies of Sciences, in our Appendixes for three or four years past.

not tinged more than a fourth part as much as when it was seen in its natural place through the same glass prism, included in another of plain water; so that he had no doubt but that, if his glass prism had had a little less of the dispersive power, its errors would have been perfectly corrected; and, as it dispersed the rays very much, he was satisfied that, if it had been made of crown glass, the colouring would even have lain the contrary way. * The refracting angle of his glass prism was 58° ; that of the plain water (which brought the image into its natural place, and in which the glass prism was included) 46° , the contrary way; and that of the water impregnated with the *saccharum*, 36° . $30'$.

The opinion that light is not merely a *phenomenon* produced by the vibrations of a subtile medium, but that it consists of small particles actually emitted from luminous bodies, has received great confirmation from the experiments that have been made with the Bolognian stone, and particularly from those made by Mr. Canton, with the phosphorus prepared by him, of which we have given a particular account in our 42d volume [June 1770, page 422, &c.] M. Homberg who, at the beginning of this century, maintained this opinion, seemed indeed to put the materiality of light, and its direct emanation from the sun, out of all reasonable doubt, and to have proved, by actual experiment, that, notwithstanding the tenuity or extreme minuteness of its particles, it acquired, by means of the amazing velocity with which it is projected from that luminary, a momentum sufficient to put light substances in motion, and even sensibly to impel the end of a lever connected with the spring of a watch, on which he threw the solar rays collected into a focus by a burning glass. The accuracy of this experiment, and the reality of this impulse, were however afterwards called in question, and various experiments, of a similar kind, were afterwards made by M. Mairan and M. du Foy; but from which nothing certain could be concluded: as there was reason to believe that the motions observed in their machinery might probably be produced by other causes, particularly by a current of air, heated and put in motion by the condensed solar rays that were thrown upon it.

The *momentum* of light was, some years ago, attempted to be ascertained, in a much more accurate manner than by the preceding inquirers, by Mr. Michell: and though his apparatus was disturbed by the experiment, and on other accounts he did not pursue it so far as he had intended, it was not wholly without success; and the conclusions which may be drawn from it, Dr. Prichley observes, are curious and important. We shall accordingly give an abridged description of the apparatus, and
of

of the trials that were made with it; an account of which was communicated to the Author by that gentleman.

The intire instrument weighed only about 10 grains, and consisted of a straight and very slender piece of wire, 10 inches long, suspended like the needle of a mariner's compass, having a small agate cap fixed to the middle of it, which was supported by a fine pointed needle, on which it turned extremely freely in a horizontal direction. At one end of this wire was fixed, in a vertical position, or at right angles to the plane of its motion, a kind of vane, consisting of a thin plate of copper, a little more than an inch square, against which the sun's rays, collected by a concave mirror of about two feet diameter were to be directed, while the wire was kept in a horizontal situation by a small counterpoise at its other end. The instrument was inclosed in an oblong box, the lid and front of which were of glass, and was thereby secured from any disturbance from the motion of the air: at the same time the long wire was gently retained in a position parallel to the length of the box, by means of a magnet placed on the outside, acting on a small bit of sewing needle, previously rendered magnetical, and fixed to the horizontal wire.

The rays of the sun being thrown from the mirror, and collected into a focus on the copper vane, it began to move, at about the rate of an inch in a second of time, till it had passed through a space of about two inches and an half, when it was stopped by the back of the box. 'The mirror being removed, the instrument returned to its former situation, by means of the little needle and magnet; and the rays of the sun being then again thrown upon it, it again began to move, and struck against the back of the box as before; and this was repeated three or four times, with the same success.'

Further to verify the experiment, the instrument was turned half round, so that the end to which the copperplate was fixed, and which had before lain towards the right hand, now lay towards the left; and the rays of the sun being again thrown upon the copperplate, it was again moved as before (but in a contrary direction) till it again struck against the back of the box. The experiment was repeated once or twice with the same success. But by this time the form of the copperplate was so much altered by the extreme heat which it underwent, which brought it nearly to a state of fusion, and it accordingly varied so much from a vertical position, that it began to be affected in the same manner as the sail of a windmill: being now impelled by the stream of heated air, which moved upwards, with a force sufficient to drive it in opposition to the impulse of the rays of light. Particular circumstances prevented Mr. Michell from prosecuting

prosecuting this curious experiment any further; but from these trials it may with the highest probability be inferred, that the motion of the wire was actually produced by the direct impulse of the solar rays against the copperplate.

Some philosophers have appeared to be under great concern for the enormous expence of luminous matter incurred by the sun, by the continual emission of light in all directions. Dr. Priestley, however, from the *data* furnished by this experiment, calculates that the quantity of matter contained in the solar rays, that fell upon the abovementioned copperplate in a second of time, amounted to no more than the 1,200,000,000th part of a grain. He further finds that, from one square foot of the sun's surface, there issues only one 40,000th part of a grain of matter in a second; that is, little more than two grains in a day, or about 670 pounds avoirdupois in 6000 years:—an expence of matter so small, that, in that time, it would have shortened the sun's semidiameter no more than about 10 feet, if his body consisted of matter even of the density of water only.

We shall close our account of this performance, by presenting our Readers with a sketch of an ingenious and singular theory, relating to the more intimate nature of matter, which will probably be new to the generality of our English Readers. For though one of the two parents of this hypothesis is our countryman, we do not believe that he ever communicated his notions on this subject to the public. On account of its novelty and piquancy, or as the French say, *pour la bonne bouche*, we have reserved this philosophical dainty to the last.

The easy solution of a great variety of *phenomena* respecting light, and particularly its ready transmission through transparent bodies in almost all directions, together with some other considerations, have suggested to two philosophers in different parts of the world, this singular system relating to the nature of matter; which, though it does not, like the hypothesis of Berkeley, absolutely expel all body out of the universe, robs it of one of its most substantial qualities—its *impenetrability*, the strongest tenure certainly by which it holds its claim to existence in the popular belief; and reduces it seemingly to little more than a flimsy phantom, having no other *substratum* than certain *physical points*, possessed of *powers*; by the energy of which, and not by any direct contact, we acquire, according to this system, the notions we entertain of the solidity or impenetrability of body. M. Boscovich first published his notions on this subject in his *Theoria Philosophiæ Naturalis*: but the same hypothesis had likewise occurred to our Author's ingenious friend, Mr. Michell, in a very early part of his life, and without his having had any communication with M. Boscovich, or even knowing that there was such a person.

The system, in short, is this; that what we call matter is not a solid, impenetrable substance, as has been perhaps universally taken for granted, but is an aggregate of 'physical points only, endued with powers of attraction and repulsion, taking place at different distances; that is, surrounded with various spheres of attraction and repulsion, in the same manner as solid matter is generally supposed to be.' If the degree of velocity therefore, or the momentum of any body in motion, be sufficiently great to overcome any of those powers of repulsion that it may meet with in any other body that opposes its passage, it will find no difficulty in making its way through that body, and this even, *without moving the particles of that other body out of their place**: 'for nothing, says the Author, will interfere, or penetrate one another, but powers, such as, we know, do, in fact, exist in the same place, and counterbalance or over-rule one another; a circumstance which never had the appearance of a contradiction, or even of a difficulty.'

This doctrine of the mutual penetrability of matter may perhaps be reconciled to that strong prejudice which stands most in its way, by the following considerations; where we have taken the opportunity, for the sake of some of our Readers, to enlarge a little on the ground-work of the Author.

* It should seem to follow from hence that a cannon-ball, could it be projected with a sufficient velocity or momentum, might pass through a stone-wall, without making a hole in it, or even displacing any of its particles. As however we know nothing more of this hypothesis than what we collect from Dr. Priestley's short sketch of it here given, we may possibly, in this instance, have extended the proposition in the text too far. The principal difficulties that prevent our clear conception of this theory arise from the silence of the Author with regard to the nature, probable number, &c. of these *physical points* in bodies:—as, Whether *they* are solid and impenetrable, &c.? We speak therefore at random, and under correction; but all that is meant by the Roman Professor and Mr. Michell, with respect to the *mutual penetrability* of matter, appears to us to be this; that the real quantity of matter, even in the most solid bodies, is inconceivably small; or, in other words, that the diameter of, or the space occupied by, each of the solid, indivisible particles that constitute body, is, as it were, infinitely small, compared with the distance between each of them. On this supposition, we can readily conceive that one cubic inch of gold may (on the application of an adequate force) be made to occupy the *same* identical cubic inch of *space*, already occupied by another cubic inch of the same matter; without moving in the least, or disordering the arrangement of, a single particle of the former, or of its own. If even the most solid bodies are thus simily constituted, there can be little chance of their *physical points* interfering with, or impinging against each other.

As our idea of the impenetrability of matter is in part acquired by the sensations that we experience in the handling of bodies, it may be sufficient, in order to facilitate the conception of this system, and pave the way to its reception, to shew that, on the first touch, our sensations are, in general, fallacious, and that therefore they may likewise possibly continue to deceive us, on every successive augmentation of pressure or impulse, though carried even to the greatest possible degree.

When we press our finger lightly against a table, we have an idea of somewhat solid that resists it. Now, it has been rendered evident, by various optical and electrical experiments, that bodies which appear to be in contact (such as the links of a chain, for instance, suspended at one end, &c.) do not actually touch each other. Accordingly, the difficulty we at first meet with, in *penetrating* the table, or in forcing our finger into the *same place* with its external surface, does not arise, as we are apt to imagine, from any actual contact of the two substances, but from some power of repulsion near their surfaces, by which the finger is resisted by the table, though it does not touch it. On increasing the pressure, and thereby overcoming, or getting within the sphere of, this first power of repulsion, (which is easily done) the philosopher, even, who is acquainted with the reality of this power, fancies that the finger is *now* impeded in its progress *through the table*, by the actual solidity of its parts. But the very same is the apprehension of the generality of mankind with respect to the *first* obstruction, 'Why, therefore,' says the Author, applying this theory to the transmission of light, 'may not the next be only another sphere of repulsion, which may only require a greater force than we can apply to overcome it, without disordering the arrangement of the constituent particles, but which may be overcome by a body moving with the amazing velocity of light?'

At the same time that M. Boscovich shews that many of the *phenomena* respecting this last-mentioned subtle substance are much more easily solved upon this hypothesis than any other; he proves that 'it is by no means inconsistent with any thing that we know concerning the laws of mechanics, or our discoveries in natural philosophy.' Still further to illustrate and to compleat our sketch of this curious system, we shall give, at full length, the Author's account of the train of ideas by which our countryman, Mr. Michell, was led, on his part, to form this 'scheme of the *immateriality* of matter, as it may be called, or rather of the *mutual penetration* of matter.' The thought first occurred to him on the reading Baxter's treatise *on the Immateriality of the Soul*. He there found, says Dr. Priestley, that 'this Author's idea of matter was, that it consisted, as it were, of bricks, cemented together by an immaterial mortar. These

bricks, if he would be consistent to his own reasoning, were again composed of less bricks, cemented, likewise, by an immaterial mortar, and so on *ad infinitum*. This putting Mr. Michell upon the consideration of the several appearances of nature, he began to perceive that the bricks were so covered with this immaterial mortar, that, if they had any existence at all, it could not possibly be perceived; every *effect* being produced, at least, in nine instances in ten certainly, and probably in the tenth also, by this immaterial, spiritual, and penetrable mortar. Instead, therefore, of placing the world upon the giant, the giant upon the tortoise, and the tortoise upon he could not tell what, he placed the world at once upon itself; and finding it still necessary, in order to solve the appearances of nature, to admit of extended and penetrable immaterial substance, if he maintained the impenetrability of matter, and observing farther, that all we perceive by contact, &c. is this penetrable immaterial substance, and *not the impenetrable one*, he began to think he might as well admit of *penetrable material*, as of *penetrable immaterial substance*; especially as we know nothing more of the nature of *substance*, than that it is *something* which supports *properties*, which properties may be whatever we please, provided they be not inconsistent with each other, that is, do not imply the absence of each other. This by no means seemed to be the case in supposing two substances to be in the same place at the same time, without excluding each other; the objection to which is only derived from the resistance we meet with to the touch, and is a prejudice that has taken its rise from that circumstance, and is not unlike the prejudice against the *Antipodes*, derived from the constant experience of bodies falling, as we account it, downwards.

In our account of this work, we have not descended to an enumeration of the particular contents of the various subdivisions of each period of this philosophical history; concerning which we shall only observe, that the Author has, with the greatest industry, digested into numerous chapters, under distinct titles, every essential particular relating to light and vision, that he could collect from the numerous publications, foreign and domestic, respecting the science: interspersing occasionally some original observations and remarks made by himself, or such as have been communicated to him by his many valuable philosophical friends, whose assistance he acknowledges on the present occasion, and relies upon in the prosecution of his undertaking. The historical part of the work is followed by a general summary, deduced from it, of the doctrine concerning light, and hints of some *desiderata* in the science, which terminate the volume.

From the preceding sketch of this work the Reader will be enabled to form some kind of estimate of its merit, and of the method and spirit with which it is conducted. The arrangement of the great variety of matter contained in it appears to us to be judicious; at the same time the Author does not compose with the phlegm of a servile compiler, or mere copyist, but *en amore*, and with the zeal of a person who warmly interests himself in his subject, and who omits no opportunity of furthering, by new and additional observations, the progress of the science, of which he professes himself to be only the historian. With respect to the Author's intire plan, the advantages attending the execution of it have been already noticed, and are indeed too obvious to be repeated: as it must be evident that a history of all the branches of natural philosophy, executed in this manner, must prove a useful remembrancer to the more learned, and be highly instructive to those who stand more in need of information, and whose appetite for philosophical knowledge is greater than their powers or opportunities of gratifying it.

Some original and important observations which the Author has lately made, in a course of experiments relating to *air*, have inclined him to appropriate his next volume to the history of discoveries respecting that element. To this piece of intelligence, however, we must not omit to add that, on account of the very considerable expences attending the execution of his general plan, and for other considerations, the continuation of this philosophical history will intirely depend on the favourable reception of the present work. On this head we can only express our wishes that the public patronage may animate and enable the Author to prosecute and complete his useful undertaking.

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M A T H E M A T I C S.

Art. 9. *The Nautical Almanac and Astronomical Ephemeris*. For the Year 1774. Published by Order of the Commissioners of Longitude. 8vo. 3s. 6d. Nourse, &c. 1773.

TO this Ephemeris are annexed 1220 longitudes and latitudes of the moon, deduced from the late Dr. *Bradley's* Observations, and compared with tables improved from Professor *Mejer's* first Manuscript Tables. 'A series of observations this (says the Editor) for number and exactness, far excelling any thing of the same kind which the world ever saw before, and which present or even future astronomers will not easily surpass in accuracy, affording a sure touchstone for trying the best modern lunar tables and theories, and the means of improving them.' The corrections derived from these ob-

servations turn out so considerable as to give room to hope that, when they are completed, the greatest errors of the tables may be reduced within a much narrower compass than they are at present. The Editor has likewise added the elements of these lunar tables, with which the foregoing observations were compared, together with several very necessary and useful remarks on the Hadley's quadrant. To the whole is subjoined, an useful astronomical problem for finding the error of a transit telescope, by Mr. Lyons.

Art. 10. *A Complete System of Land-Surveying, both in Theory and Practice, &c.* By Thomas Breaks. 8vo. 7 s. 6 d. Newcastle upon Tyne, printed for W. Charnley, and J. Murray in London. 1771.

'The many irregularities and obscurities (says the Author in his preface) with which works of this sort abound, have induced me to undertake a performance of this kind, in order to remove difficulties, clear obscurities, and render that which has hitherto been deemed dark and mysterious, plain and intelligent (*intelligible*) to the meanest capacity.' We are extremely sorry to find a work undertaken from such laudable motives so badly executed, and while 'the multiplicity of books' is made the subject of complaint, that another should be added to the number, and that another still should be no less necessary. Our Author, it must be acknowledged, has taken great pains to collect together a variety of propositions and problems relating to several subjects, in any respect connected, and indeed unconnected with his main design; but he discovers little judgment in the arrangement, illustration, or proof of them. His definitions are loose and inaccurate; they have nothing of logical propriety or geometrical exactness: there are very few in the 35 which he has given, that may be excepted from this charge. His theorems are stated without any precision; and he can hardly be said to have sufficiently explained, much less demonstrated, several of them. The first proposition in the second section is a notorious instance of this kind; and, as it is the ground-work of all which follow, is utterly inexcusable. The third proposition is very carelessly expressed: in which it is said, 'If a right line cut two parallel right lines, the alternate angles are equal and consequently the lines parallel.' And the Author's method of proof is altogether as unintelligible.

Although we could form no great expectations from such an introduction, yet the Author's compilation rather improved upon us, than otherwise, as we advanced: and we could have wished he had submitted it to the examination of some mathematical friend, who would have saved *his* reputation as a writer, and prevented *our* mortification as readers, till, by due chastisement, he had rendered it more worthy the public inspection.

MEDICAL.

Art. 11. *The Danger and Immodesty of the present too general Custom of unnecessarily employing Men-Midwives, &c. &c.* With an Introduction, a Treatise on the Milk, and an Appendix, with Corrections, by the Author. 8vo. 1 s. 6 d. Wilkie. 1772.

"Authors, before they write, should read."—Had the present Writer followed the poet's advice, and, before he took up the pen to calumniate

enlighten and alarm the world on this subject; had he condescended, for instance, just to cast his eye over Dr. Smellie's treatise and cases, or any other creditable performance on the subject of midwifery, he might at least have seen in what manner, and under what circumstances, the male professors exercise this art, and might accordingly have avoided much of the ridicule and absurdity of the present performance. Either through ignorance, or design, credulity, perversity, or whim, or all together, he has adopted and revived many of the vulgar prejudices against the men-midwives, at a time when even the very old women have given them up; particularly those respecting their impatience, precipitancy, unfeelingness, fondness for using instruments, &c. and which naturally enough took their rise from the circumstances of those times when the male operator was never called in but to the poor female *in extremis*, and of course constantly sallied forth armed with 'the bloody crotchet,' while violence and death attended his steps and marked his progress. His possibly well-meant, but wrong-headed, and at the same time very laughable earnestness, in sounding the alarm against a very harmless and sensible practice, has frequently exercised our risible faculties; and could it be done with decency, we should be glad to make our Readers partakers of our mirth. But really his subject is, in itself, of so very unseemly a nature, and he has handled it, and the ladies, in so very gross a manner, that, out of respect to the most amiable part of our Readers, we are prevented, in a great measure, from employing, though in their defence, either argument or pleasantry against this libeller of the sex; who, with a most astonishing reach of thought, has discovered that 'the profligacy of the present times'—[a complaint however of pretty ancient date]—'the frequent adulteries which disgrace our country,' and the immense run of business at Doctor's Commons;—nay even the late great revolution in Denmark itself*, are all to be attributed to their *wanton* use of men: meaning however, by this last phrase, nothing more than their employing men midwives, that is, availing themselves of the superior knowledge, and personal assistance of a surgeon, in a very serious concern, in which a man of plain understanding can perceive nothing capable of furnishing the least provocative to *wantonness* to either of the parties, though the one were a Satyr, and the other a Messalina; but which is here denounced as 'the most abandoned of all vicious practices'—'the path of vice,' and by other unaccountable appellations.

"A nice man, somebody or other has said, is a man of *naughty* ideas." In like manner we may call this *chaste* Author a man of *lewd* ideas. Never, to the best of our recollection, did modesty meet with so obscene an advocate. Indeed a modest woman cannot, without contamination, even cast her eye upon his pages, where he exhibits all the pruriency of the most wanton imagination, in representing every man-midwife as a Sultan possessed of a seraglio of fine women, and rioting in sensuality in the very exercise of his profession—and even the poor woman, in the intervals of her pangs, as participating with him. In excuse for his licentiousness in general, he may possi-

* Struensee, our sagacious Author reminds us, was a man-midwife.—*Verbum sat sapienti.*

bly plead a good intention, and the example of Swift; who, to recommend the practice of cleanliness and decency, has drawn some pictures of filthiness that would turn the stomach of a Hottentot; but the cases are by no means parallel. By the bye, we recommend to him the perusal of Strephon's case, from which he may draw a full answer to one half of his pamphlet, on making a very obvious application. Passing over this part of his subject, we shall give a short specimen of this whimsical gentleman's extravagancies on another part of it, and then take our leave of him.

Granting, merely for argument's sake, that a woman actually transgresses the bounds of modesty, in committing to an *accoucher* the care of her person, and that of her and her child's life, surely it might be allowed that, in sacrificing her modesty to her fears, she consulted her *safety* at least. No such matter. She is in the high road to destruction. Nay, such is the dangerous and baneful influence of these male gentry, that he 'would not employ *even a woman* who had been bred under a man-midwife.' Hear with what a solemnity, sufficient to make the poor deluded culprits shudder at their danger, he enforces his opinion.—! If my life and fortune here, and *salvation hereafter*—[Lord have mercy upon us!] depended on the life of any pregnant woman, and that of her infant, I would stake all I held valuable on her being attended by *any old woman-midwife* in England, in preference to *any man* in the world.' He has his reasons for this tremendous declaration, and they are two; both addressed to the fears of his pupil.

The first is a downright *argumentum ad terrorem*. He holds forth the green bag to the view of the pregnant female, and rings the crotchet, the tire-tire, and crooked scissars, in her ears, and a woful clatter does he make with them, reminding her that none of his good women, in the list of them given at the end of his book, employ such deadly implements. He is in the right; they only pave the way, and furnish necessary and frequent occasions for the using of them. Least *rago head and bloody bones* should fail of their effect, he brings his second argument, which is indeed a curiosity. Flesh and blood, it seems, cannot resist the temptations which the male artists are exposed to, and which, except in the case of Dr. Hunter, and perhaps two or three aged and frigid practitioners, must 'unavoidably confuse all their discerning reasoning faculties,' and absolutely disable them from conducting the business properly and safely.—*Lepidum Caput!* but out of respect to the personal infirmities of the sex, we must here draw a veil over this part of the subject. The nature of the present argument indeed reminds us that it is high time to wash our hands and proceed to another subject; but not till we have said a word or two of the Answer in the next article.

Art. 12. *Examen Succinæ, &c.* Answer to a late extraordinary Publication, intitled, "The Danger and Immodesty, &c." By Louis La Peyre, *Chirurgien Maître-à-Arts*, and Surgeon to his Excellency the Prince de Masserano, &c. 8vo. 1s. 6d. Bâdon. 1772.

M. Louis La Peyre here stands forth the champion in form of the fair sex, and of their male assistants, against the declamations of the

† In his Strephon and Chloe, Ladies Dressing-room, &c.

preceding Writer. Though he seems to us to treat his Subject rather with too much solemnity and parade, this objection does not lie against the manner in which he accosts his antagonist, whom he treats *de haut en bas*; bellowing on him, in his wrath, the appellations of "obscene libeller, filthy scribbler, monster of corruption and lubricity, hireling of the corporation of midwives, Don Quixote of the old beldames,"—and their proper synonyms in the French language in the opposite page. The midwives meet with no better quarter from him, whose ignorance, obstinacy, rashness and violence he exposes, and exemplifies in the recital of some late chamber-scenes; particularly in one where "the learned and eminent Mrs. ———, one of the worthies in the preceding Author's commendatory list, plays a very distinguished part."

P O L I T I C A L.

Art. 13. *Letters from an English Gentleman, on his Travels thro' Denmark, to his Friend in London; serving as a Confutation to the many false Accounts published in the English News papers; but more particularly in the pamphlet called, "The Political System of the Regency of Denmark fully explained."* 8vo. 1s. Wheble. 1772.

The Writer expresses himself as a warm friend to Queen Juliana Maria, whose character is so severely attacked in *The Political System, &c.*; and he places the conduct of the unfortunate Matilda in the most unfavourable light: but what credit is due to the representations of an anonymous pamphleteer?

Art. 14. *A Sketch of the secret History of Europe since the Peace of Paris; with Observations on the present critical State of Great Britain.* 8vo. 1s. Murray. 1772.

One would imagine, from the dogmatical tone of this Writer, that he was intimately acquainted with the most private transactions of the cabinet in all the courts of Europe. His information, however, extends to no circumstances, not hitherto known and attended to. At the same time we will not positively assert, that our Gazettes and news-papers are the only sources of his knowledge. From the foreign idioms into which he has fallen, he may be suspected to have been in the train of some of our ambassadors. He writes with some degree of spirit, but does not discover much genius or ability.

L A W.

Art. 15. *A Complete Index to the Statutes of Large, from Magna Charta to the Tenth Year of George III. inclusive.* By Owen Ruffhead, Esq; and another Gentleman. 8vo. 7s. bound. Uriel. 1772.

This Index to the Statutes "was originally compiled by the late Mr. Ruffhead, as far as the fourth of the present King, for the 4to edition of the Statutes, which the public hath so highly distinguished with their approbation."

By the chronological order in which the numerous titles and subjects comprehended in this work are disposed, the Reader will be enabled to remark "not only the various alterations and improvements that have, from time to time, been made in our laws, but

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their connexion and dependence on each other; and as the Common Law, in a great measure, depends on, and is intimately connected with the Statute Law (the latter being intended to supply the defects of the former) the disposition of the different subjects in the manner above-mentioned, shews the great improvements which have been made, during a long course of years, in the legislation of this country. PREF.

Two parts of the Eleventh Volume of the 4th edition of the Statutes, containing the acts past in the two last sessions of parliament, are already published.

EAST-INDIES.

Art. 16. *A Letter to the Proprietors of East-India Stock*, on the Subject of sending Supervisors with extraordinary Powers to India. By a Friend to fair Discussion. 8vo. 6d. Bladon. 1772.

This Writer is both able and candid. He has stated every objection that can be made to the Supervisor-scheme, and has shewn their impropriety, with much force of evidence. His manner and style are not equal to his matter.

NOVELS.

Art. 17. *Ermina; or, the Fair Recluse*. In a Series of Letters. By a Lady, Author of *Dorinda Catsby, &c.* 12mo. 2 Vols. 6s. Bladon.

A most insupportable languor and heaviness crawls through these volumes; in which we are struck with no novelty of incidents, or of character; we are surprized with no unexpected or interesting situations; nor are we charmed with any delicacy of sentiment, or of manner.

Art. 18. *The Explanation; or, Agreeable Surprize*. By a Lady. 12mo. 2 Vols. 5s. sewed. Noble. 1772.

We have seldom met with a performance more insipid than the present; which offers nothing to excite applause or attention.

POETICAL.

Art. 19. *Sir Amorous Whimsy; or, the Disappointed Maccaroni*. A poetical Tale. 4to. 1s. Evans. 1772.

This tale has a very handsome engraved title-page.

MISCELLANEOUS.

Art. 20. *The Art of planting and cultivating the Vine*; also of making, fining, and preserving Wines, &c. according to the most approved Methods in the most celebrated Wine Countries in France. By Louis de Saint Pierre, Esq; one of his Majesty's Justices of the Peace for Granville County, and Captain of the Company of Militia consisting of the French Vine Dressers, established at New Bourdeaux, in South Carolina. 12mo. 5s. 3d. sewed. Wilkie, &c. 1772.

That the soil and climate of some of our North American Colonies, are favourable to the cultivation of the grape, and the manufacture of wines, is a fact now generally admitted, from the experiments that have been made, and the specimens that have been produced.

The Author of this treatise, as we learn from his prefatory address to the British nation, has made a great progress in the actual introduction of this important staple into South Carolina, where he has established a little colony of French and German *Vignerons*; and samples of their wine, brought hither, have met with so much approbation, that our Author warmly exults in his prospect of meeting with that encouragement to which (as far as we can judge from the perusal of his book) he seems to be very justly entitled.

With respect to his account of the culture of the different sorts of vines, the management of vineyards, and the manufacture of wines, it appears to be the fullest and most complete treatise of the kind that hath been published in this country.

Art. 21. *A new compendious Grammar of the Latin Tongue.*

Wherein the Principles of the Language are methodically digested, and briefly comprised in English. By W. Bell, A. B. private Teacher of the Latin and Greek Languages. 12mo. 1s. 6d. Burnet.

It is a just complaint that grammatical treatises are, in general, defective, and little calculated for the use of the student. They are numerous, notwithstanding; and, what may appear singular, it is to be suspected, that their defects increase, instead of being remedied. Every inferior teacher, from views of profit, or reputation, or both, undertakes the task of compiling a 'Compendious Grammar' for his pupils. By this means he gratifies his private ends, while the purposes of education receive no advance or improvement. It is easy to transcribe; and though he has no judgment to exert, and no ingenuity to display, it is not difficult for him to load the press with a pilfered work. In this class of productions we may rank the present performance.

Art. 22. *Essai Philosophique & Pratique sur L'education des Jeunes Seigneurs & Gentilshommes, que l'on veut avancer dans le Monde, & à la Cour.* Par M. Perny, Professeur de Langue Française à Etou. 12mo. 3s. Parker.

In this treatise there is a mixture of good sense and of whim. The Author does not appear to be destitute of knowledge; but his vivacity is greater than his penetration or philosophy. This publication appears also to be too much calculated to recommend him as a teacher.

Art. 23. *The Life of Theodore Agrippa D'Aubigné*; containing a succinct Account of the most remarkable Occurrences during the Civil Wars of France, in the Reigns of Charles IX. Henry III. Henry IV. and in the Minority of Lewis XIII. 8vo. 6s. Dilly. 1772.

The present life of this celebrated hero of the Huguenots appears to be written with judgment and impartiality; and it is, we believe, the most compleat account of the honest, brave, and learned D'Aubigné, that hath yet been laid before the public. He was grandfather to the celebrated Madam Maintenon.

Art. 24. *The New Foundling Hospital for Wit.* Part V. 12mo. 2s. 6d. Almon. 1772.

For the nature of this collection, see our notice of the former parts: Reviews for May and December 1768, and for April 1771.

Art.

Art. 25. *The fatal Consequences of Adultery*, to Monarchies as well as to private Families: With a Defence of the Bill passed in the House of Lords, in 1771, entitled, "An Act to restrain Persons who shall be divorced, for the Crime of Adultery, from marrying with the Party." Also an historical Account of Marriage, &c. By Thomas Pollen, A. M. 8vo. 3s. Lowndes. 1772.

Adultery, a species of vice which hath, of late, attracted much of the public attention, here undergoes a religious, historical, and political investigation; from which the honest and virtuous Reader will derive as much entertainment as a reflecting and upright mind is capable of receiving from the contemplation of a subject so hateful to virtue, so dishonourable to human nature!

* * * The Bill, mentioned in the title page, passed the House of Lords, but not the House of Commons.

Art. 26. *The Female Miscellany*. Part I. containing a Sketch of English Grammar; an Abridgment of holy History; a small Collection of Fables, &c. Part II. consisting of a Series of Letters addressed to a young Lady who has made some Progress in reading. For the Use of a Boarding School. Small 8vo. 1s. 6d. sewed. Salep printed; and sold by Owen in London.

The first part of this little work was printed at Shrewsbury, in 1770; but the whole being lately advertised in the London papers, we were by that means informed of the publication; which, as it is written with a due regard to religion and decency, may be of use in boarding-schools, according to the Author's professed design.

Art. 27. *The Philosophy of the Passions*; demonstrating their Nature, Properties, Effects, &c. 8vo. 2 Vols. 7s. Almon. 1772.

There is much of St. *Augustin*, much of *Grace*, and much of *Mysticism* in this treatise; which will probably confine the number of its admirers to the remnant of Hutchinson's followers, and the disciples of William Law.

Art. 28. *The School*: being a Series of Letters between a young Lady and her Mother. Part III. 12mo. 3s. Flexney. 1772.

For a character of this work, see Review, vol. xxxv. p. 149; where, in our mention of the first part, the composition is ascribed to Mrs. Maese, mistress of a boarding-school in Bath. The second volume was announced to our Readers in Rev. vol. xxviii. p. 62.

Art. 29. *An historical Description of the Cathedral Church of Canterbury*. 8vo. 2s. Wilkie. 1772.

This description appears to be drawn up with a degree of accuracy and judgment, suitable to the nature of the undertaking.

Art. 30. *Elements of Painting with Crayons*. By John Russel. 4to. 5s. Wilkie. 1772.

Mr. Russel, a disciple of the late famous Mr. Francis Cotes, has here, in the most disinterested manner, communicated to the public, the whole *Arcana* of his profession, and fully proved that he

" ——— knows his art, without the trade."

His book, in short, contains a set of valuable instructions for young students in this elegant branch of the fine arts; introduced by some ingenious and well-written observations on Taste, and general rules for Drawing.

- Art. 31. *Observations on the present State of the Game in England*.
By William Taplin. 8vo. 1 s. Davies.

Mr. Taplin enumerates the causes of the deficiency of game in England, and offers proposals for its more effectual preservation. In order to prevent poaching, he would have every freeholder of five pounds per annum deemed qualified sportsmen; by which means, he observes, 'the game would then have as many *protectors* as it has enemies now.' There may be something reasonable in this hint.

- Art. 32. *An Essay*, explaining the Mode of executing a useful Work, entitled, *A new Description of England and Wales, as a Continuation and Illustration of Camden*. 8vo. 6 d. Pearch.

A new survey and description of England, &c. is a work greatly wanted, and which would certainly meet with ample encouragement from the public, if undertaken by persons duly qualified, and of good character.

The unknown Author of the scheme before us proposes that persons of adequate abilities should be employed, by a set of subscribers, (300 in number) who are to raise 3000 guineas, at 10 guineas each; and the subscribers to remain proprietors of the survey; which would, doubtless, if well executed, prove a valuable copy—so far as literary property will admit of security from piratical invasion.

For farther particulars of this scheme, we refer to the *Essay*; the Author of which may be applied to by letter, addressed to A. B. at Mr. Pearch's, bookseller, London, *post paid*.

RELIGIOUS and CONTROVERSIAL.

- Art. 33. *A Dissertation upon Heretical Opinions*: Giving a short distinctive View of the principal Errors which have prevailed in all the several Ages of the Church, and shewing that these are no reasonable Objections against the *Truth* of Christianity, nor any Grounds for the false Pretences of Popery or Infidelity. By John Rawlins, A. M. Rector of Leigh in Worcester-shire, Minister of Badsey and Wickamford, and Chaplain to Lord Archer. 8vo. 1 s. 6 d. Oxford printed; sold by Rivington, in London. 1772.

The design of this pamphlet is important, and the dissertation itself may be even entertaining, as well as instructive to those Readers who wish to obtain a general acquaintance with the rise and progress of particular parties and various opinions in the christian church. Deistical writers complain, as is here observed, that there is not an uniformity of opinion about the doctrines and precepts of the gospel; and the church of Rome makes use of this evasive plea, that there are perpetual dissentions and divisions among christians of all denominations, except *themselves*. These objections, we fear, have been seldom either fairly proposed or candidly insisted on; and an answer, sufficient to satisfy a mind engaged only in the search of truth, may, we apprehend, be obtained without great difficulty. It cannot surely be considered as wonderful, if amidst the various prejudices and weaknesses, views and interests of mankind; the different methods of thinking even on the same topics, that must prevail among a body of people, together with the obscurity and uncertainty in which some doctrinal points may have been designedly left by the wise Author of our

our religion;—when these and other causes of a like kind are attended to, it cannot be thought wonderful that there should, as to some particulars, have been a great diversity of sentiments and opinions among christians.

This Author in the second section gives a sketch of some *heretical* opinions which prevailed in the three first centuries, till the reign of Constantine, and in the third he relates some of those which disturbed the church from the last-mentioned period till the full establishment of popery. One passage from this part of his work is as follows:

‘ Amidst such a multiplicity of opinions partly agreeing and partly disagreeing, what wonder was it, that the passions of men were much inflamed, and their minds embittered one against another? In the public estimation, how did they rise or fall according to the several decrees of *Councils*, and the different attachments of different *Papsts* and *Emperors*? The smiles and frowns of fortune changed alternately, sometimes on the *Catholick*, and sometimes on the opposite side: Dignity and disgrace, victory and banishment, were the uncertain lots, which fell by turns upon *Arius* and *Atbanasius*, the *Omo-ousians* or *Omo-ousians*, the true or false believers, according to the prevailing system of *orthodoxy*.—In support of these jarring sentiments no pains were spared: Pious *frauds*, *visions* and *legendary stories* were often invented; and to give a stronger sanction than all, a successive train of fictitious miracles were continually forged with great craft and dissimulation, though under a specious disguise of truth, and a sincere regard to the interest of religion. *Credo*s were set up by opposite parties against *creeds*, and *synods* against *synods*.’

But this great variety of opinions upon disputable points, formed not the worst part of church history: the greatest evil was, that the pride, the weakness, the selfishness of men were engaged, and, from what might be often in itself innocent, raised the flames of discord and hatred, to the disgrace of the church, and destruction of real piety and goodness!

After giving a sketch of the errors of popery, and those which arose from monkery and school-divinity, Mr. Rawlins observes farther, that the reformation, though a happy means of deliverance from the corruptions of the church of Rome, was not without its blemishes. In the remaining part of his pamphlet he endeavours to shew, that the multiplicity of religious *errors* is no ground of objection against the truth of christianity, no proof of the insufficiency of the scriptures, nor of the necessity of a supreme judge or infallible interpreter. He farther insists, that this diversity of opinion is really agreeable to the express declarations of scripture, that it is no reason for the obstruction of free enquiry, or for impeaching the wisdom or goodness of God, or the moral excellence of human nature.

The Author treats these subjects in a sensible and rational manner; but what his notions of the nature of error and heresy are, and in what respects he thinks them innocent or sinful, it is not in our power to determine exactly from the present performance; we must wait for a second dissertation on these points, which, he tells us, he designs to communicate to the world.

Art. 34. TA XIAIA ETH. *A Dissertation on the Millenium.*

8vo. 1 s. Horsfield. 1772.

The publication of this pamphlet, we are informed, has been occasioned by a sermon printed on the same subject, in 1771, by Mr. Greenhill, who, according to the account here given, seems to believe "Now to be the intermediate space of time between the Millennium and the end of the world." This Writer, who discovers both good sense and learning, apprehends 'it may not be amiss to admonish him, and others who may happen to agree with him in this particular, that the series of the prophecy, the course and order of the revelation exhibited by St. John, evince, that the Millenium is yet to come, nay that the seventh trumpet has not yet sounded.'

After reciting the text in Rev. xx. ver. 4, where upon the binding of Satan, it is said, *And I saw the souls of them that were beheaded for the witness of Jesus, &c.—lived and reigned with Christ a thousand years*; he proposes the question, 'Whether these words be capable of any other than a literal interpretation?'

In order to throw some light upon the subject he briefly, but critically, considers what was the state of this controversy till about the middle of the third century: 'After this review, says he, if we give our opinion of these matters fairly, and without reserve, it will amount to this: the doctrine concerning the millennial reign of Christ appeared very early in the Church, and was built on a two-fold foundation: first, on the interpretation of those passages in the prophets, which foretold the restoration of the kingdom to Israel, enforced by this text of St. John: the second from oral tradition, pretended to be delivered down by St. John from our Lord himself; yet that it never generally prevailed, nor was it in the purer ages received as the doctrine of the Church.'

The following is the summary which the Writer gives of his own sentiments on the point under consideration: 'What I contend for is, says he, that the first resurrection is not to be understood literally; and that here nothing more is expressed, than that the enemies of Christ being destroyed, and the power of Satan restrained, the Church shall enjoy, for a determined time, an uninterrupted peace. Were I to indulge my own speculations, I might seem to see Mahometanism extirpated, Popery reformed, and the whole Church in general, both in manners and discipline, enjoying a more than primitive purity. I could hope that our daily prayers would at length be answered, and that all who profess and call themselves Christians would be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace and righteousness of life, unmolested by enemies without, unhurt by internal divisions. More than this is not from hence to be gathered; but as I take this to relate to that period, ch. xi. 15, in which the angels proclaim the kingdoms of this world to be our Lord's and his Christ's, the scene is enlarged, and all the ancient prophecies receive their completion by the restoration of the Jews, and call of the Gentiles. The many excellent things which are spoken of the city of God shall be accomplished; and in a more literal sense, Christ shall have the Heathen for his inheritance, and be anointed King on his holy hill of Zion.'

Our Author offers several considerations in support of his hypothesis, which appears to us to be greatly similar to that of Dr. Whitby; a particular account of which, with the arguments in its vindication, may be seen at the end of the second volume of his Commentary on the New Testament.

The pamphlet concludes with a recital of some passages from the book of the Revelations*, and from the prophecy of Isaiah †, which describe the happiness of the *New Jerusalem*, referring, as this Writer seems to suppose, both to the state of the Christian Church upon earth, and its final and perfect felicity in a future world: The description is grand and affecting: it recals to his mind, he says, some lines in Pindar which he recommends to our perusal. They have some similarity to the scripture expressions he had selected: he presents them to us in the Greek, unattended by any English translation. It may not be unacceptable to some of our Readers if we conclude this article by adding Mr. West's translation of this part of the second of Pindar's olympic odes:

“ But in the happy fields of light,
Where Phœbus with an equal ray
Illuminates the balmy night,
And gilds the cloudless day
In peaceful, unmolested joy,
The good their smiling hours employ:
Them no uneasy wants contrain
To vex th' ungrateful soil,
To tempt the dangers of the billowy main;
And break their strength with unabating toil,
A frail disastrous being to maintain.
But in their joyous calm abodes,
The recompence of justice they receive;
And in the fellowship of Gods
Without a tear eternal ages live.”—

Art. 35. *Sermons to Tradesmen.* 12mo. 1 s. Cadell, &c. 1771.

This is certainly a very seasonable, and, if properly attended to, may prove a very useful publication. The first of the two sermons has passed through one edition, and we cannot but express our wish that each of them may be more generally known and read. The subject of the first is Proverbs xxiii. 4. *Labour not to be rich*: that of the second, Romans xii. 11. *Not slothful in business*. From the second of these discourses we shall just extract the following passage, not as being superior to other parts, but as it appears to have some particular propriety at the present time.

“ Some neglect their private concerns, by entering warmly into what they judge the concerns of the public; that is to say, by becoming violent partisans in political contests.—Were those liberties in danger, which are the birthright of Britons, and the glory of this favoured country, all who breathe this air of freedom, should exert their utmost in their defence. Every thing of private or personal consideration should give place when LIBERTY demands our aid.

* Ch. xxi. 4, 23. xxii. 5.

† Is. 19. 20.

I would

ould be far from endeavouring, by the most distant insinuation, to damp the hallowed fire of genuine patriotism. I with every British breast to feel its ardours. I had rather a jealousy of our privileges, which our ancestors purchased with their blood, should run to an extreme, than any encroachment on them be silently permitted and tamely borne.—But, my fellow-citizens, you should be upon your guard against the artifices of designing ambitious men, who would pervert your honest zeal for your country's good, to their selfish sinister ends. And what is more frequent in political contentions, than for the leaders of either party (whatever they profess) to have far different objects in view from those of national advantage? Generally speaking—I except a few individuals—self-interest is their ruling principle.—A man who interferes in the contention only subsisting between those who are in office and those who are out, to the neglect of his own domestic business, will find it hard to reconcile his practice with his duty, and to justify himself in the eyes of prudence and wisdom.

t. 36. *Sermons.* By the late Rev. Mr. John Whitty, Minister of the Gospel at Lyme-regis, Dorset. In two Volumes. Vol. I. Containing Discourses on the Lord's Prayer, with others on various Subjects, adapted to the Family and Cloister. Vol. II. Containing Discourses adapted to the Ordinance of the Lord's Supper. 8vo. 10s. Buckland. 1772.

The Editor of these discourses informs us that, of the two volumes of sermons by this Author already published, few more were printed than had been subscribed for; that several persons had expressed their satisfaction in them, and requested that their number might be increased; and that this has occasioned another publication.

The true character of these discourses seems to us to be that they are serious, practical, and well adapted to the edification of common christian societies. They cannot be considered as very animated, critical, or elegant productions: but in a plain, though not disgusting dress they discover a spirit of piety in the writer, and a concern to advance real religion and virtue; to which purpose the different subjects brought under consideration are all of them directed. The Author appears as a serious and earnest advocate for all christian virtues and good works, arising from a proper principle and disposition of mind. Though calvinistic in his sentiments, he does not, in these sermons, enter far into disputable points. In the first volume he pays very little regard to them, and in the second, the great ends of a religious and virtuous conduct are always kept in view; although here the Reader will find somewhat more of the peculiarities of calvinism; and many, no doubt, will think that the view Mr. Whitty has given of the supper of our Lord, is not strictly conformable to that plain, simple, and short account of it which is found in the New Testament.

S E R M O N S.

1. *The sure Foundation.*—Occasioned by the Death of the Rev. Mr. B. Messer. Preached in Grafton Street, June 21, 1772. By John Maccowan. 1s. 6d. Keble.

H. M.

II. At the Five Fields Chapel, St. George's, Hanover-Square, before the Ancient and Honourable Society of Free and Accepted Masons, June 24, 1772, being the festival of St. John the Baptist. By the Rev. Mr. John Gower. Published at the Request of the United Lodges, under the Sanction of Sir Robert Stewart. 8vo. 6d. Cooke, &c.

* * We have a good deal of Free-mason wit in this sermon; for instance: As 'the Mason frequently tries every minute part of his work by the *compass, square, level, and plumb-rule*, in order to give to each member its true and exact proportion; in like manner should we constantly try every minute action of our lives, whether it will *square* with God's word; whether it is *level* with his commands; whether it is upright, according to the *plumb-rule* of conscience, and within the *compass* of innocence.'—In the quibbling days of *good King James*, a genius like this would certainly have made its way to the Mitre!

CORRESPONDENCE.

To the AUTHORS of the MONTHLY REVIEW.

GENTLEMEN,

I N your Review for August last, I see the Article *Wensley-Dale* has some particulars of Sir Isaac Newton; to which I will only add, that what Fontenelle mentions in his panegyric on Sir Isaac is true; that his mother was an Ayscough, sometimes written Askew; and that she was of an ancient family, whose ancestors were considerable gentry: the famous Anne Askew, in Fox's Martyrology, was of the same family. His mother's brother, Ayscough, a *clergyman*, grandfather of my mother, was the person who insisted on his sister's completing Isaac's education at the University, not according to the tradition mentioned in the poem of Wensley-Dale, of a gentleman observing him in the field keeping sheep, but on the uncle's finding him in a hay-loft, at Grantham, working a mathematical problem.

Of this clergyman, Ayscough, there are several descendants, one of which is Mr. Thomas Ayscough, who has lived above 30 years at the bankers in Lombard-Street (formerly Brafferts, and now Lee and Ayton) with others who are still in being as well as myself. My mother's sister, who attended him in his last illness, and who was very much with him at other times, has told me, that when he had any mathematical problems, or solutions, in his mind, he would never quit the subject on any account. Dinner has been often three hours ready for him before he could be brought to table: that his man often said, when he has been getting up in a morning, he has sometimes begun to dress, and with one leg in his breeches, sat down again on the bed, where he has remained for hours before he got his cloaths on; and my father has often told me that he was the most modest and bashful man that could be; and that in company he was never positive nor overbearing, even in those matters which were demonstrated to his own mind. And I had the pleasure of experiencing, when a child, his humane and kind behaviour to children.

I am, your humble servant,

I. H.

OB. 13, 1772.

* * We are obliged to I. H. for the foregoing Letter. Every *Genius* relating to such a Genius as NEWTON must be acceptable to the friends of Science and Literature.

T H E

MONTHLY REVIEW,

For NOVEMBER, 1772.



ART. I. *Transactions of the American Philosophical Society, held at Philadelphia, for promoting useful Knowledge.* Vol. I. From Jan. 1, 1769, to Jan. 1, 1771. 4to. 12s. Philadelphia printed by Bradford; and sold by Dilly in London.

TO trace the progress of science through the various nations and ages of the world, to mark the several periods of its rise, glory, and decline, to investigate the causes of its prosperity or decay, and to observe the complexion of the times, with the political state of those countries in which science has been either cultivated or neglected, are objects highly worth the attention of the historian and philosopher, and would furnish a great variety of very important, amusing, and useful information.

To execute such a task would indeed require a greater compass of knowledge and discernment than falls to the share of any single person, and would be attended with a degree of application and labour, which few would be willing to encounter. The records of the remoter nations and ages are few and imperfect; and the more modern discoveries and improvements in science are so numerous and various, that the necessary materials for such a history could not be collected without an expence which no private fortune could defray, and without such a fund of knowledge, and such vigour of application, as no single person, however curious, intelligent, and resolute, can be thought to possess. Would princes unite in affording patronage to such an undertaking, and employ a sufficient number of the ablest men in every department of science for this truly valuable purpose, it would be productive of consequences much more desirable and beneficial than any which can arise from the more expensive pursuits of ambition, and the rage of conquests.

A design of this kind, whatever difficulties might attend it, is not altogether impracticable; and the Writer of this article is not without hopes, as well as wishes, that a period will arrive, in which such a scheme, however imaginary it now appears, may be accomplished. The establishment of literary societies in different parts of the world must greatly contribute to facilitate such an undertaking. Their *transactions*, carefully preserved and published, serve as a repository of useful materials for those who, in any future time, may have inclination and encouragement to attempt a task, so laudable and so important. *These* may be considered as so many treasuries, into which every one throws his mite, in order to augment the general stock: and they are free of access to all who wish to enrich themselves by the contributions of others.

In this view only such establishments are very important and useful: and the several members and patrons of them may be respected as the directors and guardians of science, ever disposed to encourage and assist the studious and inquisitive.

But this is not the only advantage accruing from such literary establishments. Every friend of science has an interest in this common stock, and is desirous of repaying into it, with improvement, the contributions he has received. There is a degree of reputation and honour in being connected with the friends of science, to which no liberal and ingenuous mind can be insensible. It serves to excite a laudable ambition; and, we may add, that *united* views and labours promise a much speedier and higher advancement in useful knowledge, than the separate efforts of individuals. If we appeal to fact, we shall find that the progress of science, of mathematical and philosophical science especially, has been surprisingly accelerated since the establishment of literary associations in the various nations of Europe: and it is certain, however other causes may have conspired, that such associations have not a little contributed to this end. What may we not expect from the spreading of similar institutions, formed on the most liberal and laudable principles, in other parts of the globe? In this view the *American Philosophical Society*, instituted for 'promoting useful knowledge in general, and those branches thereof in particular as may be more immediately serviceable to the British colonies,' claims peculiar notice.

As to the origin of this Society, we are informed, in the introduction to the volume before us, that, 'two Societies having formerly subsisted in Philadelphia, whose views and ends were the same; viz. *the advancement of useful knowledge*, it was judged that their union would be of public advantage; and they were accordingly united *January 2, 1769*, by a certain *fundamental agreement*; the chief articles of which are—1st. That the name

of the united society shall be *The American Philosophical Society, held at Philadelphia, for promoting useful Knowledge.* 2dly. That there shall be the following officers of the Society; viz. one *Patron*, one *President*, three *Vice-Presidents*, one *Treasurer*, four *Secretaries*, and three *Curators*. 3dly. That all the above officers shall be chosen annually by ballot, at the first meeting of the Society in January, excepting only that instead of electing a *Patron*, the Governor of the province be requested to be *Patron*.

We have likewise a brief account of the laws and regulations of the Society. It appears from the list for the years 1770 and 1771, that Dr. *Franklin*, a gentleman universally known and esteemed in the literary world, was elected their first President, and that the number of members is near 300.

Useful knowledge is the leading object of this institution; and therefore the members propose to confine their disquisitions principally to such subjects as tend to the improvement of their country, and advancement of its interest and prosperity.

The publishers of this volume have prefixed to it a short account of the ancient and present state of that part of *America* now possessed by the *English*, and of the province of *Philadelphia* in particular. They have traced a very striking resemblance between this country and that part of *China*, which lies in the same latitude; or that tract of land which forms the eastern side of *Asia*, in respect of soil, climate, temperature of the air, winds, weather, and many natural productions: and they observe, 'that the same resemblance is remarkable between the western side of the old world and the western side of our continent; whereas the eastern and western sides of the same continent differ greatly.'

They shew in what respects the country is still capable of improvement, and they lead the way to discoveries that may not only be beneficial to the Americans themselves, but may render them more useful to their mother country. They inform us, that though 'it will be a principal part of their business to inquire, and try to find out what their own country is capable of producing; what improvements may be made in agriculture, farming, gardening, &c. yet it is not proposed to confine the views of the Society, wholly, to these things, so as to exclude other useful subjects, either in physics, mechanics, astronomy, mathematics, &c. The chief merit (thus they conclude their preface) the Society mean to claim to themselves, is only that of encouraging and directing inquiries and experiments; of receiving, collecting, and digesting discoveries, inventions, and improvements; of communicating them to the public, and distinguishing the Authors; and of thus uniting the labours of many,

to attain one end, namely, the advancement of useful knowledge and improvement of our country.

In the prosecution of this very liberal and useful plan, we are persuaded they will have the best wishes and assistance of all the friends of science and humanity. The specimen they have already given does honour to their ingenuity and industry, and promises great advantage to every branch of ornamental and useful knowledge, from their future disquisitions and labours.

This volume is divided into four sections, each of which contains a variety of articles on similar subjects. If these articles had been numbered, they might more easily have been referred to; and this, though a trifling circumstance, is not altogether unworthy their attention, in their future publications.

In giving an account of this volume, we shall class its several articles under the heads of *Astronomy*, *Mechanics*, &c. as we have done in reviewing the *Transactions of the Royal Society*; and we shall begin with that which occupies the principal place in this collection, viz.

ASTRONOMY.

The first article under this head is '*A Description of a Orrery, planned, and now nearly finished, by DAVID RITTENHOUSE, A. M. of NORRITON, in the County of PHILADELPHIA.*'

This machine is to have three faces, perpendicular to the horizon. From the center of that in the front, which is to be four feet square, arises an axis, to support a ball, representing the sun. Other balls, to represent the planets, are contrived to move in elliptical orbits, having the central ball in one focus, and to describe, as nearly as possible, equal areas in equal times. The orbits of the planets are to be properly inclined to each other; their *aphelia* and *nodes* are to be justly placed; and their velocities so ordered, as to differ insensibly from the tables of astronomy in some thousands of years. This machine is furnished with three indexes, which point out the hour of the day, the day of the month, and year, answering to the situation of the heavenly bodies, then represented; they will serve this purpose for a period of 5000 years, either forward or backward. There are other contrivances for determining the situation of a planet, as it may be observed, either from the earth or sun. One of the smaller faces exhibits all the appearances of Jupiter and Saturn, and of their satellites: and the other represents all the phenomena of the moon, and the whole process of solar and lunar eclipses in respect of time, quantity, and duration; together with the sun's declination, equation of time, &c. The whole of this machine may be adjusted by a *pendulum clock*, and the clock part of it may be contrived to play a great variety of music.

Thus.

There is a great number of articles in this collection, relating to the transit of Venus in 1769. It would much exceed our limits to give a particular account of each of these. In some we have a description of the places of observation, and of the instruments made use of on this occasion; together with preliminary experiments and observations, towards ascertaining the motion of their clocks, and the longitude of their several stations. In others, we have the observations themselves, with all the circumstances attending this rare and interesting phenomenon, minutely and accurately reported. Others exhibit a comparative view of the observations of astronomers in different parts of the world, together with the longitudes and latitudes of the places of observation; the method of calculating the parallax from these *data*, and the parallax itself. We shall only observe in general, that the astronomers in America have been no less skilful and diligent in improving and applying this curious phenomenon to useful purposes than their associates in other quarters of the globe. They have spared neither expence nor labour in procuring all necessary assistance and information; they have been supplied and encouraged by the generosity of their friends; and, whilst others were disappointed by intervening clouds, the heavens were peculiarly propitious to their wishes and expectations.

In the appendix to the astronomical papers, we have two or three articles which deserve particular notice. The first is a letter from the Rev. Mr. *Ewing* to the *Society*, communicating an improvement in the construction of Godfrey's (commonly called) Hadley's quadrant, not long since discovered. The greatest inconveniences arising from the former construction of this instrument are owing to the badness of the glasses, the planes not being ground parallel to each other, and to its standing in need of a new and careful adjustment almost every time it is used. These imperfections, it is apprehended, are removed by the new construction: and this instrument will be peculiarly serviceable for finding the longitude at sea, by the observed distance of the moon from the sun, or from a known star near her path, as angles may be measured by it with much greater precision than with the common quadrant. For these purposes it is proposed, that the arch should contain 120 whole degrees, and be numbered from the middle to 120 both ways, and that instead of one central speculum, two should be fixed to the index, inclining to each other in an angle of 60 degrees. When thus adjusted, they are to be screwed fast by the maker. The chief advantage attending this new construction is this, that the instrument becomes hereby capable of affording a number of observations, so that by taking the mean of several, the

unavoidable errors of each may be greatly diminished. For the farther illustration and use of this instrument, we must refer to the Author's own account of it.

An Essay on the Use of COMETS, and an Account of their LUMINOUS APPEARANCE; together with some Conjectures concerning the Origin of HEAT. By Hugh Williamson, M. D.

Comets are dark solid bodies, moving round the sun in very eccentric ellipses, of various magnitudes, and in different periods. The distance of that which appeared in 1680 was twelve thousand millions of miles from the sun in aphelio, and only half a million in perihelio. Its period is 575 years. The period of that in 1661 is 120 years; and the comet of 1758 completes its revolution in 75 years.

The eccentricity of their orbits, and the length of their periods, render the astronomy of comets less perfect than that of the other planets. This, however, is certain, that they receive their light and heat from the sun. In 1723 a comet was observed by the help of a telescope, before it was bright enough to be discovered by the naked eye; and the great comet which appeared in 1743 was no larger than a star of the fourth magnitude, when first seen; but as it came down towards the sun, it increased in size and lustre till it terrified half the world. In these respects comets evidently agree with other planets, but they have a luminous train on their approach to the sun, whence they are denominated blazing stars, peculiar to themselves. The Author in this paper endeavours to account for this appearance; and should he prove singular in his opinion, he hopes for indulgence in a matter of meer hypothesis.

Comets (says the Author) do not burn at all, nor is there any remarkable heat in that tail, which appears so terrible. In proof of this he alledges, that the comet of 1743 had acquired a tail of some thousands of miles long, while he was three hundred millions of miles from the sun. If this is supposed to be a flame of fire kindled by the sun, comets must take fire in a place where every drop of water on this globe would instantly freeze.

That comets should be designed, amongst other purposes, as Sir Isaac Newton conjectured, to nourish and refresh this earth and all the neighbouring planets, and that their tails should be intended to scatter vapour through the planetary regions, our Author sees no reason to allow. On this supposition the solar system must be filled with an atmosphere sufficient for attracting and suspending fluids, which, it is apprehended, would destroy the present system of astronomy: and, beside, there is great reason to believe, that all the apparent changes in matter depend on combination and solution alone: so that, since the

creation,

creation, this globe has not sustained the absolute loss of one ounce of water, or gained one ounce of earth: any nourishment from the vapour of comets is therefore unnecessary.

Comets are supposed to be the habitation of intelligent beings, greatly superior to the short-lived race of man, both in respect of capacity and duration. They have better opportunities for comprehending and admiring the works of their Creator; and the Author conjectures, from the annual periods of the worlds they inhabit, that their years must exceed those of an antediluvian. It is taken for granted that the comets are inhabited; and the Author endeavours to obviate the only plausible objection against this opinion, deduced from the vicissitudes of climate. We shall give our Readers the substance of what he advances to this purpose.

If heat were a body proceeding immediately from the sun, the quantity of heat in any space would be inversely as the square of its distance from the sun: but this, he supposes, is not the case; and therefore the proposition founded upon the hypothesis is not true. Heat is produced in the bodies on which the rays of light fall; hence we confound light and heat together, though it be demonstrable that light is not heat, and that heat is not light. Experience teaches us, that different quantities of heat are produced by the same cause, according to the medium on which it operates: and that the aptitude of a body to be heated is nearly as the elasticity of that body, or the cohesion of its parts. Heat depends on the tremulous motion of the constituent particles of the heated body: the Author imagines it does not consist merely in the rapid vibration of these particles, but in the action of that elementary fire which is diffused through all bodies, and which is excited by any cause that produces this tremulous motion. He lays down this fundamental proposition, that heat in every body is uniformly as the vibratory motion of the particles of that body; and then attempts to prove it by an examination of the five methods whereby heat is generated; viz. 1. by attrition; 2. chymical mixture; 3. fermentation; 4. inflammation; 5. by the sun. From his observations on these particulars he infers, that *all the heat which is caused by the sun, depends on a tremulous motion excited by the rays of light, in the particles of the body which is heated.* And therefore that *the heat of any body will not be according to its distance from the sun, but according to the fitness of that body to retain and propagate the several vibrations which are communicated to its particles by the rays of light.* And hence it is, that the air which is very elastic, when well compressed by the weight of the incumbent atmosphere, will receive a great degree of heat near the surface of the earth, while the light thin air, whose particles

are removed to a considerable distance, as on the top of a high mountain, is always in a freezing state within the torrid zone.

Our Author applies this theory of the generation of heat to the comets. The atmosphere of a comet is 8 or 10,000 miles high, and consists of particles smaller, more subtle, elastic, and easily heated than ours: and therefore the sun's rays may produce a sufficient degree of heat in an atmosphere so compressed, at a distance, in which we should perceive the most intense cold. And in order to prevent the excessive heat which would be occasioned by the comet's nearer approaches to the sun, he supposes that their atmosphere does not continue in all seasons of equal density and weight. In its approaches to the sun it is greatly rarefied, and hereby rendered less fit for generating or retaining heat. Besides this source of relief, the atmosphere of a comet undergoes a change peculiar to itself. It is removed by the rays of light, and thrown off to a considerable distance behind the planet, so that the weight of its constituent particles is hardly perceptible near the surface. This atmosphere will extend itself longitudinally behind the planet in the form of a shadow; and as every particle near the surface of this stream will be illuminated by the reflection and refraction of the sun's rays, it will exhibit the faint appearance of a blaze. 'Thus (he says) we are apt to imagine that a comet is intensely hot, and that a prodigious flame proceeds from it, while we see nothing else than its enlightened shadow. As the inhabitants of comets are not pressed by day, when they come near the sun, with a thousandth part of the atmosphere which usually surrounds them, and which is doubtless the mediate and principal cause of their perceiving heat, we may easily see how they may be tolerably cool at noon-day, on their nearest approach to the sun.'

We leave this fine spun theory, liable as it is to a variety of objections, to the judgment of our Readers.

A Letter from David Rittenhouse, A. M. of Norriton, to William Smith, D. D. Provost of the College of Philadelphia; containing Observations of the COMET which appeared in June and July, 1770, with the Elements of its Motion, and the Trajectory of its Path.

The most remarkable circumstances in this comet were, its prodigious apparent velocity, the smallness of its size, and the shortness of the time it continued visible. At first its velocity was surprisingly accelerated, and before it disappeared again retarded, whence its near approach to the earth may be inferred. It continued visible from the 25th of June to the morning of July the 3d; and in the last 25 hours moved above 45°. The Author of this article observes, with respect to this comet, that

in any future returns, while it continues to move in the same orbit, it can never approach the earth nigher than it did at this time. On the 1st of July, it was about one-sixtieth part of the sun's distance from us. He farther conjectures, that if the apparent distance of the *nucleus*, from some fixed star near which it passed, had been measured with a micrometer, at different places on the earth conveniently situated, the *sun's parallax* might, by this means, have been determined nearer than we can ever hope for by any other method. This comet was so small, and was visible for so short a period, that we may hence probably conjecture, that there are numbers of these wandering bodies which traverse the vast space encircled by the planets, entirely unperceived by us.

In a second letter it appears that M. Messier discovered the same comet in France 10 or 12 days sooner than it was seen in America; and this information, together with the account he afterwards received of its having been seen in England, on its ascent from the sun, towards its *aphelion*, was peculiarly agreeable to the Author of this article, as it confirmed his theory. Mr. Rittenhouse's calculation agreed exactly with Mr. Six's observation in declination, and differed from it only 2° in right ascension, which he does not think very material, unless he knew what method was taken to determine the right ascension of a heavenly body, out of the meridian.

Some Account of the same Comet, in a Letter from the Right Hon.

WILLIAM EARL OF STIRLING to William Smith, D. D.

June the 28th, about ten in the evening, his Lordship discovered a *new star*, about 78° distant from the pole. Its appearance was larger than a star of the first magnitude, of a dull light, with a bright speck or nucleus in the center. He suspected it to be a comet, and waited for the evidence of farther observations. June the 30th he observed it again, when it appeared rather larger than before, and 8° nearer the pole. On the 1st of July it was advanced within 48° of the pole, and seemed to be increased in size, its shape rather oval than circular, with its nucleus removed towards the northern part of the whole appearance. It was seen the next evening at twelve o'clock, within about 8° of the pole, and then disappeared. The prodigious velocity of this comet, and its apparent size, give reason to believe that its real magnitude was small, and that its path lay at no great distance from the earth.

An easy Method of deducing the true Time of the Sun's passing the Meridian per Clock, from a Comparison of four equal Altitudes observed on two succeeding Days. By David Rittenhouse, A. M.

The calculator is to be furnished with four sets of altitudes obtained on two successive days (viz. one set in the morning, and one in the afternoon of each day) the instrument being kept

kept exactly at the same height both days; then the exact time of the sun's passing the meridian per clock may be had by the following rule:

'Take the difference in time between the forenoon observations of the two days, and also between the afternoon observations. Call half the difference of the two differences X , and half the sum of the two differences Y . Let the half interval between the two observations of the same day be Z . Then, if the times of the altitudes observed on the *second* day be *both* nearer 12, or both farther from 12 per clock, than on the *first* day, X will be the daily variation of the clock from apparent time, and Y will be the daily difference in time of the sun's coming to the same altitude, arising from the change of declination. And the proportion will be $24^h : Y :: Z : E$ the equation sought; which will be found the same (without any visible difference) as the equation obtained from the tables.

'But if one of the observations on the *second* day be nearer 12, and the other more remote from 12 than on the *first* day; then Y will become the daily variation of the clock from apparent time, and X will be the daily difference in time of the sun's being at the same altitude; and the proportion will be $24^h : X :: Z : E$, which equation is to be *subtracted* from the *mean noon*, if the sun's meridian altitude be *daily increasing*, but to be *added*, if it be *daily decreasing*.'

This rule is illustrated by two examples.

Account of the Transit of Mercury over the Sun, Nov. 9, 1769, as observed at Norriton in Pennsylvania, by W. Smith, D. D. John Lukens, Esq; Messrs. David Rittenbouse, and Owen Biddle; the Committee appointed for that Observation, by the American Philosophical Society. Drawn up and communicated by Direction and in Behalf of the Committee, by Dr. Smith.

The gentlemen concerned in this business had the advantage of a clear sky, and improved the opportunity afforded them by several observations, of great use in settling the theory of this planet's motion. They were likewise happy in obtaining an accurate measure of the diameter of Mercury, which they found to be no more than $8''.22$. This makes the fourth observation of this phenomenon. It was first observed by *Gassendus* at *Paris*, October 28, 1631, O. S. and twice by *Dr. Halley*, in 1677 and 1723. Upon a comparison of the *theory* with the *observations*, there is found a small disagreement; the latitude being increased by the last transit about one quarter of a minute more north than the theory would give, and the time of the middle falling about $4'$. too soon. It is suggested as a proper subject of enquiry, whether this can be accounted for from a re-examination of the observations themselves, or by any correction in the motion of Mercury's nodes?

This first section concludes with meteorological observations made at Philadelphia in December, 1770, and in January, and part of February, 1771. By Thomas Coombes, Esq;

AGRICULTURE and AMERICAN IMPROVEMENTS.

An Essay on the Cultivation of the Vine, and the making and preserving of Wine, suited to the different Climates in North America.
By the Hon. EDWARD ANTILL, Esq; of New Jersey.

This essay contains near 80 quarto pages, and furnishes ample instructions for the culture of the vine, and the manufacture of its produce. The Author seems attentive to the minutest circumstances that might be conducive to the improvement of this branch of agriculture in North America; and his death, which happened soon after the communication of this essay, is justly lamented. His directions are delivered with that honest and affectionate spirit, which cannot fail to recommend them to his countrymen; and he discovers a very extensive and accurate acquaintance with the subject of which he writes. After an enumeration of the advantages attending the cultivation of vines to individuals in particular, and to the public in general, he proceeds to direct the choice of a proper soil for a vineyard, which should be a rich warm soil, mixed with gravel, or a sandy mould interspersed with large stones, or with small loose rocks; and the method of manuring and fencing vineyards. He then shews the necessity of providing a nursery, and the way of managing it to the greatest advantage. He cautions against planting too many sorts of vines in the same vineyard; and enumerates the several vines suited to the different climates in North America. He gives directions with respect to the parts of a vine proper for cuttings, and the method of planting these or young vines out of the nursery to the greatest advantage. He then teaches the proper culture of a vine for the first, second, and third year, till it arrives at its bearing state. He next gives general directions about trimming and transplanting vines, and for preserving them from every kind of injury. After every instruction necessary to the culture of vines, he shews how the vintage is to be gathered; how to make wine both of the white and black grapes; how to improve weak wines, and how to preserve wines when actually made. He subjoins instructions in order to cure grapes for raisins; and concludes with the following declaration, which we cannot forbear transcribing; "And now, my dear children, countrymen, and fellow-citizens, I have faithfully led you by the hand throughout this new undertaking; take my blessing and cordial advice along with it. Be not drunken with wine, wherein there is excess; but be ye rather filled with the spirit of wisdom, for too much wine, like treacherous sin, ruins and destroys the true happiness of the soul. And may the God of wisdom crown all
your

your honest labours with success, and give you a right understanding in all things."

The two next articles are by the same gentleman; the one is a recipe for curing figs; the other contains observations on the raising and dressing of hemp.

Observations concerning the Fly-Weevil, that destroys the Wheat; with some useful Discoveries and Conclusions concerning the Propagation and Progress of that pernicious Insect, and the Methods to be used to prevent the Destruction of the Grain by it. By Colonel Landon Carter, of Sabine Hall, Virginia.

The design of these observations is sufficiently obvious from the title of this paper. The same subject is farther pursued in a subsequent article, by the *Committee of Husbandry*.

Observations on the Native SILK-WORMS of NORTH AMERICA.

By Mr. Moses Bartram.

The Author of these observations was desirous of knowing whether the wild silk-worms of North America could, with due care, be propagated to advantage. After successful trials he is persuaded they might, in time, become no contemptible branch of commerce: "They appear (says he) to me, much easier raised than the *Italian* or foreign silk-worms. I did not lose one by sickness. They hatch so late in the spring, that they are not subject to be hurt by the frost. Neither lightening nor thunder hurt them, as they are said to do foreign worms. And as they lie so long in their chrysalis state, the cocoons (or pods, in which they spin themselves up and lie concealed in winter) may be unwinded at leisure hours in the ensuing winter. One thing more in their favour is, that one of their cocoons will weigh more than four of the foreign worms; and, of consequence, it may be presumed, will yield a proportionably greater quantity of silk."

A Memoir on the DISTILLATION of PERSIMONS. By Mr. Isaac Bartram.

The Author of this article, at the request of the Society, purchased half a bushel of the fruit of this tree; caused it to be well mashed, then put the mass into a five gallon keg, and added two gallons of water, and two pennyworth of yeast, in order to promote a fermentation. He committed the whole to the still, and drew from it near half a gallon of proof spirit, of very agreeable flavour. The *persimon-tree*, he observes, may be rendered very beneficial to those who have them growing on their plantations, and is a very important object of cultivation. The tree itself is of a quick growth, and yields great quantities of fruit in a few years after it is planted. The wood is hard, has a fine close grain, and may be applied to many mechanical purposes: it burns well, and its ashes contain a very large proportion of salt. A farmer who rents fifty acres of land.

land might plant *three hundred trees* round his fields; these, on an average, would each produce *two bushels* of fruit, and each bushel a gallon of spirit: such a farm then might be made to produce *six hundred gallons* of liquor as good as rum. The expences might be allowed half the value of the liquor when distilled, and this might be rated at *two shillings* per gallon; there would, therefore, be a clear profit of *thirty pounds* per annum; a sum equal to the interest of a farm that would cost *five hundred pounds*.

This tree discharges a very valuable *gum*, and *beer* is made of *persimons* in some of the southern provinces.

The two next articles give an account of an oil, extracted from the seeds of the *sun-flower*: which oil, it is conjectured, may answer the like good purpose with the salad and medicinal oil, now in use.

Mr. John Morel's Letter, with a Keg of BENE SEED.

This seed makes oil equal in quality to Florence, and some say preferable. One hundred weight of seed will produce ninety pounds of oil; it is therefore recommended to be cultivated in Philadelphia, where the Letter-writer imagines it will grow: and he gives directions for that purpose.

A Letter from Mr. Henry Hollingsworth to the American Philosophical Society.

This letter lays before the Society such experiments as had been found effectual for destroying the *wild garlic*, with which that country is very much infested, and which is very pernicious to the grain. By sowing oats in the garlicky lands designed for wheat, the lands may be fallowed, and sown with wheat in the usual manner, without any danger from this noxious plant.

The next article contains directions with respect to the proper time for sowing *pease*, so as to preserve the crop from being worm-eaten; viz. about the 10th of June, New Style.

A Letter from Bethlehem; with a Receipt for making CURRANT WINE.

This letter directs to plant the currant bushes round the quarters in gardens, that they may have the benefit of the dung and culture annually bestowed thereon, which will consequently make the berries large, and the juice rich. The receipt is as follows:

'Gather your currants when full ripe, break them well in a tub or vat; press and measure your juice; add two-thirds water, and to each gallon of that mixture, put 3 lb. of Muscovado sugar; stir it well till the sugar is quite dissolved, and then run it up. The juice should not be left to stand over night, as it should not ferment before mixture.'

NATURAL HISTORY and BOTANY.

An easy Method of preserving SUBJECTS in SPIRITS. By Mrs. Lewis Nicola.

The Author is not satisfied with Mr. de Reaumur's directions for this purpose; and he therefore proposes two other methods, free from the inconveniences to which his practice is liable. The first is as follows:

“When the subject and spirits are put into the bottle, carefully wipe the inside of the neck and edge till quite dry; prepare some thin putty of the consistence of a soft ointment, and put a coat of it about a line or two thick on the side of the bladder or leather, which is to be next to the bottle, and tie it tightly about the neck; place the bottle with the mouth downward in a small wooden cup, and fill it with melted tallow, or tallow mixed with wax, till all the bladder or leather cover is buried in it, and the tallow adheres to the sides of the neck; this will effectually prevent the fine parts of the spirits from flying off. Great care must be taken to have the edge of the bottle very dry, and if rubbed with a feather dipt in oil, it will be better, and in filling the cup, to have the tallow no hotter than is barely necessary to make it fluid.

“The second method is, after the specimen and spirits are put into the bottle, dry the inside of the neck and edge thoroughly, and anoint them with a feather dipt in oil; stop the bottle with a cork well fitted and steeped in oil till it has imbibed as much as it can contain; cover the cork and edge of the bottle with a layer of putty prepared as above directed, and tie a piece of soft leather or bladder over the whole.”

Extracts of a Letter from Dr. Lorimer, of West Florida, to Hugh Williamson, M. D.

These extracts are intended to evince the similarity between the east side of the old continent and the east side of the new, in vegetable productions, &c. and *vice versa*. At the conclusion, Dr. Lorimer promises a description of an universal Magnetic Needle, which shall give the variation and dip at the same time; and the latter, he presumes, with more accuracy than any yet extant.

The next article contains a catalogue of such *foreign plants* as are worthy of being encouraged in our American colonies, for the purposes of medicine, agriculture, and commerce. [From a pamphlet by John Ellis, F. R. S. Presented by the Hon. Thomas Penn, Esq; to the *American Philosophical Society*, thro' the hands of Samuel Powel, Esq.]

The Society has subjoined to the forementioned catalogue, Mr. Ellis's directions for bringing over seeds and plants from distant countries, in a state of vegetation: see Review, vol. xliii.

An Attempt to account for the Change of Climate, which has been observed in the middle Colonies in North America. By Hugh Williamson, M. D.

This remarkable change of climate which has taken place in Pennsylvania, and the neighbouring colonies, in the last forty or fifty years, in respect of the less cold of winter, and less heat of summer, is ascribed principally to the cultivation of the country in that time.

The third and fourth sections of this volume contain a few *mechanical* and *medical* papers, together with two or three miscellaneous articles, which our limits will not allow us to abridge, and for which we must refer to the book itself.

As friends to mankind, in general, as well as of our native country, we cannot take leave of this publication without expressing the satisfaction with which we view so promising an appearance of the growing prosperity of our brethren and friends in the western world. The present collection of *Philosophical Essays* affords an unquestionable proof that our industrious colonists are not less solicitous to improve in the liberal arts, than in those which are more immediately confined to the common concerns of life, the interests of trade, and the extension of commerce. Here we see the fair dawning of future greatness; and may the prospect still open "wide and more wide," uninterrupted by idle fears, and little jealousies of imaginary rivalry; till Science and every species of useful knowledge, universally obtain,—wherever the Almighty hath destined our fellow-creatures to subsist: wherever there are rational minds to inform, wherever there are human virtues to cultivate, wherever there is human happiness to promote!

ART. II. *An Enquiry into the Principles of Toleration, the Degree in which they are admitted by our Laws, and the Reasonableness of the late Application made by the Dissenters to Parliament for an Enlargement of their Religious Liberties.* 8vo. 2s. Buckland. 1772.

IT would be great injustice to the Author of this Enquiry not to acknowledge that he is an able and judicious advocate for religious liberty, and that his performance is strongly marked, throughout, with candour and moderation. Though the subject on which he writes has been often treated with great ability, yet it can never be improper, and is, at this time, peculiarly seasonable, to establish the principles of toleration, and to endeavour to engage the attention of the public to a subject extremely interesting to every friend of Christianity, virtue, and religion.

He sets out with observing that, antecedently to the consideration of being formed into civil societies, there are certain rights

rights belonging to mankind, independent of all human grant; and not derived from any compact; that of all the rights inherent in human nature, that of thinking for ourselves, and following the conviction of our own judgments in relation to the object of our faith, worship, and religious obedience, is the most sacred and incontestable; and is, in every view of it, entitled to the most careful protection. He shews that the preservation of the great natural and absolute rights of men is one of the chief ends, or rather the very first intention, for which civil societies were instituted, and the rulers of it invested with power.

What, says he, is the consequence from these premises? Must it not be this, that in all governments, the rights of conscience should have a principal place assigned them in the care of those, to whom the protection of their fellow-creatures is committed? If the securing of equal, impartial liberty in all those instances of it in which it is not injurious to others, be so much the object of every equitable, wise, and well constituted system of laws, that all needless encroachments upon it are deviations from the spirit, which ought to be diffused through all laws, and impair the very benefit which they ought to confirm; can it be supposed that the rights of conscience ought not to be guarded from violation? To take for granted a renunciation of these rights, when men enter into society, is, of all presumptions, the most groundless. They are the last rights, which men can ever be imagined to give up to be modelled at the pleasure of others; nor is there any one principle connected with their submission to governors in other respects, from which such an inference can be deduced. Does it follow, that because the magistrate is entrusted with authority to decide disputes between us and our fellow-citizens concerning property, that he is to determine points, which lie only between God and our own consciences? Because it is allowed to be his office to guard the peace of his subjects, and to inflict punishments for this purpose on those, who unjustly disturb it; is it to be taken for granted, that he is to dictate to them what rule of faith they shall adopt, and in what manner they are to worship the Deity, when it is allowed on all hands, that of these things the will of God is the only rule, and that no worship can be acceptable to him, but what is accompanied with the sincere conviction of him who offers it? Nay, there is no presumption in advancing a step further, and asserting, that such is the nature of this right; and in this respect, it stands upon a foundation peculiar to itself, and is distinguished from every other right, that it CANNOT be given up. Property may be resigned, transferred, or submitted to the regulation of others.—A man may in many instances relinquish his case, and subject himself to inconveniences, and in so doing, act not only an innocent but a laudable part.—Cases may occur, in which a man may sacrifice life itself, and the sacrifice may merit the highest applause. But his CONSCIENCE, he cannot resign. To prove all things and hold fast that which is good, is not only a privilege but a duty; an obligation laid upon him, by the very nature of religion

and virtue, and from which he cannot discharge himself, without departing from the principles of both. It must always remain entire to him; nor, while the principles of the most reasonable liberty are allowed to subsist in their due extent, can any attempt be consistently made to take it from him.

There is no difficulty in discerning, that while I am speaking in this manner, an objection will offer itself to the reader; and that it will be supposed, that my own reasoning may be retorted against me. The more important conscience is represented, the more it will be said, it falls under the inspection of the magistrate. To exempt it thus from his jurisdiction, will be thought laying a foundation for excluding him by degrees, from taking that care of the safety of his subjects which is confessed to be a part of his office. Religion, it will be urged, may be made a plea for any thing; and if governors must never interpose to restrain it, there is no enormity but what will pass unpunished. But these objections arise entirely from imperfect views of the principle, which is here asserted. To contend for a right to think for themselves in some, and deny it to others, might indeed be chargeable with these consequences. But to contend for this as a right, to which EVERY INDIVIDUAL has a claim equally valid and clear, never can be justly liable to such an imputation. For a man first to own, that not only he, but all around him have an indisputable right, the very same right with himself, to be guided by their own consciences in religion (and let it be remembered, it is thus the matter has all along been stated) for a man to allow this, I say, and yet make his persuasion a pretence for taking that liberty from them, is a contradiction so gross and palpable, that it is scarcely conceivable, a person in possession of his understanding, can fall into it. Were a person to be supposed capable of this extravagance, every one would instantly discern that the very principle upon which he pretends to act condemns him. Were it again supposed, that the magistrate was to guard a part of his subjects only in the rights of conscience, it might be possible for that favourite part to make it a cover for violating the peace and safety of others with impunity: but let this protection be granted impartially to all of them, and no such consequences can take place. For protection consists in the prevention or suppression of injuries, and while this is allowed to be the office and duty of the magistrate, the duty which he is to discharge to all his subjects, he will always have an unquestionable right, as the guardian of the whole community, whenever they are committed, to animadvert upon the authors of them. Nor is maintaining this at all repugnant to the general principles here asserted. For it is not in a religious but political view, that such disorders come under his cognizance. It is not as offences against God, but as hurtful to the community and breaches of the peace, that he punishes them. Where this is not violated, the right of following their own convictions in religion without being molested for it, continues: the more sacred, important, and valuable it is, and valuable it must be allowed to be to the advancement of truth, the real interest of society, and the cause of pure and undefiled religion, the more effectually it should be guarded from every encroachment

upon it : and by this general rule, the real genuine principles of Toleration are to be determined.

* Let what has been observed then be applied to this purpose.— And we may collect from it, in what light Toleration in general ought to be considered. It is, there is room to think (more room than was till of late apprehended) considered by many as a matter of mere grace or favour, which government has a right to withhold, grant, abridge, or resume at pleasure. But if the arguments which have been advanced are conclusive, it stands on a totally different foundation. It is the acknowledgment and confirmation of a right; not one of those adventitious rights, which are subsequent to the establishment of civil societies, and arise out of the peculiar forms and constitutions of it; but of those higher rights which belong to men as such, and which ought to be preserved under all states and governments whatsoever. It is a branch of protection, which ought to be as effectually universally and impartially secured, as protection in the enjoyment and exercise of any other right which can be named.— The extent of it again, or, to speak more precisely, what is comprehended in the just idea of it, flows from the same principles with equal evidence. If liberty of conscience be a right essential to human nature, *all* penalties in cases merely of a religious nature, must be an infringement of a right, and a DEGREE OF OPPRESSION, though inflicted by a law: nor can the expression be justly thought improper. Every law is oppressive which is unjust; every law is unjust which subverts the essential rights of mankind; and if to judge for ourselves in religion, be one of the first and most inviolable of all those which have ever been dignified with this title: it is evident, that every hardship laid upon men for using it is a degree of oppression, which the complete and perfect idea of Toleration excludes. And from the same principles it can surely be no difficult matter to determine, who are entitled to this protection. For this does not depend on the supposed truth or error of the sentiments which men may adopt, but upon the common right, which all men have, to be led in these points by the light of their own minds, and to enjoy all the securities and benefits of society, while they fulfil the obligations of it. All, who can give good security to the government under which they live, and to the community to which they belong, for the performance of the duties of good subjects and good citizens, have an undoubted claim to it, and cannot with any just reason be deprived of it. If, indeed, there are any, whose religious principles put it out of their power to give such assurances of this as may be safely trusted, their case may be thought an excepted one; though in strictness of speech such cases are not so properly exceptions from the rule laid down, as cases, which can never with reason be supposed to be included in it; for to say, that all, who give proper satisfaction for their being faithful subjects, have a right to Toleration, can never give those the same right to it, who are incapable of giving such satisfaction. But whatever such cases may at any time appear, or be supposed now to exist, the principle upon which this argument is conducted stands untouched. It is not on account of their mistakes in religion, but their incapacity to be steady friends to the state,

that they are laid under restraints. To fix these restraints upon any other footing, would be rendering them utterly indefensible. It is not error, but injury to the state, or the individuals which are under the care of it, which justifies the animadversion of the magistrate; and all to whom this cannot be justly imputed, are the objects of his protection; nor ought it to make any difference, in this respect, what are the comparative numbers of those different bodies of men, which compose the society. As the magistrate is not to attempt to distress any of them, because they differ from him in judgment; so neither is he at liberty to sacrifice one part to the clamour and bigotry of the other; but, as the common defender of justice, equity, and peace, impartially to preserve the freedom of them all. And here this part of the subject might be dismissed, were it not that the intervention of establishments of religion, makes, in the opinion of many, a great alteration in the extent of this religious liberty; for which reason there seems to be a necessity of considering the grounds and consequences of them a little distinctly.

What our Author says concerning religious establishments appears to be very sensible, pertinent, and liberal; the subject is treated with candour and decency; and we are persuaded that no judicious friend of establishments can be displeased with what is advanced upon it, or think it bears any unfriendly aspect toward the usefulness and honour of such institutions. He shews clearly, that liberty in matters of religion is the right of all men; that a right to protection from the magistrate is the just consequence of their claim to this liberty; and that no difference of opinion, respecting modes of worship, or, in a word, any thing which does not interfere with the rights of others, can justify his laying any restraints upon it.

He proceeds to apply the principles advanced on the subject of Toleration to our laws, and considers how far they are favourable to religious liberty; but we must not accompany him any farther, and shall therefore content ourselves with referring our Readers to the Enquiry itself, where they will find several important topics discussed in a very solid and satisfactory manner.

ART. III. The History of Hindostan, from the Death of Akbar, to the complete Settlement of the Empire under Aurungzebe. To which are prefixed, 1. A Dissertation on the Origin and Nature of Despotism in Hindostan. 2. An Enquiry into the State of Bengal; with a Plan for restoring that Kingdom to its former Prosperity and Splendor. By Alexander Dow, Esq; Lieutenant-Colonel in the Company's Service. 4to. 11. 1s. Boards. Becket and De Hondt. 1772.

FROM the account which hath formerly been given of the two preceding volumes of this History, our Readers cannot be ignorant of its general character. We then endeavoured to do justice to its merit; but at the same time we were sensible that it had several inaccuracies of style, which shewed that the Au-

thor had not been early habituated to regular grammatical composition. Every defect of this kind is now totally removed, not only with respect to the present continuation of the work, but with regard to the two former volumes; the second edition of which hath likewise received a variety of other alterations and improvements. The number of proper names, which rendered some parts of it harsh and uncouth, is very much reduced. Ferishta's account of the ancient Indians, and the invasions of the Mohammedans before the commencement of the Ghiznian empire, is omitted, and an introduction substituted in its place, more satisfactory, succinct and agreeable. To throw greater light on the affairs of India, there is given, at the conclusion of the different reigns, a summary review of the affairs of the rest of Asia; and in short, it appears to us, that nothing has been neglected that could contribute to render the work a complete history of Hindostan, down to the death of the Emperor Akbar, the third of the Mogul race.

The same solicitude to make the performance deserving of the public notice, and the same attention to composition, are displayed in the volume now before us. The diction is indeed so greatly superior to that of the first edition of the two preceding volumes, in regard to perspicuity, elegance and harmony, that we are persuaded Mr. Dow must have received no small degree of assistance from some ingenious and learned friend. If we may be allowed to mention a conjecture arising from the conformity of style, we should say that this friend seems to be the Author of the Introduction to the History of Great Britain and Ireland.

In the first dissertation prefixed to the present work, Mr. Dow points out a variety of circumstances which may serve to explain the origin and nature of despotism in Hindostan. Government, he observes, derives its form from accident, its spirit and genius from the inherent manners of the people. The languor occasioned by the hot climate of India, inclines the native to indolence and ease, and he thinks the evils of despotism less severe than the labour of being free. Tranquillity is the chief object of his desires: his happiness consists in a mere absence of misery; and oppression must degenerate into a folly which defeats its own ends, before he calls it by the name of injustice. These phlegmatic sentiments the Indian carries into his future state. He thinks it a mode of being in which passion is lost, and every faculty of the soul suspended, except the consciousness of existence.

* Other motives of passive obedience join issue with the love of ease. The sun, which enervates the body, produces for him, in a manner spontaneously, the various fruits of the earth. He finds subsistence without much toil; he requires little covering but

but the shade. The chill blast of winter is unknown; the seasons are only marked by an arbitrary number of nights and days. Property being in some measure unnecessary, becomes of little value; and men submit without resistance to violations of right, which may hurt but cannot destroy them. Their religious institutions incline them to peace and submission. The vulgar live with the austerity of philosophers, as well as with the abstinence of devotees. Averse themselves to the commission of crimes, they resent no injuries from others; and their low diet cools their temper to a degree which passion cannot inflame.

Notwithstanding the abstinence and indolence of the natives of India, they were in some degree industrious, and their own arts and the natural productions of their country, rendered them opulent; wealth accumulated in the progress of time upon their hands, and they became objects of depredation to the fierce nations of the northern Asia.

Asia, the seat of the greatest empires, has been always the nurse of the most abject slaves. The mountains of Persia have not been able to stop the progress of the tide of despotism, neither has it been frozen in its course through the northern Tартary by the chill air of the north. The Arabs of the desert alone possess liberty on account of the sterility of their soil; but though despotism governs Asia, it appears in different countries under various forms. These various forms our Author delineates; after which he shews how peculiarly the faith of Mahommed is calculated for despotism, and that it is one of the greatest causes which must fix for ever the duration of that species of government in the east. The particulars here insisted upon by Mr. Dow, are, the unlimited power which Mahomedanism gives to every man in his own family; the law of compensation for murder; the frequent bathing inculcated by the Coran; the doctrine of a rigid fate, or absolute predestination; the extensive polygamy permitted by the law of Mahommed; and the concealment of women, together with its effects on the manners.

Thus the seeds of despotism, which the nature of the climate and the fertility of the soil had sown in India, were reared to perfect growth by the Mahomedan faith. 'When a people, says our Author, have been long subjected to arbitrary power, their return to liberty is arduous and almost impossible. Slavery, by the strength of custom, is blended with human nature, and that undefined something called public virtue exists no more: the subject never thinks of reformation, and the prince, who only has it in his power, will introduce no innovations to abridge his own authority. Were even the despot possessed of the enthusiasm of public spirit, the people would revolt against the in-

roduction of freedom, and revert to that form of government which takes the trouble of regulation from their hands.

'The simplicity of despotism recommends it to an indolent and ignorant race of men. Its obvious impartiality, its prompt justice, its immediate severity against crimes, dazzle the eyes of the superficial, and raise in their minds a veneration little short of idolatry for their prince. When he is active and determined in his measures, the great machine moves with a velocity which throws vigour into the very extremities of the empire. His violence and even his caprices are virtues, where the waters must be always agitated to preserve their freshness, and indolence and irresolution can be his only ruinous vice: the first indeed may injure the state, but by the latter it must be undone. A severe prince, by his jealousy of his own authority, prevents the tyranny of others; and, though fierce and arbitrary in himself, the subject derives a benefit from his being the sole despot. His rage falls heavy on the dignified slaves of his presence, but the people escape his fury in their distance from his hand.

'The despotic form of government is not, however, so terrible in its nature, as men born in free countries are apt to imagine. Though no civil regulation can bind the prince, there is one great law, the ideas of mankind with regard to right and wrong, by which he is bound. When he becomes an assassin, he teaches others to use the dagger against himself; and wintion acts of injustice, often repeated, destroy by degrees that opinion which is the sole foundation of his power. In the indifference of his subjects for his person and government, he becomes liable to the conspiracies of courtiers and the ambitious schemes of his relations: he may have many slaves, but he can have no friends: his person is exposed to injury; a certainty of impunity may arm even cowards against him, and thus, by his excessive ardour for power, he with his authority loses his life.'

Despotism, according to Mr. Dow, appears in its most engaging form under the imperial house of Timur. This observation he illustrates, by taking a survey of the characters of the several princes of that house; and then he gives an account of the condition of landed property, the titles of honour, the form of justice, and the council of state. The dissertation is concluded with some reflections on the communication of power, the rules of succession to the throne, and the mildness of the Hindoo government.

Our Author opens his enquiry into the state of Bengal with observing, that the affairs of India, though long of great importance to this kingdom, have only very lately become objects of public attention. 'Facts, says he, coming from afar made little impression: their novelty could not rouse, nor their va-

riety amuse the mind. With a self-denial uncommon in a spirited nation, we heard without emotion of the great actions of some of our countrymen, and if we listened to any detail of oppressions committed by others, it was with a phlegmatic indifference, unworthy of our boasted humanity. A general distaste for the subject prevailed: an age marked with revolution and change seemed ready to pass away, without being sensible of events which will render it important in the eyes of posterity.

But as the current of the public opinion has at length taken another direction, and men shew an inclination to be informed, together with a willingness to correct mistakes and to redress grievances, Mr. Dow has been induced to commit his observations to the press. 'He has been for years a silent spectator of the transactions of the British nation in the east, and it is from the means of information which he has possessed, that he hopes to give something new to the world. With hands guiltless of rapine and depredation, he assumes the pen without prejudice, and he will use it with all decent freedom without fear.'

Setting out with these advantages, our Author, after giving a brief account of the various revolutions of Bengal, considers the policy of the Moguls with regard to the different tenures of lands, the modes of imposing and collecting taxes, and the civil officers and courts of justice. Under the last head we are informed that the despotism of Hindostan was never a government of mere caprice and whim. The Mahomedans carried into their conquests a code of laws, which circumscribed the will of the Prince. The principles and precepts of the Coran, with the commentaries upon that book, form an ample body of laws, which the house of Timur always observed; and the practice of ages had rendered some antient usages and edicts so sacred in the eyes of the people, that no prudent monarch would chuse to violate either by a wanton act of power. It was, besides, the policy of the Prince to protect the people from the oppressiveness of his servants. Rebellion sprang always from the great, and it was necessary for him to secure a party against their ambition among the low.

From the consideration of the civil officers and courts of justice, Mr. Dow proceeds to explain the revenue and commerce of Bengal and Behâr, under the imperial house of Timur; and here we learn, that though despotism is not the most favourable government for commerce, it nevertheless flourished greatly under the strict justice of that house. Sensible of the advantages which they themselves would derive from a free commercial intercourse between their subjects, they were invariably the protectors of merchants. The military ideas which they brought from Tartary, prevented the principal servants of the crown from engaging in trade, and therefore monopolies of every kind

were discouraged and almost unknown. No government in Europe was ever more severe against forestalling and regrating, than was that of the Moguls in India, with regard to all the branches of commerce. A small duty was raised by the crown; but this was amply repaid, by the never violated security given to the merchant.

Our Author next comes to the state of Bengal under the revolted Nabobs; and though the change was, in some respects, unfavourable to the inhabitants, it was not inconsistent with their being upon the whole, in a very prosperous condition. An intimate knowledge of the country, says Mr. Dow, enabled the Nabobs to prevent their government from degenerating into absolute oppression. They had sense enough to see, that their own power depended upon the prosperity of their subjects; and their residence in the province gave them an opportunity of doing justice with more expedition and precision than it was done in the times of the empire. The complaints of the injured, from a possession of the means of information, were better understood. The Nabobs were less restricted than formerly, in inflicting necessary punishments; and, as they were accountable to no superior for the revenue, they had it in their power to remit unjust debts and taxes, which could not be borne. The miseries of Bengal, in short, were reserved for other times. Commerce, manufactures, and agriculture, were encouraged; for it was not then the maxim to take the honey by destroying the swarm.

The folly of the Prince had no destructive effect on the prosperity of the people. The Nabobs, carrying down, through their own independent government, the idea of the mild despotism of the house of Timur, seemed to mark out to the people certain lines, which they themselves did not chuse either to overleap or destroy. Many now in Britain were eye-witnesses of the truth of this assertion. We appeal to the testimony of those who marched through Bengal after the death of Suraj-ul Dowla, that, at that time, it was one of the richest, most populous, and best cultivated kingdoms in the world. The great men and merchants were wallowing in wealth and luxury; the inferior tenants and the manufacturers were blessed with plenty, content, and ease: but the cloud which has since obscured this sunshine was near.

The state of Bengal under the East-India Company is largely discussed by our Author, and the subjects particularly considered by him are, the treaty for the Dewanny; the decline of commerce; the monopolies of salt, beetle-nut, and tobacco; the mode of collecting the revenue; and the administration of justice. Under each of these heads we meet with a number of facts, which display, in the most striking light, the wretched

and cruel policy that hath lately taken place in Bengal, and the perusal of which would be very interesting to our Readers; but we must content ourselves with giving Mr. Dow's concluding observations upon this part of his enquiry.

• The idea of the present state and government of Bengal, conveyed in the preceding sections, justifies the following conclusion, That the Company, in the management of that great kingdom, have hitherto mistaken their own interest. To increase the revenues was the point to which their servants invariably directed their attention; but the means employed defeated their views, and became ruinous to a people whom their arms had subdued. Though they exported the specie, though they checked commerce by monopoly, they heaped oppression upon additional taxes, as if rigour were necessary to power.

• Much penetration was not necessary to discover, that it was not by the revenues of Bengal alone that either the British nation or the Company were to be enriched. A country destitute of mines, deprived of foreign commerce, must, however opulent from better times, in the end be exhausted. The transitory acquisition, upon the opinion that all the specie of Bengal had centered in Great Britain, would have no desirable effect: the fugitive wealth would glide through our hands; and we would have only our folly to regret, when the sources would happen to become dry. Bengal, without ruin to itself, could spare none of its specie; and the objects to which our aim should have been directed, are as obvious as they are salutary. We ought to have encouraged agriculture, the trade with the rest of Asia, and internal manufacture.

• Agriculture constitutes the wealth of every state, not merely commercial. Bengal, a kingdom six hundred miles in length, and three hundred in breadth, is composed of one vast plain of the most fertile soil in the world. Watered by many navigable rivers, inhabited by fifteen millions of industrious people, capable of producing provisions for double the number, as appears from the deserts which oppression has made; it seems marked out, by the hand of Nature, as the most advantageous region of the earth for agriculture. Where taxes are moderate, where security of property is joined to a rich soil, cultivation will increase, the necessaries of life will become cheap, as well as the gross materials which manufacturers require. Manufactures, by these means, would not only fall in their price, but they would be produced in a greater quantity; larger investments might be made by the Company, the consumption would increase, and the profits rise. Bengal can, in short, be only useful in the prosperity and industry of its inhabitants. Deprive it of the last remains of its wealth, and you ruin an unfortunate people, without enriching yourselves.

‘ In the place of those placid regulations, which render mankind useful to their lords, we substituted, with preposterous policy, FORCE, the abrupt expedient of barbarous conquerors. The pressure of taxation has, in the space of a few years, trebled the price of provisions of all kinds. The Company have, in the mean time, been endeavouring, by every possible measure, to encrease their investments without raising the price. Various oppressions have for this purpose been adopted: this wretched expedient is of short duration: the manufacturer may for one year, perhaps for two, redouble his industry; but whilst the work of his hands is forced from him at a stated and arbitrary price, he sinks under an uncommon effort, subject to despair. The principal servants of the Company, to conceal the evil, have found themselves obliged either to remit in the quality of the goods, or to raise the price to the manufacturer. Both expedients have been in part adopted; but it is a temporary remedy, without the hopes of effectuating a cure.

‘ The reasons already mentioned have contributed to destroy the trade of Bengal with the rest of Asia: merchants can only procure the gleanings of the Company: the quality is inferior and the prices high: nations formerly supplied from Bengal, found themselves under the necessity of establishing manufactures of the same kind at home, or to adapt their cloathing to their poverty: argument on this head is superfluous: the plan must be totally and radically changed. The question is not to oblige the people to become silk-winders, spinners, and weavers, and to take the fruits of their labour, as it is practised at present, at an arbitrary price. Industry cannot be forced upon a people; let them derive advantage from toil, and indolence shall lose its hold. Ingenuity expires under the foolish despotism which defeats its own ends; and human nature, in its most wretched state, revolts against labour which produces nothing but an increase of toil.’

The enquiry concludes with a plan for restoring Bengal to its former prosperity. Mr. Dow proposes, in this view, that there be a new arrangement and settlement of landed property; that a paper currency and an invariable current coin be established; that monopolies be abolished, and free merchants encouraged; that an absolute toleration of all religions be allowed; that the executive and judicial powers be placed upon a proper and equitable foundation, and that they be kept distinct and separate from each other. For the particular regulations which are recommended under each of these heads, and the advantages that will arise from carrying the scheme into execution, we refer our Readers to the Work itself, which will shew that the Author is possessed of an enlarged understanding and a liberal

beral mind. 'The plan, says he, to speak the least in its favour, is practicable in its great and general line. It would produce, even partially followed, immense, sudden, and permanent advantages; but no human foresight can absolutely estimate the precise sums. Though the Author of the Enquiry has not the vanity to suppose that his scheme is, in all its branches, infallible; he will venture to pledge himself to his country, that, should the more material parts of his system be adopted, the advantages to be derived from it would not fall short of his calculations. His knowledge of the kingdom of Bengal, and its various resources, gives him a confidence on this subject, to which he is not intitled by his abilities.'

Without pretending to any extraordinary knowledge of the Indian affairs, we cannot but concur with Mr. Dow, in thinking that the execution of his plan would be highly beneficial; and we have paid the greater attention to the introductory part of the volume before us, on account of the present situation of the East-India Company.

ART. IV. *The Advancement of Arts, &c. or Description of the useful Machines and Models contained in the Repository of the Society for the Encouragement of Arts, Manufactures, and Commerce. Illustrated by Designs on fifty-five Copper-plates. Together with an Account of the several Discoveries and Improvements.* By William Bailey, Register to the Society for the Encouragement of Arts, Manufactures, and Commerce. 4to. 2l. 12s. 6d. Dodsley, &c. 1772.

THE public are greatly indebted to the Society instituted for the Encouragement of Arts, Manufactures, and Commerce, for its munificent and constant endeavours to promote every interest of this nation dependent on the improvements which ingenuity, industry, and emulation, may be excited to accomplish, in agriculture, manufactures, mechanics, chemistry, and the polite arts, either by honorary or pecuniary rewards. Nor have our American colonies been overlooked. Every part of the British empire hath, in some measure, already felt, and will hereafter more extensively feel, the happy effects of this most useful and truly public-spirited institution.

It is with equal pleasure and astonishment that we see such a multitude of improvements and discoveries produced, under the happy influence of a Society, which has not yet been twenty * years in existence; and of all which we have now before

* This laudable Association first began to be formed in 1754. It was set on foot by Lord Falkstone, Lord Romney, Dr. Hales, and a few private gentlemen, who were brought together by Mr. William Shipley, a person little known, but of extraordinary application; and who had long laboured to carry into execution a scheme he had projected.

before us a collective view, in methodical arrangement, and (as we apprehend) disposed with the requisite care and accuracy.

A more particular idea of the contents of this publication, may be given in the words of the Compiler's Preface.

'It was originally intended by the Society, says Mr. Bailey, to publish an historical register of their transactions, which was prevented by some occurrences needless here to be mentioned.

'Part of this design (not the least laborious, possibly not the least useful) is here attempted; and I flatter myself, so far as the industry of an individual may presume on success, that a publication of the *designs* and *descriptions* of the many useful and ingenious machines and models placed in their repository, for the benefit of the public, will be a means of still extending this benefit, and co-operate, in some measure, with the truly laudable views of this patriotic Society.'

The method which our Author has taken in digesting the materials of this volume, 'has been that of arranging the designs and descriptions of the several machines and instruments, under those general heads of improvement to which they respectively relate. Thus Book 1, 2, and 3, relate solely to objects of agriculture; the *first* comprehending designs, descriptions, and explanations, of the several *ploughs* and implements of husbandry, preserved in the repository of the Society.

'In the *execution* of the designs, also, care has been taken to represent not only the whole machine, but every material part of it, in such various points of view, as to enable the artizan to construct it from the description. To this end, more plates than one have been found necessary in the explanation of some machines; in which case, such plates referring to one machine or model, are distinguished by *numbers*. To the perspective views, geometrical plans are also farther added, to facilitate the comprehension of the workman who would copy them in practice.'

In the *second* Book is given 'a short account of such ploughs, machines, and models, in the Society's repository of agriculture, as are not yet delineated; and, of course, have not their descriptions assisted by designs on copper-plates.'

Book *third* contains 'a list of the noblemen and gentlemen, who, for their distinguished services in promoting the views of the Society, have been presented with honorary or pecuniary premiums,

jected for this purpose. His plan was afterwards greatly improved by Mr. Baker, who suggested the rules for regulating and governing the Society; the members of which soon became so very numerous as to afford a most remarkable and noble proof of the public spirit of the age.

premiums for improvements and discoveries in agriculture and husbandry.'

The 4th, 5th, and 6th Books comprehend the like designs, descriptions, and explanations, of such of the Society's machines and models as relate to *manufactures*; with an enumeration of the premiums and bounties given for employing the poor in parish work-houses, and for improvements in various branches of manufacture.

Book 7 and 8 treat of mechanics, and contain designs, &c. of the engines and machines; among which are descriptions of various kinds of mills, cranes, weaving engines, hydraulic machines, ventilators, &c. together with a particular explanation of the apparatus used by the Dutch, in the turbot and cod fishery.

The remainder of the present volume relates to chemistry, our American colonies, and the polite arts.

The plates, which, as the title-page mentions, are fifty-five in number, form of themselves a considerable volume when bound separately; and they appear to be very well executed.

ART. V. *A Collection of curious Discourses written by eminent Antiquaries, upon several Heads in our English Antiquities. Together with Mr. Thomas Hearne's Preface and Appendix to the former Edition. To which are added, a great Number of Antiquary Discourses written by the same Authors. Most of them now first published from the original Manuscripts. 8vo. 2 Vols. 14s. in Boards. Richardson. 1771.*

IT is with pleasure that we embrace the opportunity now offered us of recommending to our students of law, an attention to English antiquities. As the study of the law is too frequently conducted, it is harsh and disagreeable. The memory of the lawyer is perpetually and fully employed; but he is rarely induced to exercise his judgment. He becomes learned in maxims, and precedents, and authorities; and by these he forms and supports his opinions. He can quote, but is seldom able to reason. In the place of general and fundamental principles, he holds out the practice of courts, and the decisions of judges. To comprehend the spirit of laws is no object of his care. His head is crowded with particular facts; and even of these he possesses but an imperfect knowledge. He can talk of the present state, and the present form of our laws; but he perceives not the steps by which they arrived at this state and this form. He has not attended their progress from rudeness to maturity: he is ignorant of the changes they have undergone: in one word, the branch of knowledge which he ventures to profess, he has not studied as a science.

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The law, in this aspect, cannot fail of giving disgust and inquietude to the student. His ingenuity is never exerted; his curiosity is never inflamed. He labours, but without pleasure; and in the sordid prospect of future gain, he alone can find a consolation for the fatigue he suffers. But, if directed by other principles, this study is, of all others, the most delightful. The law, when traced historically from its earliest condition to its more cultivated state, becomes a rational occupation. We see its connection with manners, and with arts; our faculties are employed and improved in examining the great objects which are most interesting to mankind; we discover the real foundations of government; we perceive the variations of property; and we behold that extensive range of dependencies, which constitutes the fabric of jurisprudence.

The works, accordingly, of our antiquaries and historians ought to be considered by the student of law as the only proper introduction to this study. When he has perused these with attention, he will read with every possible advantage the productions of professed lawyers. If to form a due judgment of a particular statute, it be absolutely necessary to consider the time when it was framed, and the views of the legislature, it must be no less requisite, in order to conceive a comprehensive idea of the whole system of our laws, that we attend them from their first rough sketches to their more perfect draughts.

A lawyer of some eminence, the Author of '*Historical Law-tracts* *,' has offered to the public an example of this enlarged and liberal method of prosecuting legal investigations: but unhappily his doctrines are generally fallacious; and while he gives too great a scope to conjecture and to fancy, he is destitute of erudition, and discovers a propensity to adopt as his own the inventions of other men. The advantages of uniting history with law, and of joining philosophy with both, will be better seen in that delightful work, '*The Essay on General History*, by Voltaire;' in the writings of Mably, Piccotel, and Du Bos; in the feudal researches of Montesquieu; and, above all, in the admirable '*View of the Progress of Society in Europe*, from the Subversion of the Roman Empire, to the Beginning of the Sixteenth Century, by Dr. Robertson;' where that learned and most ingenious Author penetrates into, and explains, in the most masterly manner, all the important and difficult objects of the middle ages; where he advances with bold and decisive steps in the most intricate paths, and explores his way through the double obscurity of antiquity and barbarism.

In the view of this union of history and law, the publication before us may have its use. But as the *Discourses* were writ-

* Published at Edinburgh, in 2 vols. 8vo.

ten chiefly during the reigns of Elizabeth and the elder James, when the study of antiquities was in its infancy, they are by no means to be considered as complete or perfect. They are materials which may assist the ingenious artist in raising a superstructure; but of themselves they offer little that is conclusive or satisfactory.

The influence of Archbishop Parker, and the zeal of Sir Robert Cotton, laid the foundation of the Antiquarian Society in 1572; and it continued to flourish till the year 1604 †. From the papers of the members, or from transcripts of them, Mr. Hearne, in the year 1720, published, at Oxford, a volume under the title, 'A Collection of curious Discourses written by eminent Antiquaries upon several Heads in our English Antiquities.' These are republished in the present volumes; and for the remaining discourses, which are more numerous, and of equal importance, we are indebted to the industry of the Editors.

To gratify the curiosity of our more intelligent Readers, we shall lay before them the titles of the discourses which are now first published:

* *Additional Dissertations never before published.*

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| Of the Antiquity of Arms in England, by Anonymous. | Of the Antiquity of Ceremonies used at Funerals, by Sir Wm. Dethick, Garter. |
| Of the same, by Mr. Michael Heneage. | Of the same, by Anonymous. |
| Of the same, by Mr. Agard. | Of the same, by Mr. Holland. |
| Of the same, by Dr. Doyle. | Of the same, by Mr. Ley. |
| Of the Antiquity of the Name of Duke in England, by Anonymous. | Of the same, by Mr. Arth. Agard. |
| Of the same, by Joseph Holland. | Of the same, by Mr. Tate. |
| Of the same, by Anonymous. | Of the Variety and Antiquity of Tombs and Monuments, by Anonymous. |
| Of the same, by Mr. Doyle. | Of the same. |
| Of the same, by Mr. Agard. | Of Epitaphes, by Mr. Camden. |
| Of the Etymology, Antiquity, and Privileges of Castles in England, by Mr. Agard. | Of the same, by Anonymous. |
| Of the same, by Anonymous. | Of the same, by Anonymous. |
| Of the Antiquity, Etymology, and Privileges of Towns, by Joseph Holland. | Of the same, by Mr. Agard. |
| Of Parishes, by the same. | Of the same, by Mr. Thyan. |
| Of the Antiquity, Variety, and Etymology of measuring Land in Cornwall, by Anonymous. | Of the same, by Sir Wm. Dethick, Garter. |
| Of the Antiquity, Etymology, and Variety of Dimensions of Land in England. | Of the same, by Mr. Holland. |
| | Of the Antiquity, Variety, and Reason of Motts with Arms of Noblemen and Gentlemen in England, by Mr. Agard. |
| | Of the same, by Joseph Holland. |
| | Of the same, by Mr. Camden. |
| | Of the same. |

† For an account of its revival and present condition, the Reader may consult our Rev. vol. xliii. p. 357, 358.

- Of the same, by Sir Wm. De-thick, Garter.
 Of the same, by Sir Francis Leigh.
 Of the same, by Abraham Hartwell.
 Of the Antiquity, Power, Order, State, Manner, Persons, and Proceedings of the High Court of Parliament in England.
 Of the same, by Anonymous.
 Of the same by Mr. Agard.
 Of the same, by Mr. Tate.
 Of the same, by Mr. Camden.
 Of the same, by Joseph Holland.
 Of the same, by Anonymous.
 Of Epitaphs, by Mr. Camden.
 The Antiquity, Authority, and Succession of the High Steward of England, by Sir Robert Cotton, Bart.
 Of the same, by Anonymous.
 Of the same, by Mr. Townsend.
 Of the same, by Mr. Holland.
 Of the same, by Mr. Thynne.
 Of the same, by Mr. Tate.
 Of the same, by Mr. Davys.
 Of the same, by Mr. Camden.
 Of the same, by Mr. Agard.
 Certain Remembrances touching the same, by Anonymous.
 The Antiquity and Office of the Constable of England, by Sir Robert Cotton, Bart.
 Of the same, by Anonymous.
 Of the same, by Anonymous.
 Of the same, by Mr. Holland.
 Of the same, by Mr. Agard.
 Of the same, by Anonymous.
 Of the same, by Anonymous.
 The Antiquity and Office of the Earl Marshal of England, by Mr. Camden.
 Of the same, by Sir Robert Cotton, Bart.
 Of the same, by Mr. Agard.
 Of the same, by Mr. Davies.
 Of the same, by Mr. Holland.
 Of the same, by Mr. Thynne.
 Of the same, by Anonymous.
 Of the same, by Anonymous.
Reasons that the Court of Marshallsea may be fitly enabled in
certain Cases to hold Plea of
all Manner of Trespasses, as
well upon the Cases as others,
albeit, neither Party be of the
King's Household.
 Of the Antiquity of the Christian Religion in this Island, by Sir Robert Cotton.
 Of the same, by Mr. Agard.
 Of the same, by Sir William De-thick, Garter Principal King of Arms.
 Of the same, by Mr. William Camden.
 Of the same, by W. Hakewill.
 Of the Antiquity, Use, and Ceremony of lawful Combats in England, by Sir Robert Cotton, Bart.
 Of the same, by Mr. Davies.
 Of the same, by Mr. Davies.
 Of the same, by Mr. James Whitlocke.
 Of the same, by Joseph Holland.
 Of the same, by Anonymous.
 Of the same, by Anonymous.
 Of the same, by Mr. Agard.
 Duello Foiled, or the whole Proceedings for single Fight, by occasion whereof the Unlawfulness and Wickedness of a Duello is preparatively disputed, according to the Rules of Honour and right Reason, by Mr. Edward Cook.
 The Manner of judicial Proceedings in the Court of Constable and Marshal (or Court Military) touching the Use and Bearing of Coats of Arms, observed and collected out of the Records of the Tower of London.
 A Defence of the Jurisdiction of the Earl Marshal's Court in the Vacancy of a Constable; and of his disowning Prohibitions sent thither from other Courts, by way of Letter to the Honourable Sir John Somers, Knt. Attorney General to his Majesty, from Rob. Plot, LL.D.
 Camera

- Camera-Stellata**; or, an Explanation of the most famous Court of Star Chamber; together with an Account of the Offences there punishable; the payable Fees, and the Orders for Proceeding therein, by Mr. Tate.
- The Antiquity of Barons, by Mr. Agard.
- Of Forests, by Mr. Agard.
- The Antiquity of Seals, by Mr. Agard.
- The Antiquity of the Word Sterlingorum or Sterling, by Mr. Tate.
- Of Sterling Money, by Mr. Agard.
- Of the same, by Mr. William Pattin.
- Of the same, by Mr. Broughton.
- Of the same, by Mr. John Stowe.
- Of the same, by Mr. Joseph Holland.
- Of the same, by Anonymous.
- Of Sterling Money, by Mr. Thomas Talbot.
- Of Sterling Money, by Mr. Henry Burchier.
- Of the same, by Mr. Michael Heenege.
- Of the Division of Shires, by Mr. Joseph Holland.
- A Project touching a Petition to be exhibited unto her Majesty (Queen Elizabeth) for the erecting of a Library, for the Study of Antiquities and History.
- A second Discourse touching the Earls Marshals of England, by Mr. Camden.
- The Antiquity and Etymology of Terms and Times for Administration of Justice in England.
- Of Epitaphs, by Mr. Abraham Hartwell.
- Of Castles, by Mr. Joseph Holland.
- Of the Etymology, Dignity, and Antiquity of Duke, or Dux.
- A further Discourse of Sterling Money, by Thomas Talbot.
- Of Forests.
- Of the same, by Richard Broughton.
- Our certain and definitive Topographical Dimensions in England, compared with those of the Greeks and Latins, set down in Order as they arise in Quantity.

In this enumeration of original pieces, by members of the Antiquarian Society, it may be remarked, that the Editors have included, though not with strict propriety, 'A Tract explaining the Manner of judicial Proceedings in the Court Military, touching the Use and Bearing of Coats of Arms:' 'A Defence of the Jurisdiction of the Earl Marshal's Court, by Dr. Plot:' And Mr. Cooke's 'Treatise on the Unlawfulness and Wickedness of a Duello.' It also appears to us that they are to blame for having inserted, in this collection, Sir Henry Spelman's treatise 'On the Antiquity and Etymology of Terms and Times for Administration of Justice in England:' because that tract was never read in the Society of Antiquaries; and because it is sufficiently known by having appeared in the edition of that lawyer's 'English Works,' by Gibson.

ART. VI. *The Baths of the Romans explained and illustrated. With the Restorations of Palladio corrected and improved. To which is prefixed, An Introductory Preface, pointing out the Nature of the Work; and a Dissertation on the State of the Arts, during the different Periods of the Roman Empire.* By Charles Cameron, Architect. Fol. Imperial Paper. 4l. 1s. in Sheets. 1772. Sold by the Author, at his House in Piccadilly; sold also by Robson, Payne, &c.

THE splendor and magnificence of the ancient Roman architecture, were no less conspicuous in their baths and bagnios than in their temples and palaces. Nor shall we greatly wonder at this instance of the grandeur and luxury of those masters of the world, when we consider, with our Author, to what various purposes of pleasure, as well as convenience, these baths were appropriated under the Roman Emperors.—Mr. Cameron has collected several particulars on this head, in his introductory discourse; some of which we apprehend will not be deemed, by our Readers, impertinent.

These buildings, says he, are deservedly reckoned among the most remarkable of their works; whether we consider their vast extent, which has given occasion to some writers to use the most extravagant expressions in their praise, or their having been erected in the most flourishing state of the empire, under princes who were prompted by the ambition of out-doing, and by the desire of ingratiating themselves with the people, for whose use they were designed, by displaying, in the execution of them, the utmost magnificence.

The temples, Mr. Cameron observes, were confined to religious rites and ceremonies; the theatres, amphitheatres, basilicas, &c. had each their distinct and separate province assigned them; but in the baths, says he, all these seem to have been united. Beside the amazing number of chambers, and other necessary accommodations for the purposes of bathing, they were furnished with spacious halls and porticos for walking, with exedrae and seats for the meetings of the philosophers. The most complete libraries in the city were removed thither; and in the great spaces there inclosed, the people were treated with theatrical entertainments, and the shews of the gladiators.—What stupendous works are these! No wonder that Ammianus Marcellinus, when speaking of their vast extent, was betrayed into the notable hyperbole, taken notice of by Kennet in his *Roman Antiquities*, viz. that they were built *in modum provinciarum*.

It is to the celebrated Palladio, however, that we are indebted for the most compleat idea which we can form of the principal baths of the Romans; and it is likewise to Palladio that we are primarily indebted for the elegant and magnificent

view

view of them now lying before us.—Take Mr. Cameron's acknowledgment of this obligation in his own words :

‘ This accurate and diligent observer of antiquity, says our Author, appears to have considered the baths as more particularly worthy his notice : he did not, indeed, live to publish the work he had prepared relating to them, and which he promised in his book of architecture ; but from the designs he left at his death, which were fortunately recovered, and given to the world by the late Lord Burlington, it appears that he examined them with great care and attention ; not only by observing and measuring the plans and elevations, such as they remain at present ; but by compleating and restoring them, in order to shew what they were formerly. Both these points are so accurately and fully executed, that, as this book is the basis on which the present work is established, so must it be to that of any author who may hereafter treat on the same subject.’ Mr. Cameron adds—‘ This work of Palladio never having received his last corrections, appears under a very imperfect form. What is now offered to the public, is intended to supply this deficiency : the buildings he has described have been again measured, and the errors which have escaped him corrected. The elevations and sections of the baths, which he has represented as in their original and perfect state, are here given, ruined, as they now remain, from accurate drawings made on the spot, or from the best designs of those buildings, as published in the time of Palladio. By comparing therefore, with his restorations, these authorities on which they are founded, the reader will be enabled to judge of the degree of credit which they deserve.’

In this view alone, our Author's Work may undoubtedly be considered as a valuable curiosity. The plates are numerous, the objects delineated on them are noble, and the execution of them is elegant ; and when we reflect on the vast expence of this publication, we are astonished at not finding in it a list of subscribers : the fashionable, and indeed the prudent, method being, in such very large undertakings, to secure the repayment of the Author's actual disbursements, together with some consideration for his own labour and ingenuity, by a previous subscription. We hope, however, that Mr. Cameron will be no loser by the confidence he may have placed in the discernment and good taste of the public.

Every Reader is, more or less, acquainted with the Roman History ; but it is rather the history of the inhabitants of Rome, than of the city itself. In our Author's enquiry into the rise and progress of architecture among the Romans, we have a brief sketch of the history and revolutions of the city, following the order of time from the æra of the commencement of luxury in that capital, to the declension of her empire ; in the

course of which he has introduced such passages from ancient authors, as may serve to illustrate the Roman methods of building, or give an idea of the magnificence of the Romans in public, and of their elegant refinements in private life.

Mr. Cameron takes occasion to remark, 'that there is no part of polite literature, which has more strongly engaged the attention, or raised the curiosity of mankind, than that which has for its object the fate and revolutions of great and mighty nations.' 'We cannot help, says he, being struck with the grandeur of the city of Athens, and the sumptuous edifices which Pericles raised there, as well as with the exalted notions of liberty and independence which he infused into the Athenians, such as we find them represented in the works of cotemporary writers.' 'But, he adds, what idea of their noble ancestors can a people afford us, whose manners and customs are totally changed, whose laws and forms of government are obliterated, whose language is almost lost, by a mixture with that of the most illiterate barbarians? Such is the situation of this once flourishing country; and the information we should receive by the most diligent enquiry into the present state of it, would be proportionably small, were it not for those magnificent productions of the age we are speaking of, which still exist, and prove the best and most substantial comment on the words of the historian. Hence we collect into one point of view, the succession of empire and the progress of the arts; hence it is, that public monuments and inscriptions are sought for with earnestness, as not being liable, like uncertain traditions or manuscripts, to be altered or corrupted.'

'The situation of Rome, at present, (our Author continues) is little better than that of Athens; we must have recourse to the same evidence for materials, and even this, if proper care is not taken, will fail us: in a short period, perhaps, we may look in vain for these *means*, which have hitherto withstood the fury of civil and religious rage. Even in the sixteenth century, when Rome once more became the seat of learning, and her princes the patrons of the arts, is it not to be lamented that many old buildings, the baths more especially, were disfigured! their ornaments, which the superstition of the first Christians rejected as profane, and which the ignorance of succeeding ages disregarded as useless, were now stripped off to support private luxury, or destined to perpetuate the memory of princes, who were not ashamed of obliterating the works of those emperors, which they despaired of being able to equal. In this manner were those remains of antiquity treated, which, through a long succession of time, had stood regarded by the Romans, as venerable monuments of the grandeur and magnificence of their ancestors!'

Our Author notices one great impediment to the advancement of the arts in the time just spoken of, and which we are afraid is still, and universally, a prevailing one, viz. *the love of novelty*: for artists, as he observes, have often a surer recommendation to the favour of the public, by following the caprice of their own imagination, than by adhering to those pure and genuine models from whence they profess to derive their skill. But Mr. Cameron justly adds, 'The truth is, those who first obtruded upon the world this false taste, were men of real merit and genius, who having deservedly acquired the greatest praise in the arts of painting or sculpture, obtained, for their novelties in architecture, that implicit respect and obedience, which a superiority of understanding over the rest of their countrymen, taught them to expect. Hence those wild and fantastic inventions which are to be met with, in the greatest number, in those places where the arts have flourished most: hence that tribe of imitators, who, struck by the praises, unmerited in this point at least, which their masters had acquired, reduced architecture to so confused and corrupt a state, as hardly to be exceeded by that Gothic barbarism, which they themselves held in the utmost contempt.'

'There were not wanting, however, (he concludes) men of discernment, who, though captivated at first, were not so entirely misled, as to prefer this specious appearance of excellence to the real and substantial beauty of the Grecian and Roman architecture, when introduced to them in its proper form; and who have re-established the old and true method of building, by unanimously giving to Palladio the first place among the modern architects.'

In tracing the rise and progress of the polite arts among the Romans, our Author observes, that this warlike people seem not to have been incited by any natural taste or genius to the improvement of the arts; but to have received them, at first, rather as a necessary attendant on their conquests, than as an acquisition worthy of being sought after.

This remark is possibly superfluous.—In the early ages and rude state of any nation, the people will shew but little regard for the arts of elegance. In the infancy of a society, individuals will be solicitous only with respect to the necessities and common conveniences of life, and the magistrate will be chiefly attentive to their grand concern, the preservation of the state from foreign invasion. This was certainly the situation of the Romans, till they began to grow first secure, and then ambitious of conquest. Their increase of dominion producing affluence, this soon made them sensible of the charms of luxury; and with *luxury*, of course, came her inseparable companions, *elegance* and *taste*; who frequent only those places,

where property and riches have previously taken up their abode. Under such circumstances, every people, we apprehend, will manifest a taste and genius for the cultivation of the arts of refinement, unless prevented, as at this day, (under certain peculiar forms of government) by a religion unfavourable to the growth of every thing but ignorance and superstition.

Our ingenious Author next remarks, that many of the greatest men among the Romans, saw with concern, that the introduction of the fine arts into a country which had never yet experienced their irresistible influence, must deprive them of that manly courage, by which they had been, for so many ages, enabled to resist the utmost efforts of the neighbouring states; and at length prove fatal to their liberty. Nor did they, says he, 'confine themselves to arguments alone; many edicts were passed, and many persons were severely fined, who transgressed the laws made to prohibit the introduction of foreign manners and customs. These remedies, which were prudently applied at the very beginning of the evil, would perhaps have effectually stopped its progress, had they not in themselves tended to hinder the aggrandizing the state; that ruling passion, which seemed the very soul of the republic, and animated every individual in its support.'

The natural tendency of luxury to enervate the minds and deprave the manners of a people, which is a point often insisted on by philosophical and political writers, seems to militate against all the arts of refinement in general, as having, in some degree, the same tendency.—We should, therefore, be glad to see this argument (complicated as it is with our commercial interests) thoroughly investigated and determined by some able hand; that so we might be rightly instructed how far we ought, as true friends to our country, to countenance the progress which the arts are daily making among us, in what is styled *this age of improvement*.—But to return.

‘If luxury, says our Author, had shewn itself at first, [among the Romans] by increasing the superfluities or even the conveniences of life, the people might easily have been brought to reject what they were unaccustomed to, and what their frugal way of living rendered unnecessary; but they could not bear with indifference to see what they considered as an increase of real power and glory, circumscribed by philosophic reasonings, for which their minds were not formed; on the contrary, they saw their dominion on every side extending itself, and they looked with pleasure for the triumphant return of their leaders, which was generally marked by a profusion of gold and silver, brought from distant countries: these triumphs, which were the rewards of valour, and the only recompence which the state allowed the most successful general, had

had been constantly kept up with all the pomp and magnificence that the times would admit of, and had increased that love for shew and novelty, now become so agreeable to the Romans.

‘The combats of the gladiators suited extremely the warlike disposition of the people, and now began to be exhibited, as well as the entertainments of the theatre, with the utmost expence. The transition from hence to that inundation of wealth and luxury, which overspread the empire was not perceived; the public magnificence soon became very conspicuous; marble temples were now first erected; basilicas (which were great halls surrounded with porticos, used for the administration of justice) were not known till this period; the whole attention of the state seemed turned to the advancing and embellishing the city of Rome; and the falling in with the prevailing taste of the age, was the surest means of securing the popular applause.’

Our sensible Remarker goes on to shew the gradual progress of luxury among the Romans, till it grew to its highest pitch in the time of Augustus; which he justly terms ‘a period, fatal indeed to the liberties of Rome, but productive of consequences favourable to the progress of the arts.’ Those rigid stoics, he adds, ‘who by their maxims of philosophy had been taught to consider every branch of polite literature as an innovation upon their natural freedom, had now no voice in opposition to that universal eagerness which prevailed among all ranks of people, to bring about the changes in the constitution of the state which then happened. The time was come when men were glad to seek for ease and plenty under the dominion of an absolute prince, and to give up those high notions of liberty and independence, which their ancestors had in vain laboured to preserve, through a series of civil discord and confusion.’

The following remarks on the peculiar genius of the Augustan age, will afford us a very agreeable specimen of this Writer’s abilities, with respect to an investigation so curious, and so interesting to the classical reader.

The Abbe du Bos, he observes, ‘speaking of the age of Augustus, has remarked “that the men who were the most conspicuous for learning at that time, were already formed when he attained the supreme power in the republic; and that under the succeeding emperors, though many of them were protectors of the arts, they gradually declined:” from hence he takes occasion to observe, “that neither peace and tranquillity in the state, nor power and inclination in the sovereign, will contribute much to the advancement of polite literature, when other causes, though seemingly of a different tendency, do not co-operate.” It is certain that the greatest men of the

age we are speaking of, orators as well as poets, flourished during the rage of the civil wars: neither Cato nor Tully, Lucretius, Plautus, nor Terence, lived to see Augustus sole emperor; and of those who were then alive, as Virgil, Horace, Ovid, and Tibullus, many were far advanced in years. Lucan, Statius, Juvenal, and the two Plinys, but faintly kept up the reputation of their predecessors: Claudian and Silius Italicus immediately followed; and after them came others, whose names are scarce remembered; till at length the polite arts sunk into obscurity.

‘ Were we to examine into the reason of this effect, so apparently opposite to the cause which produced it, we need but to observe how repugnant it was to the principles of despotism, to suffer men to give a loose to their thoughts and genius, on points of speculation, which in their progress might tend to censure the maxims of government as then established. In the time of the republic, the study of oratory was the surest means of gaining the popular applause, and the practice of it led to the attainment of the highest posts of honour; but when the disposal of those places was taken out of the hands of the people, the same incitements no longer remained, and the study itself was of course neglected. This train of thought may perhaps lead us to account for the decline of poetry; but those very causes which obstructed the progress of arts that depended purely on the operations of the mind, did not extend to such as were more mechanical: the downfall of philosophy and poetry contributed to the improvement of architecture and sculpture. To this point, therefore, must our observations tend, if we would consider the reign of Augustus in its most shining light. We see that those writers who have praised him in the highest terms, speak of the splendor and greatness of the buildings which he erected; of his magnificence in public, and his modesty in private life. He completed those structures which, by the necessity of the times, had been left unfinished. Of these the most remarkable were the Theatre and Portico of Pompey, the Basilica of P. Æmilius, and Caesar’s Forum. To these many were added by him, which for beauty and grandeur of design, and elegance and simplicity of ornament, have been esteemed among the most perfect models of antiquity. The example of the emperor raised a spirit of emulation in the great men of his age, which contributed much to perfecting the plan he had formed for embellishing the city. In a short space of time, the same senate, which had censured Pompey for promoting luxury and public dissipation, by erecting a permanent theatre, saw no less than three very large ones in use, those of Pompey, Marcellus and Balbus; the Circus Maximus greatly enlarged; an amphitheatre erected at the charge of S. Taurus; porticos, baths,

and basilicas innumerable, beside a great number of aqueducts, the expence of which alone is sufficient to give us the highest ideas of the grandeur and riches of the Commonwealth, at this period.'

Our Author proceeds, in a very entertaining manner, to trace the progress of the architecture in Rome, till it gained the summit of perfection; and observes, that after the empire began to decline from the high pitch of wealth and dignity to which it had arisen, Severus was the last emperor who distinguished himself by repairing, in any manner worthy of them, the magnificent buildings of his predecessors.

The works of architecture, as well as sculpture, executed in the times of Dioclesian and Constantine, may, our Author apprehends, in the strongest manner convince us how insufficient the power of the greatest monarchs will prove towards preserving the taste of a declining age. 'We find indeed in their buildings, says he, great strength and solidity; and, in the general plan of them, the remains of those great and magnificent ideas which abounded in the preceding times; but on examining each separate part, in the midst of the utmost profusion of ornament and expence, we discover a poverty of design, and meanness of execution, which evince to how low a state the artists of that time, both Greeks and Romans, were reduced.'

The destruction of the ancient Roman architecture was completed by the establishment of a new religion, of a genius unfavourable to the arts. The emperors who first embraced Christianity were led, says Mr. Cameron, by 'their zeal, to remove from the eyes of the multitude every object which might recal to their minds the pomp and glory of their former sacrifices, the beauty and rich workmanship of their idols, and the constant success which attended their arms while under the influence of these their imaginary deities. By virtue of the edicts issued for this purpose, many temples were destroyed, others shut up, or purified and converted to the use of Christian worship.

'We have seen, continues this Writer, the city of Rome, from humble beginnings, attain the summit of glory, nourished and supported through a long succession of time, by princes whose utmost ambition was to render her name illustrious. We must now turn our eyes to a very different prospect, and behold this great city the seat of desolation and misery, neglected by her sovereigns, and almost abandoned by her inhabitants; by turns a prey to the fury of barbarians, and the rage of enthusiasm; yet, notwithstanding this great reverse of fortune, venerable even in her ruins.'

The Author concludes this dissertation on the rise, progress, and declension of the Roman grandeur, with an account of the revival

revival of literature and the polite arts, which took place in the fourteenth century: but it is time for us to bring our extracts to a period.

Mr. Cameron now proceeds to his account and description of the baths * of ancient Rome; but for this capital part of his work, consisting of nine chapters, we must refer our Readers to the book itself; in which they will meet with great entertainment indeed! As for the numerous and splendid engravings by which the work is enriched, we can only say, that they have afforded us all the satisfaction that could possibly be expected from a work of this kind.—The descriptions and references are also given in French, for the accommodation of foreigners.

We must not omit to mention another very curious part of noble work, viz. the fine collection of Roman cielings, engraved on twenty-two large copper-plates, and containing views of the various admirable cielings in the palace of Augustus; those in the palace and baths of Titus, and Adrian's villa; with a beautiful imitation at the *Villa Madama*. The number of all the plates amounts to no fewer than seventy-five; beside the many elegant vignettes, &c.

ART. VII. *Dictionarium Saxonico et Gothico-Latinum*, Auctori EDVARDO LYE, A. M. Rectore de Yardley Hastings in Agro Northamptonensi. Accedunt Fragmenta Versionis Ulphilanae, necnon Opuscula quaedam Anglo-Saxonica.—Edidit, Nonnullis Vocabulis auxit, plurimis Exemplis illustravit, et Grammaticam utriusque Linguae praemisit, OWEN MANNING, S. T. B. Canon. Lincoln. Vicarius de Gadelming, et Rector de Peperharow in Agro Surriensi; necnon Reg. Societ. et Reg. Societ. Antiqu. Lond. Socius. Fol. 2 Vols. 3l. 3s. in Sheets. White, &c. 1772.

IN the preface to this valuable work we are told, that the Author had finished it, and that about thirty sheets of it were printed under his own inspection. On his death-bed he left it in strict charge with his friend Mr. Manning, the learned Editor, to publish the whole. This Mr. Manning cheerfully undertook, but soon found it a much more difficult task than at first he apprehended. Knowing the learning, abilities, and diligence of the Author, he expected to find the work *omnibus suis numeris et partibus expletum*. Upon examining it, however, with care and attention, he saw many imperfections and inaccuracies in it, owing, no doubt, to the Author's age and in-

* The particular baths here described are those of Agrippa, Nero, Titus, Domitian, Trajan, Caracalla, Dioclesian, and Constantine; of all which, together with all those of Antoninus, the Author has given very magnificent representations, on copper-plates, of their plans, elevations, sections, views, ornaments, &c.

firmities, and an earnest desire of finishing the whole in his life-time.

The Editor, in a manner that does him no small honour, has carefully revised and corrected the whole, enriched it with very considerable additions *, and rendered it a much more useful and valuable work than it would have been had he published it as the Author left it.—His own words will best express what he has done; they are as follows: ‘Deerat in nonnullis locis ipsa vocabulorum interpretatio. Deerant quæ sensum aliis assignatum confirmarent exempla.—His itaque, quæ auctorem ipsum, vixisset modo, ad unguem castigaturum fuisse nullus dubito, ut potui, prospexi. Alia mutanda, alia detrahenda, alia denique addenda curavi. Quæ vero prorsus omissa, vel fusiùs explicanda videbantur, in schedis dudum impressis, conieci in SUPPLEMENTUM ad calcem operis. Autographum cætera pene retexui. Adjeci, ubi res postulare videbatur, atque ut hodierni etiam sermonis etymon exhiberetur, interpretationem *Anglicanam*. Adhibui exempla pene innumera; præsertim verò in variis præpositionum sensibus explicandis; quo facilius innotesceret antiquæ istius linguæ idiotismus.—Præmissi denique Grammaticam, tum *Gothicam*, tum *Anglo-Saxonicam*: pergratum ratus fore iis, qui delubra Musarum *Saxonicarum* subituri essent, si nacti fuerint in vestibulo per quem facilis ad arcana penetralium pateret aditus.’

The Editor concludes his preface with a short account of the Author and his works †, to which we must refer our Readers.

ART. VIII. *A methodical Introduction to the Theory and Practice of Physic.* By David Macbride, M. D. 4to. 1l. 1s. in Boards. Cadell, &c. 1772.

THE great and deserved reputation which the Author of this performance has acquired in the medical and philosophical world, by his ingenious and original experiments and observations on digestion, and by his detection of many of the properties of *fixed air*, together with his important practical deductions from them, will not, we apprehend, suffer any diminution by the publication of the work before us; in which he appears indeed in the humbler, but useful walk of a compiler of a general and methodical system of physic. Although the medical libraries seem already to be sufficiently full, such an

* And this, too, without enhancing the terms of the subscription, as originally proposed by Mr. Lye; so that considering the peculiar difficulty and expence of the undertaking, the price of the book, which is, moreover, very handsomely printed, will certainly be deemed very moderate.

† His edition of *Junii Etymologicum* is sufficiently known.
undertaking,

undertaking, executed by the hand of a master, may still properly demand an admittance, and justly occupy the room of some of the numerous performances under similar titles: the greater part of which, put together with very little regard to method, or selection, are little more than crude and injudicious compilations; in which the heterogeneous and discordant opinions and practices of different writers, with respect to the history and treatment of diseases, are jumbled together in the same page, frequently without any remark made by the compiler on their manifest incongruity; and the whole executed in such a manner, as can only tend to perplex or mislead the bewildered Reader who consults them.

Although the present work is in a great measure a compilation likewise, yet it is both with regard to its form, and the matter contained in it, in many respects, original. As to its form in particular, a method of distribution, resembling the botanical arrangement, into classes, orders, genera, and species, is here attempted with regard to diseases; which, notwithstanding the imperfections necessarily attending the execution of so new a scheme, must tend greatly to facilitate the study of medicine, and reduce the practice of that complicated art to a greater degree of simplicity: as by this systematic method, a great variety of diseases, differing very much in their nomenclature, are properly brought together, and classed under one particular order or genus, because they agree in the greatest number of circumstances, are produced by similar causes, and are accordingly capable of being relieved by similar remedies.

Our illustrious countryman, Sydenham, foresaw the benefits that would result to the art of physic from an arrangement of this kind. In the preface to his works, after remarking that the writing of a true and scientific history of distempers is a work of very great difficulty; he observes that "all diseases ought to be reduced to certain and determinate species, with the same exactness that we see it done by botanic writers in their histories of plants: for there are diseases, he adds, that come under the same genus, bear the same name, and have some symptoms in common, which, notwithstanding, being of a different nature, require a different treatment." The industrious and accurate M. Sauvages however was the first who carried into execution a compleat classification of this kind; which was published about the time of his death, in the year 1767, in several volumes under the title of *Nosologia Methodica*. In this elaborate work he has enumerated about 2400 species of known diseases, that are arranged under 295 genera, which are referred to 10 general classes. It is not to be denied, however, that he has sometimes multiplied distinctions without necessity (at least with regard to practice) and that he has accordingly, in some

some cases, through his extreme precision, introduced obscurity and confusion into a plan the design of which is to produce perspicuity and order.

Linnæus and Vogel have likewise published different schemes of arrangement, and have been succeeded in the same task by our ingenious countryman Dr. Cullen; who has published all the preceding schemes, with the addition of a fourth formed by himself, in his *Synopsis Nosologia Methodica*. So far as a method of arranging diseases only is concerned, the Author of the present work, at the same time that he has availed himself of the labours of his predecessors, has endeavoured to correct the errors or imperfections of their respective systems, and has at the same time added a general but comprehensive and satisfactory view of the theory and practice of physic.

After this necessary historical sketch of the labours of preceding writers, in the execution of this new attempt to raise medicine from the rank of an art to that of a science, we shall proceed to give some of the principal outlines of the present Author's mode of distribution in the work before us. A very particular analysis of so large and complicated an undertaking, or a minute detail of the grounds on which his arrangement is founded, will not be expected from us.

Dr. Macbride first divides all the distempers to which the human body is liable, into four classes; under the denominations of Universal, Local, Sexual, and Infantile diseases. Though the two last classes might naturally be comprehended, and are actually included, in the two first, by the Author's four predecessors; yet many peculiar circumstances attending the diseases which come under these two last denominations have determined him to separate them; as, for the most part, they demand peculiar methods of treatment. The nature of the subjects comprehended within these two classes is too obvious to require explanation. It may be requisite, however, to explain the nature of the Author's two other divisions of diseases, the Universal and Local, and to dwell somewhat particularly on the first and most important of them.

Every disease is an assemblage or combination of different kinds of complaint, including either certain degrees of distress, or of inability; each of which, considered singly, is termed, in the medical language, a symptom. Symptoms are accordingly the component parts of a disease, and may naturally be divided into Universal or General, and Local: the first comprehending those different species of painful sensation, and those inabilityes, which affect the whole frame, and disturb the general regularity of the animal functions; and the latter, those species of inability or distress, which, being confined to particular organs or parts of the body, do not interrupt or disturb the general economy

œconomy. The Author's class of universal diseases therefore comprehends all those in which there is such an assemblage of the general symptoms, that they predominate above any partial or local complaints, and form the principal part of the distress. Thus a fever, and an epilepsy, are *universal diseases*, as they consist of some of the general symptoms; the number and nature of which we shall soon explain: whereas *local diseases*, which constitute the second class, are those in which, though certain degrees or proportions of some of the general symptoms are included, yet the predominant or most distinguishing part of the disease consists in the disorder of a particular organ or function of the body. Such, for instance, are blindness, deafness, or, to use one of the Author's examples, a cough; in which the action of the lungs is disturbed, in consequence of an irritation of the larynx or trachea; but which is unattended with pain, loss of appetite, or any of the general symptoms that constitute an universal disease.

As these general symptoms form the morbid state, and compose the basis of the important class of universal diseases, the description and treatment of which constitute the whole of the practical part of this first division of the present work*, we shall enumerate them, and summarily explain their nature and derivation.

These general symptoms being so many deviations from a state of health, the Author first properly considers the several conditions resulting from the general regularity of the animal œconomy in a sound state; and from them deduces their opposites, which form the symptoms, or, in other words, the elements of disease. Now the body is in a healthy state, when the ten following conditions exist in it: 1. When the degree of animal heat is such as gives a pleasant and agreeable sensation. 2. When the appetites relish their natural objects, and return, in moderation, at the proper seasons, or after due intervals. 3. When no pain is felt; 4. Or itching. 5. When the sleep is natural and refreshing. 6. When there is no straitness or oppression about the præcordia. 7. When the breathing is free. 8. When the voluntary motions are performed agreeably to the will, with ease, readiness, and due degrees of strength. 9. When the organs of external sense receive and transmit their respective impressions in a proper and moderate degree; and 10. When those of internal sense enable the mind to perceive clearly, and judge truly, of the impressions that are made, and of the ideas which arise from memory and imagination.

* The discussion of the three remaining classes of Local, Sexual, and Infantile diseases is reserved for a future publication.

The deviations from, or the opposites to, these ten conditions of health constitute, according to the Author's plan, fifteen general symptoms, or morbid affections, which are the component parts of all the numerous diseases to which the human body is liable. To the first condition are opposed (1) Excessive heat, or (2) the sensation of excessive cold. The opposites to the second condition are (3) Sickness, and (4) Violent thirst: to which may be added, though they occur more rarely, and are rather local or sexual than general symptoms, the *fames canina*, the *satyriasis* in men, and the *furor uterinus* in women. (5) Pain, and (6) Itching, are opposites to the third and fourth conditions; as (7) Watchfulness, and (8) Somnolency, are to the fifth. (9) An oppression and sense of straitness about the *præcordia*, usually termed Anxiety by medical writers, and (10) Difficulty of breathing, are the contraries to the sixth and seventh conditions of health. (11) Weakness and relaxation of the muscular fibres, and its opposite (12) Spasm or convulsion, where the muscles act contrary to the will, and sometimes exert unusual and unnatural degrees of strength, are deviations from and opposite to the eighth condition; as (13) Want of Sensibility, and (14) Super-sensation, or too high a degree of sensibility, or an unnatural proneness to irritation, are the contraries of the ninth. The last general symptom, and which is opposed to the tenth condition, is (15) Delirium, or that general disturbance and disorder of the internal senses, when the faculties of the mind cannot be properly exercised; and accordingly the several powers of memory, imagination, and judgment, are weakened, confused, and perverted.

On one or more of these fifteen general symptoms, or morbid affections, considered as disordering the *intire habit*, Dr. Macbride founds his classification of general or universal diseases, which he comprehends within nine orders. These we shall particularly specify, together with some of their leading symptoms; adding, merely by way of specimen or example, the titles of some of the *genera*, or the popular names of a few of the diseases, which he arranges under each respective order.

The Author's nine orders of universal diseases are the following: I. *Fevers*; the distinguishing symptoms of which are excessive heat, thirst, loss of appetite, weakness, and inability to sleep. II. *Inflammations*, external and internal; such as phlegmon, erysipelas, inflammatory quinsy, pleurisy, &c. III. *Fluxes*; or all those disorders in which there is a præternatural discharge either of the *fecal matter*, or of blood, or some secreted fluid: such as diarrhœa, hæmorrhages of various kinds, diabetes, &c. IV. *Painful Disorders*; in which there is acute pain, without the distinguishing circumstances and signs of a true inflammation, and without a settled fever, or præternatural

natural discharge. This order comprehends the gout, colic, rheumatism, &c. V. *Spasmodic Diseases*; of which the distinguishing symptom is spasm, accompanied sometimes with pain, and sometimes with insensibility. The diseases of this order are the tetanus, locked jaw, hydrophobia, epilepsy, &c. VI. *Inabilities and Privations*; the distinguishing symptoms of which are somnolency, loss of strength, and insensibility, and the genera comprehended under it are apoplexy, palsy, lethargy, &c. VII. *Asthmatic Diseases*; which are distinguished by difficulty of breathing, and comprehend the dyspnoea, orthopnoea, asthma, &c. VIII. *Mental Diseases*; in which the memory, imagination and judgment, are all confused and perverted, without the distinguishing signs of fever or inflammation. This order contains only madness and melancholy. IX. *Cachexies, or Humoral Diseases*; in which there is a wasting or tumefaction of the whole or different parts of the body, cutaneous eruption, discolouring, or ulceration; attended with weakness, loss of appetite, pain, or some other general symptoms. Under this order come the dropsy, jaundice, mortification, scurvy, lues venerea, and various other complaints.

The preceding analysis may suffice as a specimen of the Author's manner of arranging his first and principal class of universal diseases into order and genera; which last are afterwards subdivided into species and varieties. On this head we shall only further observe, that the three other classes are divided in a similar manner, and that upon the whole the Author has properly avoided the minute and frequently perplexing accuracy of M. Sauvages; who (to give only an instance or two) has divided his order of *Comata*, or sleepy diseases, into seven genera, which he has subdivided into no less than sixty-five species; and has made no less than twenty-one distinctions of *syncope* or fainting. To give an idea of our Author's moderation in this respect, we shall add that the sum of his genera of universal, local, sexual, and infantile diseases is only 179, which in Sauvages's catalogue amounts to 315. This last number however is exceeded in the catalogue given by Linnaeus, who divides diseases into 325 genera, and still more by that of Vogel, who mounts them up to 560.

In what goes before we have considered only the Author's scheme of arranging or classing diseases; which is to be regarded not only in the light of an assistant to the memory of the learner, but as tending, so far as the arrangement approaches to a just and natural order, to the improvement of the art itself; by tracing the connections or affinities that different diseases bear to each other, and furnishing proper indications of cure for each. We shall now proceed to shew in what manner he has arranged the materials of the work itself, which contains,

as he informs us, the substance of a course of lectures that were read for some seasons in Dublin, and is divided into two parts; one containing a view of the theory, and the other, of the practice of physic.

The first or institutionary part, which is divided into seven books, explains the principles on which the art is founded; and may be read with pleasure even by those who would wish only to be acquainted with the theory of medicine, considered as a curious and interesting branch of natural philosophy. After a summary view of the animal œconomy, and of the functions of the body in a state of health, which form the subjects of the first book, the Author gives, in the second, an analysis of diseases; first enumerating those conditions of the corporeal frame, and of the animal functions, on which perfect health depends, and then particularly describing, in several distinct chapters, their contraries, which we have already briefly specified. After this particular view of all the immediate causes of the different species of general morbid affection, presented under fifteen general heads, or symptoms, he explains the remote or possible causes which may co-operate with them in producing diseases.

These morbid dispositions must evidently arise either from the *parts containing*, or the solids of the human body, considered either as exceeding, or deficient, in strength and sensibility; from the various combinations of which qualities in the solids, the peculiarities of different constitutions, distinguished by the appellation of temperaments, principally arise: or they may proceed from the state of the *parts contained*, or of the animal fluids; the different modifications or qualities of which have been pretty generally, and by the ancients were universally, held as the sources of all diseases. The theories of the four humours adopted by the Galenists; the sulphur, and acid, and alkali, of the chemists; and the cubes, and spheres, and darts which the mechanical physiologists fancied they saw in the animal fluids, and considered as the causes of all diseases, have, at different times, too much influenced the practice of physic, by inducing its professors to acquiesce supinely in the truth of the favourite theory which they adopted, and to regulate their practice by the indications derived from it; while they shut their eyes upon, or at least neglected to observe, the facts which might present themselves in opposition to it.

To this blind and obstinate attachment to particular theories, either wholly groundless, or adopted without proper modifications and a due regard to experience, it is in a great measure owing that, though the art of physic has been cultivated during so many centuries, we are yet in possession of so small a number of certain and appropriate remedies for particular distem-

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pers or morbid affections: such, for instance, as the bark, for agues and intermittent fevers; mercury, that peculiar antidote to the venereal poison; opium, that sovereign remedy against pain; to which we may, perhaps with some degree of confidence, add *fixed air*, as a substance capable of rendering the scorbutic *virus* inert: and which may probably be adapted to correct or destroy other kinds of morbid, and particularly putrid, acrimony. What has been already effected in this way, the Author justly observes, may encourage us to hope that 'in time somewhat may be struck out, that shall cure even the gout and cancer.—Terrible as the *virus* of a cancer may be, he adds, it is not more so than the venereal was, until practitioners happily discovered the specific powers of guaiacum and mercury. Guicciardini, the celebrated Italian historian, who was an eye-witness, relates that the *lues venerea*, for several years after it first broke out in Europe, proved fatal to a multitude of both sexes and all ages: many became so horribly disfigured, that they remained useless, and subject to almost perpetual pains; and the best part of those who seemed to be cured, soon relapsed into the same misery. If it had so happened then that a specific remedy had not been found out until this day, how many thousands of people must have perished in a more shocking condition than by the most inveterate cancer?"

After giving a sketch of Gaubius's five divisions of acrimony, viz. the acid, the alkaline, the putrefactive, the muriatic, and the ammoniacal, and the several species of distress supposed by him to be produced by them, the Author properly adds, 'all this is perfectly systematical, and does very well to read; but when we come to look for these different species of acrimony in our patients, we shall not often be able either to find out or distinguish them.'—The observation is undoubtedly just in this instance, and may with equal propriety be applied to many other medical theories, which have no other foundation than partial observations, distant or misapplied analogies, or are derived merely from the licentious imaginations of their respective inventors. But the Author seems, somewhat too decisively, or without proper modifications at least, to discourage, probably without intending it, a spirit of theoretical inquiry on medical subjects, in the following paragraph; where he observes that 'it will turn to most advantage, *never* to attempt investigating the peculiar nature of the different kinds of acrimony; for that would be pure loss of time.'—We are confident however that, by this seemingly unlimited dissuasive against inquiring into the chemical qualities of the animal fluids in a diseased state, the Author does not mean totally to condemn a rational inquiry into the more intimate nature of the causes of certain diseases.

diseases, or the endeavouring to generalize, or to strike out new and extensive lights from single and insulated facts; provided that the inquiry be conducted with caution, and founded on observation and experience. Indeed the result of his own ingenious investigation of the nature of the putrid acrimony, which terminated in the deriving it from the avolation of the fixed air from bodies, together with his *theoretical* deduction from thence of a probably successful method of correcting it, and his practical application of the doctrine to the cure of the putrid or sea scurvy, furnish us with an apposite proof and example of the extensive advantages which may be derived from medical theory; though it has been so much abused by the visionary and the unskilful.

The third and fourth books are employed in the arrangement of diseases, in the manner above specified. In the latter particularly the Author explains the nature of the several diseases, and in distinct chapters gives the theory and description of each of the *orders* into which he had divided them: beginning with fevers, describing their general causes, treating of their *genera*, crisis, &c. He observes the same method with regard to inflammations, fluxes, and the other orders above enumerated. In the fifth book he treats of the Semeiology; explaining the nature of the signs by which we are enabled to form a judgment either of the present state of a disease, or of the way in which it will terminate; discussing particularly the signs derived from the pulse, blood, urine, respiration, eruptions, &c. The sixth contains a summary view of the general means to preserve health; and in the seventh and last of this first part of the work, is contained the general scheme of curing diseases; in which he describes the effects of the usual means employed for that purpose, under the different heads of bleeding, purgatives, emetics, diaphoretics, regimen, &c.

In the second or practical part of the work the Author gives the histories of the several species of diseases, and lays down the proper methods of treating each. According to the intire plan it is divided into twelve books; nine of which only are here given, which relate to the nine *orders* of diseases above specified. He next intends to proceed to local diseases, then to the sexual, and lastly to those peculiar to infants within the period of dentition. With regard to this division of the work we shall only observe that, excepting that in some parts of it the Author may be thought to be somewhat too concise, it is executed with judgment; and that the history and treatment of diseases are delivered in a sensible, familiar, and perspicuous manner; so as to induce us to wish that he may speedily complete his plan, and put the public at length in possession of a complete, rational, and well-digested system of physic.

ART. IX. *Commentaries on the Principles and Practice of Physic: Illustrated by pathological Tables, and practical Cases, &c. To which is prefixed, An Essay on the Education and Duties of medical Men.* By James Makittick, M. D. &c. 8vo. 5 s. 6 d. Boards. Becket: 1772.

IN this elaborate performance, the Author has endeavoured to explain the fundamental principles of the theory of medicine, and to place the practice of that art on a rational and solid foundation. In the prosecution of this design, a new and scientific arrangement of diseases is attempted, on a plan different from that which forms the subject of the preceding article *, and which is chiefly founded on the similarity of the organs or functions of the human body that are affected by them; or rather on their similarity of nature, prognostic, and indications of cure, independent of any consideration of the different organs interested in them. On a review of M. Sauvage's arrangement, the Author found that, in his scheme, natural order had been in many instances very much violated; that his method of classification was often founded on very remote similarity; and that diseases were accordingly brought together under the same class, order, and *genus*, that 'in their nature and method of cure are totally discordant.' On a consideration of the subject, the Author was led to an investigation of the causes of diseases ('which indeed constitute their nature and essence') as furnishing the most proper foundation for a regular and scientific classification. Accordingly under each cause he has placed all those diseases that depend chiefly upon it. This scheme of arrangement however, as he candidly and justly observes, must in many instances be deficient in exactness, and is attended with great difficulties; not only because diseases generally depend upon several proximate causes, but as they are likewise frequently changing in the course of the disease. Thus 'fever, he observes, begins with rigor, the proximate causes of which are diminished determination and progressive motion: in the hot fit, increased progressive motion and determination are the causes; and in the end, great irritability of the nervous system, and languor of circulation, may be the predominant causes.'—It will indeed, as the Author elsewhere observes, require all the young reader's attention to trace the connection, amidst such a variety of causes and effects

* In his Preface the Author informs us, that he should probably have saved himself the labour of preparing this work for the press, if he had been apprized of Dr. Macbride's intention of publishing on a plan of this kind. He observes, however, that there is a very considerable diversity in the execution, and that, as far as he can judge from a superficial view of the Doctor's book, he has been more explicit on the fundamental principles of prognostic and practice.

mutually operating upon each other. A diligent study of the whole plan will however, he flatters himself, amply repay him for his industry.

Of the arrangement of a work, every part of which is so very intimately, and indeed almost inseparably, connected with, and dependent on, the other parts of it, it is impossible for us to give a regular or methodical account. We shall therefore extract the substance of two or three detached passages, as specimens of the Author's manner of treating some particular subjects; or as containing his sentiments with respect to them: premising only that this performance is written in the Aphoristical manner; the propositions being followed and illustrated by remarks, accompanied with continual references to other propositions, or to certain pathological tables, in which the causes, signs, &c. of diseases are enumerated and classed.

Some of the most useful parts of this work are those, in which the Author has drawn up, for the use of his young reader, some short fictitious cases, to which some real histories are occasionally added; with a view to illustrate his doctrines, and to point out and explain the proper indications of cure in particular diseases. The following will be sufficient specimens of this useful mode of instruction, by exemplification. They principally relate to fevers, are given under his *order of diseases arising from 'Determination suddenly diminished,'* and are preceded by this proposition:

'If the determination is but recently diminished, and the degree is slight,* it may often be so speedily removed, as to shorten the disease, and prevent danger.'—To illustrate this proposition, he subjoins to it, among several others, the following cases and remarks.

'A has caught a slight cold, which is succeeded by a catarrhal cough, pains of the limbs, and a mild degree of fever: if he makes use of warm diluting drinks, puts his feet and legs

* The Author very frequently in this work makes use of the term '*Determination*,' and its different modifications; considering and referring to them as morbid principles, or as the proximate causes of an immense variety of diseases. *Determination suddenly diminished* he defines to be, '*such a sudden diminution of the diameters of cavities or orifices endued with a contractile power, that neither the quantity, nor motion of their contents, are sufficient to render them so pervious as health requires.*' Further to explain it, he afterwards adds that '*every cavity, whose sides admit of distention and contraction, is susceptible of this morbid change: sometimes it begins in the superficial vessels, as in rigor; sometimes in the intestinal canal, as in spasmodic colics, or nervous anxiety; sometimes in the heart, when acted upon by acrimony or sympathy; and sometimes in the voluntary muscles, as in spasms, or convulsions.*'

in warm water, lies in bed for 24 hours, and abstains from all stimulating foods and drinks, a gentle sweat for some hours will probably relieve him.

• *Remarks on case A.* In this and the subsequent cases, the determination having been lately diminished, there was reason to hope, that it may be soon and easily restored, and much danger thereby prevented. In cases similar to that of A, many fevers have been removed, before they were completely formed, by gently opening the perspiratory vessels of the skin, and immediately restoring that determination, the diminution of which produced the disease.

• E is seized with a considerable rigor, bilious vomiting and diarrhoea, accompanied with anxiety, head-ach, and depression of spirits; pulse low, quick, and weak, though he has considerable heat and thirst: ordered a few draughts of warm water to wash out his stomach, a fixed saline draught, and a clyster of thin gruel; and direct that he keep his bed, and drink plentifully of warm acefcent drinks.

• *Remarks on case E.* From the symptoms of E's fever, it is not easy to determine precisely, whether it will be a bilious remittent, a putrid fever, or a common ague: it will therefore be prudent to obviate the most urgent symptoms, and wait the issue of a few hours.

• F having attended persons ill of a contagious fever, is seized with rigor, head-ach, nausea, vomiting, depression of spirits, and a sense of giddiness and weakness on attempting to raise his head from the pillow; his pulse is weak and low: I order him a diaphoretic draught, with wine whey, after emptying his stomach by a mild emetic.

• *Remarks on case F.* F's case we may presume to be that of a contagious malignant fever; and the indication here is to discharge the miasmata as soon as possible; not only from the stomach, but by the pores of the skin; and thereby prevent its tainting the mass, or fixing on some of the principal organs.

In giving these specimens of his method of treatment in the preceding cases, the Author's intention is to shew the young reader, that he does not approve of interposing by powerful means in the beginning of diseases, unless the occasion is urgent; as by officiously interfering with the operations of the constitution, we may do irreparable mischief. 'There are occasions however, he observes, when the safety of the patient depends on making use of effectual means, even in the beginning of the disease; and in distinguishing these occasions accurately, a rational practitioner manifests his superiority over ignorant quacks.' This reflection introduces the following proposition, followed by short supposed cases, resembling the preceding; of which we shall likewise give a specimen or two.

• *Whe*

* *When a disease produced by diminished determination is very violent at the first attack, or if it has continued for some time, an attempt to restore the determination by the means recommended above will generally fail, and may often exasperate the disease.*

* AA is seized with a rigor, succeeded by a fever; he goes to bed, and drinks warm wine-whey to promote a sweat. This method, after a trial of 24 hours, does not succeed, but his fever increases. If I visit him at this time, I dissuade him from farther attempts to open the skin, but advise a gentle eccoprotic; and recommend dilution, quiet, and the saline mixture, and such remedies as may diminish the heat and progressive motion; keeping the belly open occasionally.

* *Remarks on case AA.* The case of the patient AA is similar to that of A, only the fever is now formed; the means used being ineffectual, and perhaps injurious; therefore I deem it improper to attempt restoring the determination by the skin; for the increase of fever evidently shews, that diminished determination which began in the superficial vessels of the skin, is now extended to the other excretions. His fever was so moderate as not to demand bleeding; but the eccoprotics and neutral salts will gradually open the intestinal and renal excretions; and the fever being reduced by low diet and dilution, I shall wait for a sediment in the urine, which will shew that the spasms are resolving, and that by a judicious attempt to open the skin by mild diaphoretics, I may now produce a critical sweat; though an attempt to effect this before, especially by heating remedies, might have destroyed the patient, at least protracted the fever.

* BB, after a rigor, has a violent fever, strong full pulse, great heat, dry skin, and sparing high-coloured urine. I order this patient to be bled plentifully, gently purged, and in the progress of the fever to be kept open occasionally; and that he shall use nitrous and other sedatives to keep the fever moderate.

* *Remarks on case BB.* BB is bled immediately, and here it would have been very injudicious to delay a moment. By this and the other means I attempt to reduce it to a mild and simple fever: when this is done, I may, with safety and success, attempt to open the skin, and promote a critical sweat.

As a specimen of the Author's manner of thinking on a very important subject, relating to and connected with the preceding extracts, we shall next give the substance of some of his observations respecting the treatment of fevers. After a discussion of the slow and gradual method of treating this species of disorders, which extends no farther than to the paving the way for a crisis, by gently promoting an increase of those excretions that are most suitable to the genius of the fever; he proceeds to observe that it may be sometimes necessary to take, as it were,

the management of the disease out of the hands of Nature, or the constitution, and to *force a crisis*:—a practice not only defensible, but eligible, when there are apprehensions of great danger likely to ensue, in some future period of the fever; or when there are signs of this danger having already taken place. He had before shewn that, in general, the increase of a simple fever depended on the gradual diminution of the secretions and exertions, and on too great a determination of the humors, or their congestion, upon some of the internal organs, in consequence of such a diminution, and on which the danger attending fevers principally depends. The method of conquering or removing these impediments to the circulation through the internal *viscera*, and of re-establishing order in the system, consists in the exhibition of a certain class of active medicines, which have lately, by experience, been found capable of producing these salutary effects; and for the knowledge of which, we shall observe, we are indebted to empirical practice, rather than to theoretical reasoning. Our Readers will naturally suppose that we allude to the late successful exhibition of *Jamaica powder*, and other active antimonials in febrile disorders; and which are imagined to be possessed of the power of *extinguishing* fevers. The Author's opinion on this subject, and particularly on the *modus operandi* of medicines of this class, may be, in part, collected from the following extracts.

When a fever is mild, and goes on well, the Author thinks it is absurd to use violent means, or such as are more than adequate to the end proposed; that is, to interfere, more than is absolutely necessary, with the operations of the constitution; but when increase of head-ach, difficulty of breathing, anxiety, *pervigilium*, or delirious sleep, &c. shew that accumulations are taking place in some of the principal *viscera*, more surely ought to be done than now and then injecting a clyster, administering a saline draught with *contrayerva* or *crabs eyes*, and applying a blister.

In such cases he thinks himself warranted, by an extensive experience of the febrifuge powers of the active antimonials, to declare them superior to all the other remedies with which the *Materia Medica* supplies us; and that when the aforesaid dangerous congestions have been the result of the febrile commotion, they furnish us with the most efficacious means of averting the impending danger. Their power, he thinks, does not depend solely on their increasing the excretions (for there are other remedies equally certain in this respect) but on the manner in which they promote the evacuations; at a time when a powerful and speedy change must be made, in order to save the patient. This change he supposes them to produce, by increasing some important excretion, without much stimulus:—

a most desirable quality, particularly in those cases, where stimulants seem to be indicated, and yet a local inflammation of the brain, lungs, or abdominal *viscera*, render the exhibition of them dangerous.

It often happens, he observes, that 'a large dose of an antimonial shall open all the *juices* at once; and remove, in a very surprizing manner, all the violent and threatening symptoms of a fever, and indeed the fever itself, in a few hours.' He further adds that while, like common emetics or purges, they act in the first passages, their efficacy is also extended to the circulation and finer excretions; and that, though they act by a *stimulus*, yet it is of a different kind from that of the heating sudorifics; which, even in those cases, where the weakness of the pulse seems to demand them, often fatally rivet any considerable obstructions affecting the principal *viscera*, by urging the blood too violently into the vessels of these organs already overcharged.

On this subject we shall stop to remark, that we do not clearly see for what reasons the Author, fully convinced as he appears to be of the superior virtues of the active antimonial medicines in fevers, should preferably recommend the exhibition of these 'only universal febrifuges the Materia Medica affords,' (as he elsewhere terms these antimonial preparations) in that late and formidable period of a fever, in which delirium, difficult respiration, and other alarming symptoms already shew themselves, and indicate that dangerous congestions in the *viscera* have taken place. How proper soever the having recourse to them under these desperate circumstances may be, we cannot help thinking, from his own rationale of their mode of producing relief, and still more from the evidences which have been produced of their efficacy and safety, in the first stages of a fever, that prudence seems to indicate, and experience to justify, the early exhibition of them; without waiting till the experiment becomes necessary, or mis-spending time in the use of the orthodox and slow methods, avowedly less efficacious. The Author indeed afterwards, in a short passage, defends them against the objections and imputations of those who have represented them as dangerous and even desperate means of relief; and asserts that they may be given in the early stage of a fever with the most perfect safety: but upon the whole he seems rather to place this class of medicines in the light of an *ultimum refugium*, to which the physician ought to have recourse only when the ordinary and established means have failed in procuring relief.

Notwithstanding this remark of ours on the Author's seeming inconsistency on this subject, we should do him injustice

were we not to acknowledge that he elsewhere discusses this subject with a very commendable share of candour and liberality of sentiment; and appears sufficiently free from those prejudices which the *regulars* of the faculty, often very justly, but in some cases too hastily, entertain against their *empirical* brethren. In speaking of *Dr. James's powder*, he declares that 'though he is no friend to *nostrums*, yet it often does what timid practitioners will not attempt in urgent cases.' On this occasion he is led to inquire into the comparative merit of the active antimonial; to all which he has given a fair trial in the course of his practice. With the result of some of his observations on this head we shall close this article.

It has been very generally and justly objected to all the antimonial medicines, that they are manifestly unequal in their operation. This inequality partly arises from their mode of preparation and strength, and in part from the chemical changes or decomposition they undergo in their subsequent admixture with the various contents of the stomach and intestines. To both these objections the Author thinks that *Dr. James's powder* (the powers of which he had frequent occasions of experiencing, during his superintendence of a naval hospital abroad) is equally liable with the other preparations of antimony. He 'found it in many cases an excellent medicine; but, upon the whole, believes it has little, if any, superiority over emetic tartar accurately mixed * with the calx of antimony.' Its occasional superiority to the last-mentioned preparation, particularly in dangerous cases, he attributes principally to *Dr. James's* judicious direction to increase very considerably the dose of his powder, if the former has produced no sensible operation: a rule, which he thinks is not sufficiently attended to by those who administer the other antimonial preparations, which are too frequently under-dosed. He concludes however with declaring, that though he does not think it incumbent on him to have recourse to *Dr. James's powder* in every slight case, which, his experience has taught him, may be relieved by other antimonial preparations; yet that it is the duty of every physician never to refuse directing it, in proper cases, if the patient or relations desire it, or to superintend and assist its operation

* By the addition of the *calx antimonii* (a substance perfectly inert), nothing more can be intended than to enlarge the bulk of the medicine, in order that the dose may be more easily ascertained; and its accurate admixture with the tartar emetic can only be necessary, in order that every portion of the mixt may contain a certain and definite quantity of the last-mentioned substance:—the only active and efficacious ingredient in the composition.

when it is necessary. In dangerous cases, he adds, the physician may be of great use, not only in accommodating the dose to the strength of the patient, and exigency of the case, but in obviating its violent effects.

Before we conclude, we should observe that the present publication is to be followed by another volume; by which, when the Author's intire scheme is seen, his arrangement of diseases may possibly be cleared from a part of that perplexity in which it appears at present to be involved, by means of the numerous repetitions, exceptions, &c. which occur in it; and which seem to arise from the Author's mounting up too high in the scale of causes, in the forming his arrangement of diseases. For the present, we may give our idea of the merits or demerits of this performance in a few words, by saying that the *matter* of it appears to us greatly superior to the *form*.

Art. X. *The Principles of Latin and English Grammar.* By Alexander Adam, Rector of the High School of Edinburgh, 8vo, 3s. 6d. Cadell. 1772.

THIS Grammar has, in our opinion, no inconsiderable share of merit: the rules and definitions are concise and perspicuous; the arrangement is natural, and the manner of illustration plain and easy.—The preface is well written, and the following extract from it will give our Readers no unfavourable idea of the Author's abilities.

‘Grammar is founded on common sense. Every sentiment expressed by words exemplifies its rules, and the ignorant observe them, as well as the learned. The principles of grammar are the first abstract truths, which a young mind can comprehend. Children discover their capacity for understanding the rules of grammar, by putting them in practice. It is indeed difficult to make young people attend to what passes in their own minds. But perhaps this is partly owing to the abstruse manner in which it is laid before them. The principles of grammar will be most successfully taught by arranging and explaining them according to the order of nature. Every art is more or less involved in obscurity by the hard terms peculiar to it. In no art is this more remarkably the case than in grammar. The terms it employs are so abstract, that, unless they be properly explained, even persons of advanced years cannot understand them. Could this inconvenience be thoroughly removed, the principles of grammar might be adapted to the meanest capacity: for were the nature of the different parts of speech, and their use in sentences properly explained, the mind would recognise its own operations, and perceive that grammar is nothing else than a delineation of those rules, which

we observe in every expression of thought by words. Thus the study of grammar would not only improve the memory, but serve in a high degree to strengthen and enlarge all the faculties of the mind.

‘ Whatever we learn first, is the most familiar to us. For this reason children will most easily apprehend the principles of grammar, when explained and exemplified in that language, which is natural to them. Hence it seems proper to begin in grammar, as in reading, with the language of our own country. But as most of the modern languages in Europe are in a great measure founded on the Latin, and as a very considerable part of our knowledge, with regard both to science and taste, is derived from Latin authors, the study of Latin grammar has generally been preferred to that of the grammar of the mother tongue. This hath particularly been the practice in this country. Till of late very little attention hath been paid to the study of English grammar; in consequence of which many irregularities have crept into the language, which might otherwise have been prevented. Were the importance of the two languages to come into competition, that would no doubt deserve the preference, which we have the most frequent occasion to use. But to such as aim at polite literature, the study of both seems necessary: and the knowledge of the one will be found highly conducive to that of the other. The English language hath received its greatest improvements from those who were masters of classical learning; and perhaps it cannot be thoroughly understood, without some acquaintance with the Latin. It is certain, no one can properly translate from the one language into the other, without understanding the idioms of both. In order therefore to teach Latin grammar with success, we should always join with it a particular attention to the rudiments of English. This is the design of the following attempt. And as in writing upon grammar, materials entirely new cannot be expected, the author hath with freedom borrowed from all hands, whatever he judged fit for his purpose. He acknowledges himself particularly indebted to Mr. Harris’s *Hermes* with regard to the principles of universal grammar; to Wallis and Dr. Lowth, for most of his observations concerning the English; and to Gerard Vossius, and Ruddiman, with respect to the Latin.

‘ The merit of any performance on this subject must in a great measure depend upon the method of illustration and arrangement. In the present essay that arrangement hath been observed, which appeared most natural. The several parts of grammar are reduced to general principles, and after these are subjoined particular observations and exceptions. The most
essential

essential rules and remarks are printed in larger characters; and the committing of these to memory, together with the examples, will to a learner at first, it is thought, be found sufficient. A careful perusal of the particular observations, afterwards, joined with the reading of the classics, and the practice of writing and speaking Latin, will supersede the use of any other grammar rules. If a further exercise for the memory be wanted, beautiful passages selected from the Classics seem much more proper for this purpose, than Latin verses about words and phrases, however accurately composed.

Whatever other grammars may have formerly been taught, the perusal of this, the Author hopes, will be attended with advantage. He assures his Readers, that he hath done every thing in his power to prepare it for the public; that he hath carefully examined the method of education, and the several grammars made use of both at home and abroad; and that he communicated his own plan to many persons of the first character for letters in this kingdom, to whom he makes his grateful acknowledgments for the attention which they paid to it, and for the many useful observations which they were pleased to communicate.

Art. XI. *Infernal Conferences*; or, Dialogues of Devils. By the Listener. 12mo. 2 Vols. 6s. Keith, &c. 1772.

THE Listener explores a most gloomy and dreadful recess, called *Horrida Vallis*, the Vale of Horrors; which, though on this side Hell, he found to be frequented by infernal Spirits. Here, lying perdue, in a snug corner of the hideous inclosure, he over-hears certain Chiefs, or Princes, of the Devils, in their conferences, relate their several exploits and achievements in the seduction of mankind, with the means by which their infernalships have, at all times, and in all parts of this earth, been able to lead their votaries into the several follies and crimes incident to the weakness of some, and the wickedness of others.

The work is a kind of religious satire, probably the performance of some pious Antinomian Divine; who writes somewhat in Bunyan's manner, but without the genius which could produce the celebrated *Pilgrim's Progress*.

As a short specimen of his abilities, and to show what sort of spirit this Writer possesses, or is possessed by, we shall extract his sentiments relating to theatrical entertainments,—as expressed by his Devil, *Avaro*.

Although these people [the Players] have nothing but grimace to sell, (though a folly, formerly almost peculiar to
the

the metropolis, but now diffusing itself every where) they have for six months in the year a very plentiful market; and many who would suffer the miserable to perish unrelieved at their gates, will liberally contribute to support the luxury and libertinism of the players.' Avaro concludes this wise speech with observing, that, in the days of yore, 'the Devil Proteus was, but now David Garrick, Esq; is'—what think you, reader? why—'foreman' to the player's company, and a *fast friend* to the Devil's government. A shrewd Devil, this Avaro.

Discordans, another of these infernal Princes, however, to shew his candour, takes the contrary side of the argument, and observes, that the 'end of theatrical entertainments being to expose vice, and promote the reformation of manners, consequently their design was originally religious.'

In his reply to *Discordans*, Avaro, still shrewder than before, allows, 'that in the darkness of paganism, the ancients had a religious design in exhibitions of the stage; but,' adds he, *what of that?* They had likewise a religious design in passing their children through the fire to the Devil *Molech*. I allow, farther, that in the days of Monkish ignorance, those blinking priests made use of the stage to convey their instructions; but then it ought to be observed, that the same fathers were equally pious and devout in persecuting the best of men. So then, Cousin, the one is as much authorised by ancient practice as the other. Indeed, when you consider that the stage is peopled by extravagant, spendthrift gentlemen, broken tradesmen, lazy mechanics, who always were avowed enemies to moral integrity; they will appear to be a very unpromising race of reformers.'

But neither *Discordans* nor Avaro seem to have done justice to the argument, through which they have blundered like silly Devils as they were; since nothing can be more obvious than that if theatrical entertainments were instituted with a moral view, it was not proposed to accomplish this laudable design by the exemplary lives, or private characters of the Actors, but by the good Lessons of the Poet, whose compositions they were to repeat, and enforce by animated, just, and characteristic expression. Their private conduct, therefore, hath as little relation to the question concerning the fitness or utility of dramatic representations, as that of the clerks in our courts of law, whose business it is to read the affidavits, hath with the truth or importance of the facts which they recite, for the information of the judges and jury.

MONTHLY CATALOGUE,

For NOVEMBER, 1772.

RELIGIOUS and CONTROVERSIAL.

Art. 12. *The Written Word the only Rule of Christian Faith and Manners; and the great Duty of Individuals to study it.* In three Discourses. By A. Temple, A. M. Master of the Free-School at Richmond, and Vicar of Eastby, Yorkshire. 8vo. 1s. 6d. Newcastle upon Tyne printed: London, sold by Wheble. 1772.

IT may be presumed, that these discourses are not unacceptable to the public, as they have already passed through two editions. They manifest a spirit of piety, a becoming regard to truth and Christian liberty, together with a serious concern for all the most important interests of mankind, and, at the same time, the composition shews the ingenuity and ability of the Author.

The first discourse, we are informed, was preached at a public visitation, held at Richmond in Yorkshire, in the year 1765, and published at the request of the clergy who were present upon that occasion. The two following were composed for, and preached to, a country congregation; but being on a similar subject, the author apprehends, they may strengthen and illustrate the main argument of the first.

We will insert a few extracts, which may enable the reader to form some judgment for himself, both as to their matter and their composition, and will, we believe, be perused with satisfaction.

The text of the first is in Matt. x. 34. *Think not, that I am come to send peace on earth; I came not to send peace, but a sword.* After some sensible remarks on the persecutions which were raised against Christianity, the preacher thus proceeds:

— This scene, however, changed at last, Christians obtained the power, and kingdoms and empires arose under christian governors. May we here look for a brighter prospect? Had Christ now no enemies, when a large part of the known world had received the gospel, and allowed it the evidence of a divine revelation? Did kings, in fact, become *their nursing fathers, and queens their nursing mothers*? Alas! the names of their persecutors were changed, but the persecution continued with equal bitterness, and equal obstinacy. — If heathen persecutors stood condemned by the light of nature, what shall we say to the merciless christian, who triumphs in the agonies of an expiring brother? Let us call upon him for his authority. If he is able to produce none, let us venture to inform him of a few principles of that meek religion, which his barbarity dishonours. — Let us remind him of this memorable decision of his Lord: *Be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren; and call no man Father upon earth; for one is your Father, which is in heaven: neither be ye called Masters; for one is your Master, even Christ.*

In such an audience it is needless to observe the peculiar emphasis of the original word here translated *Master*. No christian teacher can be ignorant, that it imports Leader, Guide, Director; and

and that the prohibition lies against the interposition of human authority, and refers the judgment of every individual to the cognizance of Christ himself. Let us suppose, therefore, the great day of final account to be arrived, and the persecuted and their persecutors to be brought face to face before the righteous judge of all the earth. How shall the latter make their defence?—Shall they alledge their zeal and their ardour in God's cause? Shall not the gracious Judge, who has engaged to maintain the cause of his injured servants, point them to these express declarations of his word? Shall he not point them to the meekness and moderation of his own example, and convince them, by the severity of his sentence, of the great folly of *being wise above that which was written?* While this awful scene is before our eyes, let us turn our thoughts to that oppressive human power, foretold by the apostle, and exercised now and for ages over so large a majority of the christian world; where a temporal hierarchy domineers over the consciences of men; where religious slavery is established by law; and where it is impossible to prosecute the concerns of a future life, without giving up every comfort, without incurring every misery of this.

'This is the lamentable case of almost all our neighbouring nations, and that it is not ours, is owing first to the merciful providence of a good God, and under him to the noble spirit of some few of our glorious ancestors. The flame of persecution *rose* triumphantly through our land, till it was in a great measure extinguished by the blood of our Cranmers, our Riddleys, and our Latimers. The evil was not totally abolished till another age: Some mistakes in their conduct, excusable, indeed, in men of their times and education, left the monster still alive; the venom fermented afresh, and wrought much sorrow to their nearest successors. Flames, it is true, were more seldom kindled, but some wretches lost their lives, and many innocent men, what was equally valuable, their reputation, and every comfort of their lives. A protestant clergy had not learned the first principle of true protestantism, that christianity is entirely personal, that its reward is in another world, and the trial of it at a future tribunal. Men would still be called masters, and took the judgment out of the hands of their great Lord. The sting of persecution was, however, drawn at length; but, let it be spoken with deep regret, the clergy in general were not the most forward to promote so desirable an event. We owe it chiefly to the mild wisdom of a great king, and the public spirit of his patriot ministers: They rescued the state from civil slavery, and to render that blessing truly valuable, laid a foundation for religious liberty by the glorious act of Toleration.

—'But, my brethren, bear with me if I speak freely. We have still some reason for apprehension. Some part of the old heaven still appears to remain and to work. Do we not still hear men branded with odious names, because they have obeyed the summons of the gospel, and called *no man Father upon earth*; because they have read, and judged, and determined for themselves, in compliance with the strongest obligation which can be imposed, a peremptory command

command to receive the rule of salvation from his mouth only, who can teach it truly?—Is not this actually precluding the judgment of our Master, and constituting ourselves judges, of what none but God can know, the secrets of the heart? Do we not still run a greater risk? May we not condemn, whom he has not condemned; may we not curse, whom he hath blessed? Let us suppose the imputation to be true, will any of the principles of these men exclude them from the kingdom? If not, how highly dangerous is our uncharitable judgment?

Mr. Temple speaks with great respect, and even reverence, of our first reformers; at the same time justly observing, that they were but men, and that their expositions have no greater authority, than fallible understandings could impart. After other reflections on this part of his subject, he adds:

‘Will it be said, that this reasoning will render subscriptions unnecessary, and leave christianity exposed, by removing the bulwarks of national establishments? I will not dissemble my sentiments. I believe I shall one day be accountable for what I now say, or leave unsaid; and sure I am, I have no view but to serve the cause of our common Saviour and Redeemer. I can see no harm christianity would receive, if fewer subscriptions were required, nor can understand, what security any human bond can give to it. Is it not founded on the adamant rock of God’s word, which no human force can undermine; and from which the weapons of all assailants must ineffectually recoil? Are not all questions finally to be tried by the single test of scripture? And why should men be sent thither with minds lost and bewildered in human speculations, or prejudiced against the truth by human authority? Was not the Almighty able to unfold his own mind, or does he need the feeble aid of finite abilities to direct his infinite and incomprehensible wisdom? What right had our ancestors to preclude our improvements and discoveries, what right have we to prescribe to our successors?’

Thus does our author, with modesty, with piety and charity, and also in an animated manner, plead the cause of truth, and the authority of God’s word, in opposition to all human impositions.

The two last discourses are founded on the words of Philip to the Ethiopian, *Understandest thou what thou readest?* They are composed in the same worthy spirit with the former sermon: but as our present limits will not admit of our selecting any more passage than the above, we must refer our Readers for farther satisfaction to the publication itself.

ART. 13. *Some Remarks on Mr. Hill’s Review of all the Doctrines taught by Mr. John Wesley.* 8vo. 4d. Bristol printed, and sold by Keith in London. 1772.

Mr. Wesley apologizes for, and vindicates himself against the charge of inconsistency: see ART. 51. of our Catalogue for August last. Our Author has much to say in his own defence: and endeavours to make it appear that Mr. Hill ‘has sadly failed in his charges: just 100 out of 101 having proved void.’ In the close of his Remarks he has the following pointed address to his opponent. Having answered a set of *Quæritæ* proposed to him by his Reviewer, he says, ‘Suffer me, Sir, to propose one to you: The same which a gentleman of

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your

your own opinion proposed to me some years ago. "Sir, how that as soon as a man comes to the knowledge of *the truth*, it his temper?" That it does so, I had observed over and over well as Mr. J. had. But how can we account for it? Has *the* (so Mr. J. termed what many love to term *the doctrine of free*) a natural tendency to *spoil the temper*? To inspire pride, haughtiness, superciliousness? To make a man *wiser in his own eyes, than men that can render a reason*? Does it naturally turn a man into a Cynic, a bear, a *Toplady*? Does it at once set him free from the restraints of good-nature, decency, and good-manners? Can a man hold *distinguishing grace*, as it is called, but he must give himself up to passion, sourness, bitterness? Must a man, as he looks upon himself to be an *absolute* favourite of heaven, upon all that oppose him as *Diabolonians*, as predestinated to hell? Truly, the melancholy instance now before us, would induce us to think so. For who was of a more amiable temper than Mr. Hill, a few years ago? When I first conversed with him in London, I thought I had seldom seen a man of fortune, who appeared to be of a more humble, modest, gentle, friendly disposition. yet this same Mr. H. when he has once been grounded in the *ledge of the truth*, is of a temper as totally different from the light is from darkness! He is now haughty, supercilious, despising his opponents, as unworthy to be set with the dogs of his kind. He is violent, impetuous, bitter of spirit! In a word, the author of the *Review*!

* O Sir, what a commendation is this of your doctrine! Look at Mr. H. the *Arminian*! The loving, amiable, generous, free man. Look at Mr. H. the *Calvinist*! Is it the same person? The spiteful, morose, touchy man? Alas, what has *the knowledge of the truth* done? What a deplorable change has it made?

It is very true, that few of our modern *Saints** seem to be of what manner of spirit they are of.

Art. 14. *Further Remarks upon Dr. Campbell's late Sermon*: To which are prefixed (by way of Introduction) *Observations on a former Synodical Sermon by the same Author*. Interspersed with Reflections on the present melancholy state of Christianity, the Christian Ministry, &c. as well in Scotland as in England, together with Notes for Illustration, and a Letter from a Minister in the South-Country to his Friend (giving an Account of his Conversion, and consequent Change in his Views) after he had been some Years standing in the Ministry. Annexed as an Exemplification of the Whole. 12mo. 9d. London printed, and sold for the Benefit of the sober and industrious Poor. 1772.

So long a title-page will lead our Readers to suspect that no elegant or very accurate composition. The Author himself acknowledges, * that in point of style, he (or rather *we*, for he mostly speaks of himself in the plural number) has been careless and negligent: he apologizes for it by quoting two lines from *viz.*

* So Mr. H. styles himself, in his *Review*.

—Plain truth, dear Doctor, needs no flowers of speech,
So take it in the very words of *Creech*.

However, *plain truth* may be agreeably dressed; and if it was
quite to publish at all, it might not have been amiss for the good
to have paid a little more attention to this circumstance, in his
performance. He is solicitous that the reader should observe,
though this pamphlet is announced to the world under the title
rather Remarks, &c. it does not come from the same hand with
strictures upon the sermon in question, which appeared soon
its publication both at London and at Edinburgh. Those re-
fers (in this writer's opinion) overlooked passages of much
importance than what they excepted against; and which
therefore, here animadverted upon.

He had apprehended that Dr. Campbell's sermon was really a va-
riety of performance; but this well-meaning author charges it with a
defect, viz. the want of *orthodoxy* and the having too great a
tendency to philosophy, *falsely so called*. Among other remarks, we are
it is seen 'in our country, in the present time, wherein there is
such, that (it is thought by all the orthodox) there never was more
truly preached, and we think never better preached; that there
ever less of it seen in the lives of ministers and people; and
this degeneracy and depravity in the christian faith and man-
nitude (which has extended itself at last to North-Britain) even the church
of Scotland and her dissenters (that used formerly to be remarked
for orthodoxy and holiness) is in almost as lamentable a con-
dition now as the church of England and her's have been long in.'

It is probable that we may be hardly deemed properly qualified
to pass judgment upon this work, since we are told, 'although
one may think himself a sufficient judge both of the Dr.'s
sermon and our remarks on them, yet but few are competent judges
of either of the other, even none but the spiritually enlightened
christians.—The more spiritual therefore our remarks are,
the nearer they happen to be to the truths of scripture, the more
likely they will be condemned, or so much the fewer comparatively will
approve of them: but no matter for that, if but one soul is savingly
affected by them.'

From the above specimens will lead our Readers to conclude,
that it is the production of an enthusiast, his work, ill-written as
it may contain some truths, and his design we believe to be
to show how can we applaud his charity, or even allow him to
that degree of it which becomes any christian, when we see
one all real goodness to a few persons who embrace certain
tenets, and who alone, he tells us, are capable judges of
the truth.

It may be right to add, that he considers moderate Calvinists and
Arminians, as he terms them, as coinciding in their sentiments;
he pleads for abolishing the subscription to the 39 articles;
he says that all good men, or, in his own phrase, *the children of*
God will agree with him herein: and he seems to reject the notions
of particular election and reprobation.

Art. 15. *The Works of Jacob Behmen, the Teutonic Theosopher.* Vol. III. Containing, I. The *Mysterium Magnum*; or an Explanation of the first Book of Moses, called *Genesis*: in three Parts. II. Four Tables of Divine Revelation. With Figures illustrating his Principles, left by the Rev. William Law, M. A. 2to. 1 l. 5 s. bound. Robinson. 1772.

Who has not heard of Jacob Behmen's Divine Philosophy, and Wonderful Mysticism,—surpassing all comprehension merely human, and, perhaps, surpassing all human patience, too; except the patience of the late William Law, his zealous and laborious editor;—the late John Hutchinson, Esq; or the late John Dove, Taylor; or the late Baron Swedenborg.

If, however, there are any of our Readers who are ignorant of the nature and importance of Jacob's performances, let them attend to what William Law himself saith of them, in the preface to this third volume.

* Infinite are the *mysteries* mentioned in the Scriptures concerning God, Angels, Men, the World, Eternity, Time, the Creation, Fall, Sin, Corruption, the Curse, Misery, Death, Judgment, Hell, Devils, Damnation:—Christ, Redemption, Salvation, Free-Grace, Free-Will, Resurrection, Paradise: The Holy Ghost, Sanctification, Restitution, Blessedness, Eternal Life and Glory. The certain meaning of the words of scripture is the *jewel* locked up in them, not now attainable from the Apostles by conversation with them. Therefore now we should apply ourselves to the *things* they spoke of, which are to be enquired after in the *mind*, and the knowledge of them to be received from God by prayer, who will open the understanding. *For there is a spirit in man, and the inspiration of the Almighty gives understanding**, as it did to THIS AUTHOR †, who BY THE COMMAND OF THE HOLY SPIRIT ‡, wrote his deep knowledge given to him of God, and has therein pointed out the way to us wherein we may understand *what in us is Divine*, and what *Natural*; the New Man and the Old; which is the aim and scope of the whole Bible; these New things and Old are those that the *Scribe Learned* in the kingdom of Heaven brings out of his treasury: neither can any knowledge be wanting to him who has Christ in him. *For in Christ are hid all the Treasures of Wisdom and Knowledge.*

* Reader! if thou still wiltst to form an idea of the deep knowledge which the Spirit is thus said to have infused into Jacob, take it from Jacob's own words; which contain his explication of the Mystery of the Trinity:

“This threefold Spirit is one only *essence*; and yet it is no *essence*, but the eternal understanding, an *original* of the something; and yet it is the eternal *Hiddenness*, [or mystical *Mystery*, as he farther explains it, in the margin] as the understanding of man is not confined in time and place, but it is its own comprehension and seat; and the *eyes* of the Spirit is the eternal original *Contemplation*, viz.

* Job xxxii. 8.

†† The words which we have printed in capitals, for our Reader's especial notice, are not so printed in the book; but, in the *italics*, we have exactly followed the author.

of Lubet of the Spirit.—Reader, can'st thou comprehend this? if not, thou wilt perhaps join with us in lamenting that what was so clearly revealed to Jacob Behmen should still remain as unfathomable as ever, to thee, and to *us*, more mortal, unenlightened Readers and Reviewers as we are!

We must now take our leave of this sublimely spiritualized dealer in *Essences* which are *no* Essence, and in mystically mysterious *Originals* of something; which we shall do by acquainting our Readers, that an advertisement is prefixed to this volume, informing us, that 'the publication of it has been retarded by several occurrences;' but that 'the remaining parts of his [Jacob Behmen's] writings are proposed to be comprized in two volumes, and published as soon as they shall be fitted for it.'

* * As to the engraved 'figures, illustrating his principles,' which are prefixed to this volume, we can only say, that had the designer of them lived in those pious times when Galileo, for his ingenuity, was put into the Inquisition, he had certainly been burnt for a Sorcerer.—Of these, however, there is an *Explanation* given, by Mr. Law: which is printed at the end of the volume, and which may be useful to those who can *understand it*.

Art. 16. *The Excellency of the Knowledge of Jesus Christ.* By the Rev. John Liborius Zimmerman. Translated by Moses Browne. 12mo. 3 s. Dilly.

The friends of human reason, and well-wishers to common sense, will not hold themselves to be much indebted to Mr. Browne, for the trouble he has taken to import this heavy lump of German enthusiasm into our country, which is already over-stock'd with the same kind of commodity, of its native growth.

Art. 17. *The Scripture Doctrine of Sin and Grace considered*, in twenty-five plain and practical discourses on the whole 7th Chapter of the Epistle to the Romans. By John Stafford. 8vo. 6 s. Backland. 1772.

There are many people among JACK's followers, and some among PETER's, who will admire these Discourses, and edify by the perusal of them; while the disciples of MARTYN and REASON will pay very little attention to any thing that Mr. Stafford can say to them about *indwelling sin*, and the *spiritual warfare*, &c. &c. Yet these phrases were once in high estimation; as the writings of Gouge, and Keach, and Bunyan will testify.

Art. 18. *A calm and plain Answer to the Enquiry, why are you a Dissenter from the Church of England? containing some Remarks on its Doctrine, Spirit, Constitution, and some of its Offices and Forms of Devotion.* By the Author of the Dissenting Gentleman's Letters to White. Being a summary View of the Arguments contained in those Letters. 8vo. 1 s. Backland, &c. 1772.

This production comes from one of the ablest Writers among the Dissenters, and one who hath long distinguished himself as a zealous champion in the cause of Nonconformity. With regard to the present enquiry, the least that can be said of it is, that it points out, with great acuteness and vivacity, the supposed deficiencies and errors in the doctrines, spirit, constitution, and devotional forms and offices of the church of England. As this work is, for the most

part, an abridgment of a former treatise, a particular account of it will not here be expected. We shall, therefore, lay one specimen of it only before our Readers, which we have selected, because it relates to the enlargement of the toleration act; a subject that has lately been much discussed, and which will probably be kept in agitation, during the course of the ensuing winter.

‘It is to me, Sir, I assure you, says our Author, no agreeable task to point out these blemishes in a church which bears so high a rank amongst those called the *reformed*; but as the cause of Christianity is, I am verily persuaded, exceedingly hurt by them, and as a general reformation of those which are still enslaved by the tyranny of Rome, is, we hope in God, not far off, how greatly is it to be wished that the church of England should be rendered as free as possible from every defect, and be established upon as pure and as catholic a plan as human wisdom and piety are able to effect, that it may be set up as a kind of *standard to the nations* around, a pattern to copy after in the change they will hereafter make in their ecclesiastical affairs!

‘But, in abatement of the severity of these canons and laws, perhaps you will observe, that they are all, as to us of the present age, mere lifeless forms, an unmeaning and dead letter, since we feel nothing of their rigour, but write and speak as freely upon these subjects, without any molestation from them, as if no such laws had ever been made.

‘I answer, this favour we owe not to the *SPIRIT of the church*, as an ecclesiastical constitution, but (through the mercy of God) to the *SPIRIT of the Times*, to the equity, the moderation, and good policy of the state*. These unrighteous laws and canons of the church are still in full force, though by the wisdom of government their malignant power is restrained. They are still held as a tremendous rod over all the opposers of the church rites, who every moment lie at *mercy*. Though the act of toleration hath freed us from the oppression of those penal laws which relate to mere nonconformity to the established mode of worship, yet it has left others, very severe ones, in full power to distress us, should the administration of these kingdoms ever fall into tyrannical hands, which God forbid.

‘Though we are sincerely thankful to the favour of heaven, and the justice of our governors, for the blessings enjoyed since passing the act of toleration, yet it is far from being (as it has generally been called) an equitable one.

‘It by no means restores to us that liberty, and those rites, which both as men and as Christians we can justly claim: it prescribes such conditions of our exercising those rights as no civil government, we humbly apprehend, can equitably prescribe; for even by this act an authority is still claimed over the faith of those who stand in no manner of ecclesiastical relation to the church. Our dissenting mi-

* ‘The act of toleration (says the learned Author of the alliance betwixt the church and state) happened not to be the good work of *the church*, begun in the conviction of truth, and carried on upon the principles of *charity*, but was rather owing to the vigilance of the *STATE*, wisely provident for the support of civil liberty. *Postscript in answer to Lord Bolingbroke.*

ministers have renounced her dignities, receive none of her wages, and desire only to worship God according to their own consciences: notwithstanding this, every one who ministers in our churches, without having first subscribed publickly thirty-five of these dark, unscriptural, disputable articles, is liable by law to grievous and oppressive fines, and may be totally ruined by the *laws of men*, for not only innocently, but virtuously obeying what he thinks to be commanded by the *laws of God*. Surely in this liberal and enlightened age, and in Britain, the glory of all lands, for the freedom with which truth is allowed to display its charms, where the rights of humanity and the nature of religion are so well understood, this state of our case should awaken a generous indignation and promote an immediate relief; for the subscription enjoined by this act is a yoke to which many of the most virtuous and learned of our ministers dare not submit, and from which thousands of your own, we *presume*, groan for redemption, travelling in pain, longing to be delivered into the glorious liberty of the sons of God.

* The noble protest which the honourable members of the present *House of Commons* have entered against these unrighteous and intolerant acts, by their almost unanimous vote for their repeal; and the truly Christian and patriotic spirit with which it was supported by many of the most illustrious Lay-Peers in the *House of Lords*; we consider as an happy omen that the day of religious truth and liberty begins to dawn, and is cherishing the celestial fruits of righteousness and peace, to plant and promote which the son of God came down from heaven, and preached his *gospel* amongst men.

* But—extremely unhappy is the fate of the church! that those who are called its *pastors* and *overseers*, should, instead of defending, betray its most sacred rights: and not entering themselves into the doors of *religious liberty* which their *great MASTER*, at the price of his blood, hath set open, should exert their united force cruelly to shut it up; and to hinder *those who would enter*. But, how hard is it to drink deep into the spirit of this world, and at the same time to imbibe, and to act vigorously under the influence of the *divine Spirit* of JESUS CHRIST! His *kingdom*, he hath told us, *is not of this world*: its splendors and pomps are apt to dazzle and pervert the brightest understandings, and to corrupt the soundest hearts: *the friendship of the world, is enmity to GOD*, to righteousness and truth!

* But—in this we rejoice.—The cause must be reheard before an awful tribunal, in which JESUS, our once crucified LORD, will preside: when their lordships, disrobed of all temporal distinctions, must stand upon a level with such men as Doddridge, and Watts, and Leland, and Lardner—whom their Lordships have lain under a *legal incapacity*, and have thereby virtually *forbidden* them to preach the *gospel* to mankind. Alas! how dear bought, at the price of the least infringement of *integrity*, are these temporary bawbles, mitres, and thrones, and ample revenues, if they at all forfeit, or even diminish, the title to that *crown of glory* which the SUPREME PASTOR will then bestow? That *crown*, we know, will then be given to all who, like HIMSELF, have gone out to preach his gospel under great worldly discouragements; *choosing rather affliction*, with the testimony of a good conscience, *than to enjoy the pleasures and emoluments of a sinful*

compliance; which will soon vanish as a dream; and will at least degrade, if not exclude, from that *everlasting kingdom of God*, which is thenceforward to take place.—To that righteous judge of mankind, and *supreme head* of the church, we cheerfully commit our cause; not doubting but he will plead it before the impartial world; and with humble resignation wait the event.*

The Author has added an appendix, to shew, that the Puritan or Presbyterian clergy were the only body of men, in the whole kingdom, who had the courage to oppose, and to protest openly against the trial and condemnation of Charles the first; and that the Presbyterians had the principal hand, and were the chief agents in restoring King Charles the second to the throne. This account is given chiefly with a view to display the ingratitude and treachery of Charles the second, and to set in its true light an historical fact, which seems to be forgotten in the reproaches occasionally thrown out against the Dissenters, as enemies to monarchical government; for otherwise, the Writer observes that it reflects no little disgrace upon the Presbyterians, that they were seduced by the King's promises, and that they did not improve the glorious opportunity which his restoration afforded, of obtaining a real security both to religious and civil liberty.

Art. 19. *A Letter to Sir William Meredith, upon the Subject of Subscription to the Liturgy and Thirty nine Articles of the Church of England.* By an Englishman. 4to 1s. Swan. 1772.

There is an ingenuity and a novelty in this Author's manner of considering the subject of subscription, that could scarcely have been expected upon a question which most of our Readers will, perhaps, be disposed to regard as almost exhausted. In discussing the point before him, our Letter Writer adopts the opinion of the adversary; but endeavours to use more precision in his terms.

* These words, says he, *the Church of England*, properly signify the collective body of that part of the people of these kingdoms, who, being baptized into its communion, do not afterwards formally dissent from its established doctrines, and outwardly conform to its established discipline and worship.

* Under this idea, it might easily be proved, that the thirty-nine articles of the Church of England cannot form the bond or center of union to its members; as but an inconsiderable portion of the English people have ever subscribed, or in any way assented to these articles, and a still smaller portion can be said to understand them.

* The aforesaid words have been also used to denote the *established clergy* of these kingdoms. But in strict propriety of speech the established clergy, either collectively or representatively taken, do not constitute the Church of England; but separately considered they are either rulers, ministers, or teachers in that church.

* However, as our adversaries are frequently inclined to consider the church as a set of Christian ministers, associated for the purpose of diffusing the pure religion of the gospel, voluntary in its first formation, but at length on account of public utility, *allied to* and supported by the state, we will meet them on the ground which themselves have occupied, and accede to the definition by which they seem determined to abide.

* To the existence and continuance of such a society some bond or center of union is required. This position of Dr. Tucker is allowed in its unlimited extent.

* But a question arises concerning the nature of this bond of union. In this point indeed we shall differ very widely.*

In order to preserve the mental sight as clear as possible from the suffusions of prejudice, the Author supposes the case of a philosophical society, and considers its *end* or *design*, its *bond of union*, its *measures*, and its *resolutions*. He then transfers the supposition to a society instituted with a design of promoting and spreading *gospel* truth.

* Each individual, says he, who is a believer, certainly has it in his power by various ways to promote either the knowledge or the practice of the religion of Jesus. But it is very rationally concluded that he may do it with still greater efficacy, if he acts in concert with men who are similarly inclined with himself.

* An association is therefore formed with a professed intention of promoting the knowledge and practice of Christianity, by the *personal* labours of the individuals who shall from time to time compose it.

* The information and improvement of our species in the genuine principles of christian knowledge, and the advancement of the cause of piety and virtue, constitute the proper *end* and *design* of this society.

* The members of this association moreover bind themselves by a solemn engagement never to *falsify* or to *desert* their trust; but, on the contrary, to promote the laudable purpose of their institution to the utmost extent of their abilities and power.

* They engage, for instance, at the altar of God *, and in the hearing of his congregation, to be diligent in the study of all sacred learning, in order that they may be able rightly to divide the word of God, and with the strongest powers of persuasion to preach it to the people.

* They profess that they will use both public and private ministrations, as well to the sick as to the whole within their care, as need shall require, and occasion shall be given.

* They declare that they will be diligent to frame both themselves and families according to the doctrine of the gospel, and to make both themselves, and those, with whom they shall be in any way connected, as much as in them lieth, wholesome examples and patterns to the flock of Christ.

* This engagement, *viz.* an engagement to be *honest* and *sincere*, and *zealous* in the execution of their charge, may with the utmost propriety be said to constitute their *sacramentum*, or their *bond of union*.

* Our next enquiry must be concerning the *measures*, which such *voluntary* society embraces, in the various periods of its existence—concerning those *maxims*, and *rules of conduct*, by the help of which, it is enabled to effect its purpose.

* * See the questions proposed to the candidates for the priesthood, in the office of ordination.

* These

* These *measures* and *maxims* must be various, according to the various exigencies of the times.'

Among other measures, 'an hint is suggested by some individuals, that subscription to a set of doctrines, espoused by men of acknowledged probity and learning, and by them maintained to be *scripture doctrines*, may greatly promote the end the society has in view, viz. the knowledge of the gospel in its primæval purity. And in support of this opinion it is urged, that, on account of the united wisdom of the society being employed in the fabrication of such articles or formularies of faith and doctrine, the knowledge of the gospel might be more promoted, by the submission of the preacher to such a directory, than if he were indulged in the unlimited power of declaring to the people, whatever doctrines himself shall be persuaded are contained in the books of holy writ.

* A moment's consideration shews that the question, as now stated, is merely a question of *expediency*. It does not *immediately*, but only in its consequences, affect the *design* of the society, nor does it in the remotest manner alter the nature of its *bond*.'

After shewing that the expediency of such a measure may be justly questioned, the Writer proceeds to enquire what alterations would ensue, in case the King or Parliament should be induced to lend their awful name and sanctions, and thus afford to the society the accession of an external strength. Here our Author thinks it clear, in the first place, that the interference of parliament will not alter the nature of the society's *design*; and secondly, that if the interference of parliament ought not to work an alteration on the society's *design*, not all the parliaments in Europe can affect an alteration in its *bond*.

What our letter-writer chiefly confines himself to, is the case of the ministers of the Church of England, so far as they are considered in the light of licensed preachers of the gospel, and the conclusions which he draws from his reflections are the following :

* First, The advancement of those doctrines, which are contained in articles and confessions framed by man's device, cannot with decency be supposed to be the avowed design of any religious Protestant Society, further than such articles agree with the written word of God. And therefore the promoting the knowledge and practice of that word, independent of its harmony with any system of opinions whatsoever, is, or ought to be, the great, and indeed the only, aim of the established Clergy of this kingdom.

* Secondly, No articles or confession of faith whatever, whether conceived in human or even scriptural terms, can be the *bond* or *center of union* to a society of Christian ministers. Their only bond must be, an obligation, faithfully, resolutely, and zealously, to promote the knowledge of God's law to the best of their understanding and ability—to exert each faculty in the investigation of his will, and every power of persuasion in recommending the practice of it to their hearers.

* And Thirdly, Although it is allowed, that in every society, whether supported by private contributions or parliamentary patronage, there is vested somewhere a right of defining the conditions, upon the performance of which, its acting members shall become
included

intituled to those emoluments, which are allowed as stipendiary considerations for its services; yet, it must be both absurd and iniquitous in this society, to prescribe such measures of conduct, as tend to defeat the very end of its institution; and if its avowed purpose be to promote Christian knowlege and Christian practice; that is to say, to promote the progress of a religion confessedly divine, nothing surely can be more impious, and more immediately subversive of its design, than to require from each candidate for admission an *ex animo* assent to a set of articles, expressive of the sense of one particular sect or age: as such measure must unavoidably perpetuate those traditional errors, which the society was instituted to remove; and instead of diffusing gospel light, may spread one uniform gloom of intellectual and moral darkness over every succeeding generation.

From the extracts we have given, it will appear with what ability the Author has supported his cause; and how much he has the advantage of those who would make a subscription to human articles of faith the necessary *bond of union*, with regard to the Clergy of the Church of England.

Art. 20. *Free Thoughts on the late Application of some Dissenting Ministers to Parliament*; in a Letter to the Rev. ———. Wherein is proved, that the Prayer of their Petition *originated with Sentiment*. To which are added, Remarks on the new Test; with a few Strictures on the different Pieces published in Defence of the said Application. By Edward Hitchin, B. D. 8vo. 1s. Bell. 1772.

Mr. Hitchin acquaints his Readers that, while he writes, *he feels a divine charity glowing in his breast towards all mankind*.—What this pious man's ideas of *divine* charity are, we presume not to say; but we see no marks of *Christian* charity in his pamphlet, nor indeed any thing that can recommend it to the perusal of a liberal-minded Reader.

He adduces several reasons against the above mentioned application to Parliament, one of which we shall give in his own words; viz. his being 'too well convinced in his own mind, that the matter was first started and sprang from a dislike to those articles the Toleration calls upon us to subscribe; and I will add, says he, that *whatever declarations have been made to the contrary, or however solemn these declarations may have been*, I am confirmed, from the strongest facts, that had it not been for the dislike to the doctrinal articles, the application to Parliament would never have been proposed.'

This, surely, is a sufficient specimen of Mr. Hitchin's *divine* charity! If our Readers are desirous of seeing any more, they must have recourse to the pamphlet itself.

D R A M A T I C.

Art. 21. *Comus*; a Masque. Altered from Milton. As performed at the Theatre in Covent-Garden, The Music composed by Dr. Arne. 8vo. 1s. Lowndes, &c. 1772.

Milton's *Masque* is one of the most beautiful, perhaps the most spirited, of his poetical compositions; but, in the form in which he

left it, it was too argumentative and declamatory for the stage, and fitted rather to give pleasure in the perusal, than in theatrical representation*. As the present judicious Editor observes, 'Divine as the arguments on temperance and chastity, and the descriptive passages are, the most accomplished declaimers have been embarrassed in the recitation of them. The speaker vainly laboured to prevent a coldness and languor in the audience; and it cannot, he adds, be dissembled, that the *Masque of Comus*, with all its poetical beauties, not only maintained its place on the theatre, chiefly by the assistance of music†, but the music itself, as if overwhelmed by the weight of the drama, almost sunk with it, and became in a manner lost to the stage. That music, formerly heard and applauded with rapture, is now restored; and the *Masque*, on the above considerations, is curtailed.'

As a further argument in favour of the present alteration, the Editor very justly urges, that the festivity of the character of *Comet* is heightened by his assisting in the vocal parts, as well as in the dialogue; and that theatrical propriety is no longer violated in the character of the Lady, who now invokes the Echo in her own person, without absurdly leaving the scene vacant, as heretofore [an absurdity which we have frequently remarked, with the greatest disgust] while another voice warbled out the song which the Lady was to be supposed to execute.—On the whole we apprehend that this admired drama, in its present improved form, bids fair for maintaining a lasting possession of the stage.

Art. 22. *The Irish Widow.* In Two Acts. As it is performed at the Theatre in Drury-Lane. 8vo. 1s. Becket. 1772.

There is more of the *Vis Comica* in this farce, than in most of our late pieces of the same kind. The part of the Widow has afforded the town uncommon entertainment; and, great as it was before, has justly extended Mrs. Barry's theatrical reputation: or, to use the words of our unknown Author (in his DEDICATION) this piece hath happily procured her the opportunity of gaining 'the additional merit of transforming the *Grecian Daughter* into the *Irish Widow*,—that is, of sinking to the lowest note, from the top of the compass.'

The song, by way of Epilogue, in the *Irish strain*, was a good hit; and its success was answerable.

P O E T I C A L.

Art. 23. *Poetical Blossoms; or, a Collection of Poems, Odes, and Translations.* By a young GENTLEMAN of the Royal Grammar School, Guildford. 4to. 2s. 6d. Hawes, Clarke, and Collins. 1772.

Blossoms which appear too early in the spring, seldom produce good fruit. That this young GENTLEMAN, as he styles himself, is

* This piece underwent great alterations about 30 years ago, and was then much better adapted to the stage than it was in the form in which its great Author left it.

† Referring, we suppose, more particularly, to the alterations alluded to in the foregoing note.

‡ To Mrs. Barry.

too forward a genius, is a truth, of which time may convince him, notwithstanding his present defiance† of the 'nipping frost of criticism,' and his notable argument‡ 'that it is an envious frost which nips the blossoms in their bud, and that it is a *ridiculous absurdity* to despise the moon and the stars, because the sun shines brighter.'

There is something extremely engaging in the modesty of youth, which all men are ready to reward with approbation and encouragement; while they are equally inclined to check the presumptive fallacies of juvenile vanity, and over-weening confidence.

If the young Gentleman (who is totally unknown to us*) has temper and penetration enough to avail himself of this impartial and just rebuke, he will become sensible that the Reviewers are more truly his friends than any who might induce him to over-rate his unfledged abilities; which, as he seems to hint, in his Preface, may have been the case,—if we mistake not the following passage:

'Nature, says he, has implanted in us a kind of ambition, which, sometimes assisted by the importunities of friends, as soon as our thoughts are enlarged from the bounds of the mind, suggests to us a most prevailing inclination of ushering them into the world, though they are not always decorated with the most engaging dress.'

Whatever these importuners may think of the young Gentleman's 'Infant Muse,' it is surely impossible that any person, endued with sense, could ever approve of *such* prose, or be so basely complaisant as to encourage the Writer to sap the foundation of his future fame by offering such crudities to the public.

In justice, however, to the young Gentleman's Muse, we must observe, that his verses do not present us with so many '*ridiculous absurdities*' as we observe in his Dedication and Preface. The following lines which will please many Readers, and offend none, we shall transcribe as a specimen of his poetry: they form the conclusion of his description of the *Seasons*:

'While free, my friend, from baneful strife,
You lead a peaceful rural life,
Avoid the cares which honours bring,
And scorn ambition's soaring wing.
In calm content serenely great,
Laugh at the gaudy pomp of state.
Resign'd to Heav'n's auspicious pow'r,
Enjoy the present golden hour;
Think often grateful, on the past,
And neither wish nor dread the last.'

† In his Dedication, where he revives the exploded nonsense of the patron's approbation being a secure protection from the censure of critics.

‡ In his Preface; where he repeats this observation, as having been conveyed in the *words* of a celebrated poet. The celebrity of the poet, we must suppose, proceeded from something more than the mere profundity of this remark.

* The Author signs his name (*Richard Palfy*) to the Dedication of these poems,—To Mr. Onslow, member for Barry.

There are some imitations of Horace and Anacreon, which seem to promise that when the blossoms are matured, the fruit will not be despicable; provided the tree be not spoilt for want of pruning: of which there will be some room for apprehension, if the knife is held in too much contempt.

Art. 24. *An Essay on Woman; a Poem* *. 4to. 2 s. 6 d.
Baldwin. 1772.

We respect too much the champion of the Fair, to criticise, with severity, his generous and manly efforts to do justice to those graces and virtues which distinguish the loveliest part of the creation.

The Author, who appears, from some passages in this poem, to be a married clergyman, writes somewhat in Churchill's manner; i. e. with more spirit than correctness, more energy than harmony.

He has made reprizals on Wilkes, the defamer of the sex. He has made free with the title of an infamous performance, and consecrated it to better purpose: as the Christians of old served the Heathen deities, by despoiling them of their temples, and dedicating them to saints.

The following just encomium on Shakespeare, for the noble justice which he has done to female beauty and virtue, in the amiable characters of his heroines, may serve as one specimen of this Author's poetry:

* Oh, matchless SHAKESPEARE! thine it was to know
The worth of woman, and the joys that flow
From her soft excellence; 'twas thine to tell
Those charms, which none shall ever draw so well:
Lectures, like thine, pierce every mortal part:
Strike at the head, and never miss the heart;
Chastize the passions, and exalt the sense
To noblest deeds of high beneficence;
Throw open bounty's hospitable door
To clothe the naked, feed the hungry poor;
Teach yet delight, nor half so soon forgot,
As ten dull preachments on—the Lord knows what.*

Another specimen may be taken from his general advice to the Fair, in the conclusion of the poem:

* Pant not for general sway;—she rules the best,
Who conquers one, and makes one conquered blest:
Leave to *Coquettes* the graces of a day,
And cherish those the most, which least decay;
So, shall ye charm, when beauty charms no more;
When reason rules, where passion ruled before:
The flash of wit with judgment's finer flame,
Shall innocently play, yet please the same:
Eternal blessings on your steps attend,
And friendship ever be the female friend;
Unfading love shall grace your setting sun,
And age maintain the conquests, youth had won.*

* The Author's name is not in the title-page; but *S. Johnson* appears in the advertisements.

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If we mistake not, this performance is the production of the same pen to which we are indebted for a poem on *Education*: see Rev. vol. xlv. p. 412.

- Art. 25. *The Kenrickad*; a Poem. 4to. 1s. Griffin. 1772.
Abuses Kenrick for abusing Roscius: a 'poor design, and poorly executed.

NOVELS.

- Art. 26. *The Memoirs of an American*. With a Description of the Kingdom of Prussia, and the Island of St. Domingo. Translated from the French. 12mo, 2 Vols. 5s. sewed. Noble.

These volumes are intitled to rank immediately above the common class of novels. But though they possess, in some degree, the power of interesting the Reader, they are confused in their manner, and furnish an imperfect entertainment. The historical parts of them, though seemingly relative to matters of fact, are trifling, and want precision.

- Art. 27. *The Egg*; or, *the Memoirs of Gregory Giddy, Esq*; with the Lucubrations of Messrs. Francis Flimsy, Frederic Florid, and Ben. Bombast. To which are added, the private Opinions of Patty Pout, Lucy Luscius, and Priscilla Positive. Also the Memoirs of a Right Hon. Puppy, or the Bon Ton displayed. Together with the Anecdotes of a Right Hon. Scoundrel. Conceived by a celebrated Hen, and laid before the Public by a famous Cockfeeder. 12mo. 3s. Smith.

The title-page is enough.

EAST-INDIES.

- Art. 28. *The Genuine Minutes of the Select Committee appointed by the H. of Commons, to enquire into the East-India Affairs*. 8vo. 3s. 6d. Evans. 1772.

Re-printed from the *London Packet*.

- Art. 29. *The Minutes of the Select Committee, &c.* 4to. 2s. Bladon. 1772.

These Minutes are said, in the title, to be compared with the original in the H. of Commons. We suppose that both this and the foregoing publication are of equal authenticity.

- Art. 30. *The Genuine Report of the Select Committee appointed to enquire into the East-India Affairs*. Containing the original Papers referred to in the *Genuine Minutes*. 8vo. 1s. Evans. 1772.

These are said to be taken *verbatim* from the original on the table of the House of Commons.

- Art. 31. *The Report made to the House by the Select Committee, &c.* Containing every Particular relative to the Petition of Gregore Cojamaul, in Behalf of himself and other Armenian Merchants; together with Copies of the original Papers referred to in the Minutes of the Select Committee. 4to. 1s. Bladon. 1772.

This edition is also said to have been carefully printed from the copy compared with that on the table of the H. of C. All these papers are certainly of great importance, and very interesting in their nature, on account of the true light which they reflect on our affairs in the East-Indies.

Art. 32. *A Letter to Sir George Calbrooke, Bart. on the Subjects of Supervision and Dividend.* By an Old Proprietor, and former Servant of the East-India Company. 8vo. 1s. 6d. Kearsly. 1772.

We can learn from this Letter that the Author is exceedingly angry, and that he has some talents for abuse. We in vain, however, look for argument and reasoning. When his passion abates, we may hope that he will have the merit of blushing at the imperfections of this illiberal publication.

MISCELLANEOUS.

Art. 33. *A practical Introduction to English Grammar and Rhetoric.* By Abraham Crocker, School master at Ilminster. 12mo. Sherborne printed; sold by Robinson in London.

This little introduction to grammar recommends itself, by giving a concise view of the principles of our native tongue, sufficient for the direction and assistance of the scholar. The Author has thrown a part of it into a catechetical form, he has added examples of bad English, and examples to illustrate the definitions and rules which are laid down; all of which may be usefully employed by an instructor for the benefit of his pupils. To these are joined a short account of the principal figures in rhetoric, with observations on reading, and directions concerning it, together with a brief explication of the stops, marks, notes, accent, emphasis, &c. all of which is comprized in a very small compass, and we think is, on the whole, very well adapted to answer the end proposed.

We observe that in the definition of *adjectives*, Mr. Crocker says, They are words *placed before nouns*, to denote the manners, properties, &c. of such nouns: Now, *being placed before a noun* does not appear at all necessarily to enter into the definition of an adjective, it may and often does come after, as, *this fruit is good, that was is become sour*; the words *good* and *sour* follow the nouns at a little distance, but are as truly adjectives as though they preceded. The observation may not be very material in itself; but it is certainly of importance to be *exact* in rules and directions designed for the assistance of children: and this Author seems to write with modesty, and to be well disposed to receive properly any hints that may be candidly offered.

CORRESPONDENCE.

THE *Obstetrical tract* recommended to our *animadversion*, in the Letter signed MONITOR, hath not yet fallen in our way; owing, we suppose, to its being printed in the country, and never, that we have heard of, being advertised in the London papers. If our Correspondent can inform us what bookseller sells it *in town*, or will be kind enough to send a copy of it to our publisher, Mr. Becket, he may depend upon seeing it impartially noticed in some future number of our Review.

Errata in our last, in the Account of Dr. Priestley's Book, viz.

P. 305, l. 9 from the bottom, for *Aphrodisensis*, read *Aphrodisiensis*.

P. 313, l. 14 from the bottom, for M. du Foy, read M. du Fay.

T H E
MONTHLY REVIEW,

For DECEMBER, 1772.



ART. I. PHILOSOPHICAL TRANSACTIONS. VOL. LXI. *For the Year 1771.* In Two Parts. 4to. 18s. sewed. Davis. 1772.

ASTRONOMY generally fills a very considerable part of the Philosophical Transactions of our Royal Society. In the present publication we have, under this division, first, Art. 3.

A Letter from Dr. FRANKLYN, F. R. S. to the Astronomer Royal; containing an Observation of the Transit of MERCURY over the SUN, Nov. 9, 1769. By John Winthrop, Esq; F. R. S. Hollisian Professor of Mathematics and Natural Philosophy at Cambridge, New England.

Mr. Winthrop had a favourable opportunity for observing the beginning of this phenomenon: the planet made an impression on the sun's limb at 2 h. 52'. 41".; and appeared wholly within at 53'. 58". apparent time. This transit compleats three periods of 46 years, since the first observation of Cassendi, at Paris, in 1631.

Art. 13. *Extract of two Letters from M. MESSIER, of the Royal Academy of Sciences, and F. R. S. to M. de MAGALHAENS, on a new Comet.* Translated by Dr. Bevis.

This comet was discovered on the 10th of January 1771. Its nucleus appeared, in the telescope, of a whitish complexion, and not very well defined; surrounded with an atmosphere several minutes wide, with a faint tail five or six degrees long. Its apparent motion was retrograde from the equator towards the North Pole. M. Messier has been no less assiduous than accurate in his observation of the heavens. This, he tells us, is the twelfth comet he has discovered in thirteen years past.

M. Pingrè has deduced the elements of this comet's orbit from the observations of M. Messier, and concludes from them, that it passed its perihelion the 22d of Nov. 1770; that it re-

remains none of those whose elements are determined; and that it may frequently have passed in the sun's neighbourhood imperceptible to the northern parts of the earth.

Art. 14. *Description and Use of a new-constructed Equatorial Telescope, or portable Observatory, made by Mr. Edward Nairne, London.*

We can give our Readers no tolerable idea of this instrument, without the plate annexed to the article. The construction here described seems to be a valuable improvement.

Art. 43, 44, contain several astronomical and other observations made by Mr. Charles Green and Lieutenant James Cook, in their voyage, and during their stay at King George's (or as it is called by the natives, *Otaheite*) island, in the South Sea.

Art. 45, gives an account of the late transit of Venus as it was observed by M. J. Maurits Mohr, in the New Observatory at Batavia.

Art. 46. *Kepler's Method of computing the Moon's Parallax in Solar Eclipses, demonstrated and extended to all Degrees of the Moon's Latitude; as also to the assigning the Moon's correspondent apparent Diameter: Together with a concise Application of this Form of Calculation to those Eclipses.* By the late H. Pemberton, M. D.

This paper contains a very ingenious and accurate solution of an abstruse problem in astronomy.

As the moon's parallaxes continually vary during the progress of a solar eclipse, the repeated computation of these renders the calculation of such eclipses very difficult and tedious. The compendium proposed by the famous Kepler, in his Rudolphine Tables, for this purpose, is by no means so clear and perfect as might be wished. To explain and demonstrate his method is the design of this article.

Art. 49. *Description of a Method of measuring Differences of right Ascension and Declination, with DOLLOND's Micrometer; together with other new Applications of the same.* By the Rev. Nevil Maskelyne, Astronomer Royal.

Mr. Dollond's divided object glass micrometer is, on various accounts, the most convenient and exact instrument for measuring small distances in the heavens, but is not so well adapted for measuring differences of right ascension and declination as the common wire micrometer. The Author of this article proposes an easy and cheap contrivance in order to render it fit for both these uses; and he subjoins several necessary instructions for using it with accuracy and advantage.

Art. 51. *An Account of the going of an Astronomical Clock.* By the Rev. Francis Woolaston, F. R. S.

Art. 53. *The Quantity of the Sun's Parallax as deduced from the Observations of the Transit of VENUS, on June 3, 1769.* By Thomas Hornsby, M. A. Savilian Professor of Astronomy in the University of Oxford, and F. R. S.

Mr. Hornsby makes the parallax on the 3d of June, by taking the mean result of several observations, $8''.65$; whence the mean parallax will be found to be $= 8''.78$; and if the semi-diameter of the earth be supposed $= 3985$ English miles, the mean distance of the earth from the sun will be $93,726,900$ English miles: and as the relative distances of the planets are known, their absolute distances, and consequently the dimensions of the solar system, will be, as in the following table;

	Relative distance.	Absolute distance.
Mercury,	387,10	36,281,700
Venus,	723,33	67,795,500
Earth,	1000,00	93,726,900
Mars,	1523,69	142,818,000
Jupiter,	5200,98	487,472,000
Saturn,	9540,07	894,162,000

M A T H E M A T I C S.

Art. 36. *A Disquisition concerning certain Fluents, which are ascribable by the Arcs of the Conic Sections; wherein are investigated some new and useful Theorems for computing such Fluents.* By John Landen, F. R. S.

This disquisition is intended to supply a defect in theorems of a similar nature, proposed and exemplified by Mr. Maclaurin in his treatise of Fluxions, and Mr. D'Alembert, in the Memoirs of the Berlin Academy. As some of their theorems are partly expressed by the difference between the arc of an hyperbola and its tangent, and this difference is not directly attainable when such arc and its tangent are both infinite, a computation by such theorems must in all these cases be impracticable. To ascertain the limit of the difference abovementioned, and by means of this limit to facilitate the required computation, is Mr. Landen's object in this article.

Art. 47. *Of Logarithms.* By the late William Jones, Esq; F. R. S.

It is a sufficient recommendation of this paper, that it is a genuine remain of that eminent mathematician the late Mr. Jones. No one better understood, and no one could better explain the nature and construction of logarithms. This article, though small, is an acceptable specimen of his unquestionable abilities in this department of science. As it will not admit of any extract or abridgment, we must refer our mathematical Readers to the paper itself.

[To be continued.]

ART. II. *Essays on the Spirit of Legislation, in the Encouragement of Agriculture, Population, Manufactures, and Commerce. Containing Observations on the political Systems at present pursued in various Countries of Europe, for the Advancement of those essential Interests.* Translated from the original French, which gained the Premiums offered by the Society of Berne in Switzerland, for the best Compositions on this Subject. 8vo. 5s. 3d. Boards. Nicoll. 1772.

THE great objects in the domestic policy of nations are commerce, agriculture, and the arts; and those citizens are usefully employed, who endeavour to investigate the proper methods of promoting their advancement. In the present publication we meet with several interesting memoirs on these important topics. The degrees of their merit are by no means equal; but in all of them we find a liberal and commendable spirit of inquiry.

But while it is with real pleasure that, in the papers before us, we observe philosophy and jurisprudence applied to the lower as well as the higher precautions of civil government, we must acknowledge, that in perusing them we were sometimes led to imagine that men of letters were, in many respects, unequal to the minute investigation of the subjects attempted to be explained in them. They cannot always obtain that information which practice communicates to the artisan, the labourer, and the man of business. A multitude of facts necessarily escape their attention; and, in their haste to form conclusions, they too frequently forget that their premises are imperfect. Imagination and the spirit of hypothesis are consulted; and the inexperienced Reader mistakes for the acquisitions of experience, the plausible pictures and inventions of an ingenious mind.

With this caution the present publication may be read, both with profit and satisfaction: even to those in power, to whom it chiefly addresses itself, it may exhibit views which they might prosecute and improve with advantage. It is a melancholy reflection, however, that such men are not always solicitous to discharge, with honour, the important trusts with which they are invested. It happens frequently that they are unable, and they appear constantly unwilling, to attend to those minute details which alone can qualify them to act with propriety for the public grandeur and prosperity.

The following thoughts on the 'Freedom of Commerce,' may give our Readers an idea of the spirit of these memoirs:

'The eagerness for gain, so deeply imprinted in the minds of merchants, guarantees to us that they will always make every effort for extending commerce, without being in want of directions for each from government. It is not in states where they multiply ordinances on commerce, and where they burthen it in a thousand ways, that it flourishes most. These rules are commonly too varying and

changeable.

changeable; they either depend on passing circumstances, or they are gained by persons interessed in obtaining great profits at the expence of all other merchants. These sort of edicts are subject to contradict themselves from time to time; and as nothing is fixed, on which they could be founded, they only disconcert the enterprizes of the merchants. Fearing to find themselves traversed all of a sudden by unforeseen ordonnances, they dare not obey the calls of their genius, and cannot form successive projects. It is better to grant them an honest liberty, which permits them to hazard attempts for opening new branches of commerce.

‘ It is not that the bridle should be entirely relaxed in all points. If they know no other law than their avidity, they will often risque the prejudice, not only of the commerce, but also the agriculture and manufactures of a nation. It is, for example, mischievous to manufactures, and consequently to the commerce of a state, to permit them to export and sell to strangers the raw materials upon which the arts are employed that are established in the country. England, so enlightened in its true interests, knows well how to interdict her merchants exporting wool; and assuredly it is bad politics in Spain, to sell her wool to all other nations who will buy it, rather than work it up herself. It is also impoverishing a nation and discouraging her manufactures, to suffer them to import all sorts of foreign fabrics which might be made at home. These importations become above all burthenfome, when, from neighbouring states, who can furnish immense quantities, and who at the same time, take care not to receive too much in exchange from other nations. In the same manner it is doing mischief to the agriculture of a country, to leave the merchants masters of importing at their will foreign corn, which sinks that at home to too low a price. For from thence it happens, that the cultivator not being sufficiently indemnified for his care and expences is disheartened, and works with languor. This is a case that is often found in the Pays-de-Vaud. When we have grain enough for our own consumption, we are exposed to receiving from Franche Comte great quantities, which prevent the husbandman from selling his crops—engages him to neglect his lands, and renders him always more incapable of entering into a rivalry with his neighbours, upon the price of saleable commodities. All these examples prove sufficiently, that there are certain restrictions to which it is proper to subject merchants. But excepting cases of this nature we must leave them free.

‘ It is immediately visible, that we ought not to tax the sale of all that is fabricated in a country. When masters of exportation, preference should be given to the national manufactures. When all other nations are excluded from commerce, it is like the Japanese, who, to their great detriment, will not traffic with either the Chinese or Dutch. When they are restrained from selling merchandise, except to a single people, and under condition that a certain price is taken for all, as is practised in a certain state. These sort of restrictions are ruinous to a nation. They prevent the sale of merchandise at a just price, and of profiting by the advantages. The merchants should rather be encouraged to carry their correspondence everywhere. The more markets they find, the more certain means they have of selling

manufactures, and making them flourish. It is the competition of purchasers that gives the highest price.

But we may ask, if we ought to grant to the merchants the same liberty in the commerce of grain? The thing suffers no difficulty in the interior commerce. It is proper that the necessaries of life should circulate freely in the provinces of a state; by this means the consumption of the products is most assured, the subsistence distributed proportionally to the wants, and are more easily found. The poor, the farmers, the manufacturers, and the inhabitants of the cities, will equally find their advantage—and ease become general among all the orders. Respecting the exterior commerce of grain, it has been much agitated of late, and determined that it should be favoured. After all the explanations which excellent citizens have given upon that question, we must avow that the reasons for it appear to be victorious.

Nothing throws more languor upon the arts and manufactures, than the interdicting the exportation of manufactures. Many would drop entirely. None would remain but such as are merely necessary for the inhabitants. There being no emulation among them, nor a spur which can make them excel other people, and gain a preference, they would work the worse, and dearer, than if they were permitted to manufacture for strangers. It is the same with the culture of the earth. It is the immense manufacture of corn which increases, contracts itself or extends; prospers or languishes, by reason of the number of certain and ready markets which offer themselves to the cultivator. It seems therefore that it is the interest of agriculture, to authorize individuals to make magazines of corn, to fill and sell them, either at home or abroad, as it may happen.

Nevertheless, the fear of exhausting a state of a commodity so necessary to life—or rendering it too dear, may occasion the limiting the exportation of corn, when at certain markets of a country the price rises above a certain point: but this value must be fixed by an irrevocable law; for if it depends on the caprice of government, or the insinuations that are made to it, it will publish without necessity, edicts which arbitrarily restrain this exterior commerce of corn; and no person then will dare to form magazines of corn in years of abundance, when they may be made to resell with loss at a low price. The permission of exportation being at once regulated, upon a medium known to every one, and which never varies, individuals would always venture in years of abundance to make provision of grain, because they would be sure of trading with advantage. By means of this arrangement labour would never be too dear. The poor, the manufacturer, and the artizan would live commodiously. It would succeed better in putting an end to the famines, because the cultivator seeing a quick sale of his products, labours always with ardour to render his lands fertile; the magazines which individuals form in good years, supply the defects of bad ones. When the price of products is low, the proprietors of grains like better to sell them in the country than elsewhere, as they will not then answer the expences and risque of exportation. Thus, without having any want of public magazines, which cost the prince much, and which in certain states are often subject to great inconveniences, they provide
against

against famines. But it is not the same, if the exterior commerce of corn is burthened too much, or the saving of individuals. Very far from rendering by those means the price of labour less dear, or facilitating the subsistence of the poor, they expose themselves to produce an effect wholly opposite. For the low price to which products fall disgust the cultivator, from which, tillage must decline by little and little. A part of the corn-lands are converted to other uses, or abandoned; the farmer thinks only of leaving his lands fallow. Not cultivating his corn-fields further than precisely necessary for the consumption of the inhabitants; and when people dare not form magazines, it happens that an unfortunate year brings on an extreme scarcity; and the necessity of having recourse to strangers for that with which the nation is supported.

All we have said here, is confirmed by what we have seen in France. Formerly the exportation of corn was permitted, and she fed England, who dared not to export any; but at present, since England has encouraged the corn-trade by bounties, she has furnished immense quantities to France, who has had many provinces ruined in their agriculture, by interdicting this commerce. It is only by returning to the ancient freedom, as she has of late determined to do, that she can re-establish her culture in its first lustre.

But perhaps it may be said, that instead of exporting grains, would it not be better to convert them to the nourishment of a numerous people? Without doubt, if we could all at once procure this numerous people, it would be preferable. We want exportation in order to have markets. But men do not engender with so much facility; they must have time. We have seen in the Second Part, that, for retaining them in the country, and engaging them to labour in the propagation of the species, they must first be placed in a state of ease. This ease can never have place among the proprietors of land, unless they have a reasonable price, and consequently, a ready market; then only, the inhabitants being in a commodious state will people the country; and when the time comes that you have a great people, exportation will cease without prohibitions; the consumption of the country must first be served. For who would export grains while they could sell them advantageously at home?

We need not here say more than that the exportation of corn is not proper in states, where they cannot sustain at proper markets the competition of strangers. If the soil of a country is good and fertile, there will be no impossibility of sustaining this competition, any more than if the culture was not sufficiently animated. If this was the case, and it arose from a want of a market, how should the farmer sell his crops, when they were very abundant? What if he has before his eyes the prospect of a prompt sale? He redoubles his labour—and in spite of the smallness of the price, he fears not abundant crops; because on a great number of measures they procure a multitude of small gains, of which the amount surpasses what is drawn from moderate crops, when the measure of grain sells dear. Thus, for placing a nation in a state of entering into a competition with strangers, and at the same time, gain upon them, we must encourage exportation by bounties. It is by this method that the Eng-

lish have turned the tables on France; for in 1621, when exportation had place among them, the Chevalier Colepepper complained, that the French carried to England such prodigious quantities of grain at so low a price, that the English could not sustain the competition with them in their own markets.

Thus all concurs with the clearest evidence, that the exterior commerce of corn is advantageous to a nation, and ought not to be restrained by burthensome laws. We cannot doubt but that this commerce gives more activity to the labourers of the canton of Berne, which being well cultivated in every part, might give much more corn than is necessary for the consumption of the inhabitants. Nothing discourages the farmers of the Pays de Vaud, so much as the want of a market. In years of abundance they see with sadness, the fecundity of their land. What a reflection therefore, not to find an efflux to other parts of Switzerland, that have not enough for maintaining themselves. It would infallibly happen to us as to the English. The courage and ardour which would thence inspire all our labourers, would place our agriculture upon so flourishing a footing, that we should hereafter enter into competition with those who had hitherto supplied us. But for determining individuals to undertake this commerce, and to make magazines of corn, we must facilitate the means of preserving it without the risque of seeing it spoiled. Nothing is more proper to conduct us to this end than the establishment of stoves, by the aid of which we can destroy the seed of all the insects, and free the grain from the prejudicial humidity which makes it ferment and corrupt. There are required therefore in the different districts of the country, the most abounding in corn, the public construction of stoves, where individuals may, for a slight contribution, dry their corn.

The liberty of commerce in the manufactures of a country, in grain, wine, cattle, and objects of traffic, supposes that the government does not burthen them with monopolies, and exclusive privileges. These granted for exercising certain branches of commerce, occasion an infinite loss to the nation. Those who obtain them would make immense profits, by selling their merchandise too dear. They render subsistence by this means too difficult to the poor, and cut off the resources for employing them. They have no regard to the true interests of the nation, because they all want to enrich themselves, before they transmit their privileges to others. These privileges which are as easily taken away as granted, prevent a nation from making the most of any one branch of commerce, or of ever rendering her the masters of it. There are likewise great inconveniences in the privileges granted to companies, composed of a great number of persons. The avarice which makes their common character, is mischievous to the welfare and extension of commerce. Sometimes, for raising the price of merchandise, they will not take enough for the foreign supply, and from thence bring on their own ruin, and that of the national commerce; because they then cannot enter into competition with other nations. It is not proper to establish these sorts of companies, except when affairs are totally above the ability of individuals. Under a propitious government, one part of the

state is never favoured to the prejudice of the other. It is in her power to distribute advantages equally to all, so that every one may have a share.

There are states where it is very easy for monopoly to introduce itself; it is where commerce is carried on by the prince, or by those who have a share in the government. For who can prevent ordinances being issued in favour of appropriating and engrossing all the advantages of trade? In some states they have taken wise measures for preventing this abuse. At Venice the nobles are not permitted to exercise commerce. At Rome the senators were excluded from having at sea a vessel, that held more than forty muids.*

As to the merit of the translation, it is nearly equivalent with that of the generality of works of this kind. This, we acknowledge, is but faint commendation; as we have often, with concern, remarked the defects of our English translations, which are too frequently undertaken by persons not only unqualified for doing compleat justice to the originals, but who are even, in some measure, strangers to the structure and elegance of the language into which they presume to render those Authors who are unfortunate enough to fall into their hands.

ART. III. *An Argument in the Case of James Somersett, a Negro, lately determined by the Court of King's Bench: Wherein it is attempted to demonstrate the present Unlawfulness of domestic Slavery in England. To which is prefixed, a State of the Case.* By Mr. Hargrave, one of the Counsel for the Negro. 8vo. 2 s. Ottridge. 1772.

IN this tract we meet with considerable learning, and with much precision of thought and expression. It appears not, however, in our opinion, to exhibit a very masterly view of its subject; and it will be allowed, that the Author talks of LIBERTY with too stoical an indifference. We feel not in his argument that fire, and that enthusiasm, with which every Englishman ought to be animated, when he would vindicate the natural and inherent rights of mankind. No subject could perhaps have afforded a finer field for eloquence than the case in question; yet we believe it impossible that it could have been canvassed in a colder strain. No German lawyer could have crept through the subject with a more disgusting languor, or a more insupportable heaviness.

It also appears to us that the Author has omitted, in his historical detail, a very capital circumstance in regard to slavery. We allude to the influence of manners in varying the condition of slaves; a position, of which it may be proper that we offer a short illustration.

The ancient Germans had the power of life and death over their slaves; but this power was very rarely exercised by them. The objects of this low condition they treated with the utmost lenity. *Verberare servum*, says Tacitus of them, ac vinculis

opere coercere, rorum. In England, during the Anglo-Saxon period, the villains were protected by law, and yet their masters behaved to them with insolence and inhumanity: and in the Norman times legal precautions had become more numerous; yet the condition of the slave was still more wretched and severe. Our Author seems to know, and in some measure to refer to these facts; but they are not to be accounted for by any principles advanced by him.

To give a solution of them, it is requisite to attend to the manners that prevailed in the different periods referred to. In Germany, commerce was not cultivated, and no extensive notions of property had obtained. The weak attached themselves to the strong; the booty they acquired by their valour furnished chiefly their subsistence; and while they were not divided into particular employments, nor made money or private advantage the object of their pursuits, they were animated with high sentiments of pride and greatness. Though they held, therefore, their slaves in the greatest contempt, yet it appeared to them dishonourable to treat them with inhumanity.

In England, the Saxons had improved considerably on the manners to which they had been accustomed in the country they had quitted. This is particularly obvious on an examination of their laws. They became acquainted with the advantages attending property, and with a nice subordination and distinction of ranks. They had become base enough, in consequence, to seek the augmentation of their wealth from the hard labour to which they subjected their slaves; and they displayed their power by their oppressions. The advancement of the Duke of Normandy to the crown of England increased civilization, and added to the misery of the villain. The magnanimity which is felt by the individual in a rude age, is seldom experienced by the polished citizen. The progress of the arts and of civility, is ever accompanied with selfishness and corruption.

In regard to the orders or ranks of men which compose a community, it will constantly be found that their conduct towards each other will, in general, be directed by the spirit of the times in which they live; and that their nature and characteristic peculiarities will be easier found in the books of the historian, than in those of the lawyer. It is therefore to be presumed that, if our Author had turned his attention to our historical monuments, and to the writings of our antiquaries, he might have considerably enlarged his views, and attained a more liberal method of investigating his subject.

To these strictures we shall subjoin the following general remarks concerning slavery, as they may amuse our Readers, and will, at the same time, give them no unfavourable idea of the merit of the treatise before us.

* The great origin of slavery is captivity in war, though sometimes it has commenced by contract. It has been a question much agitated, whether either of these foundations of slavery is consistent with natural justice. It would be engaging in too large a field of enquiry, to attempt reasoning on the *general lawfulness* of slavery. I trust too, that the liberty, for which I am contending, doth not require such a disquisition; and am impatient to reach that part of my argument, in which I hope to prove slavery reprobated by the law of England as an *inconvenient* thing. Here therefore I shall only refer to some of the most eminent writers, who have examined, how far slavery founded on captivity or contract is conformable to the law of nature, and shall just hint at the reasons, which influence their several opinions. The ancient writers suppose the right of killing an enemy vanquished in a just war; and thence infer the right of enslaving him. In this opinion, founded, as I presume, on the idea of punishing the enemy for his injustice, they are followed by Albericus Gentilis, Grotius, Puffendorf, Bynkershoek, and many others. But in the Spirit of Laws the right of killing is denied, except in case of absolute necessity and for self-preservation. However, where a country is conquered, the author seems to admit the conqueror's right of enslaving for a short time, that is, till the conquest is effectually secured. Dr. Rutherford, not satisfied with the right of killing a vanquished enemy, infers the right of enslaving him, from the conqueror's right to a reparation in damages for the expences of the war. I do not know, that this doctrine has been examined, but I must observe, that it seems only to warrant a temporary slavery, till reparation is obtained from the property or personal labour of the people conquered. The lawfulness of slavery by contract is assented to by Grotius and Puffendorf, who found themselves on the maintenance of the slave, which is the consideration moving from the master. But a very great writer of our own country, who is now living, controverts the sufficiency of such a consideration. Mr. Locke has framed another kind of argument against slavery by contract; and the substance of it is, that a right of preserving life is unalienable; that freedom from arbitrary power is essential to the exercise of that right; and therefore, that no man can by compact enslave himself. Dr. Rutherford endeavours to answer Mr. Locke's objection by insisting on various limitations to the despotism of the master; particularly, that he has no right to dispose of the slave's life at pleasure. But the misfortune of this reasoning is, that though the contract cannot justly convey an arbitrary power over the slave's

life,

life, yet it generally leaves him without a security against the exercise of that or any other power. I shall say nothing of slavery by birth; except that the slavery of the child *must* be unlawful, if that of the parent cannot be justified; and that when slavery is extended to the issue, as it usually is, it *may* be unlawful as to them, even though it is not so as to their parents. In respect to slavery used for the punishment of crimes against civil society, it is founded on the same necessity, as the right of inflicting other punishments; never extends to the offender's issue; and seldom is permitted to be domestic, the objects of it being generally employed in public works, as the galley-slaves are in France. Consequently this kind of slavery is not liable to the principal objections, which occur against slavery in general. Upon the whole of this controversy concerning slavery, I think myself warranted in saying, that the justice and lawfulness of every species of it, *as it is generally constituted*, except the limited one founded on the commission of crimes against civil society, is at least doubtful; that if lawful, such circumstances are necessary to make it so, as seldom concur, and therefore render a just commencement of it barely possible; and that the oppressive manner in which it has generally commenced, the cruel means necessary to enforce its continuance, and the mischiefs ensuing from the permission of it, furnish very strong presumptions against its justice, and at all events evince the humanity and policy of those states, in which the use of it is no longer tolerated.

* But however reasonable it may be to doubt the justice of domestic slavery, however convinced we may be of its ill effects, it must be confessed, that the practice is ancient and has been almost universal. Its beginning may be dated from the remotest period, in which there are any traces of the history of mankind. It commenced in the barbarous state of society, and was retained, even when men were far advanced in civilization. The nations of antiquity most famous for countenancing the system of domestic slavery were the Jews, the Greeks, the Romans, and the ancient Germans; amongst all of whom it prevailed, but in various degrees of severity. By the ancient Germans it was continued in the countries they over-run; and so was transmitted to the various kingdoms and states, which arose in Europe out of the ruins of the Roman empire. At length however it fell into decline in most parts of Europe; and amongst the various causes, which contributed to this alteration, none were probably more effectual, than experience of its advantages, the difficulty of continuing it, and a persuasion that the cruelty and oppression almost necessarily incident to it were
 irreconcilable

irreconcilable with the pure morality of the Christian dispensation. The history of its decline in Europe has been traced by many eminent writers; particularly Bodin, Albericus Gentilis, Potgiesserus, Dr. Robertson, and Mr. Millar. It is sufficient here to say, that this great change began in Spain, according to Bodin, about the end of the eighth century, and was become general before the middle of the fourteenth century. Bartolus, the most famous commentator on the civil law in that period, represents slavery as in disuse; and the succeeding commentators hold much the same language. However, they must be understood with many restrictions and exceptions; and not to mean, that slavery was completely and universally abolished in Europe. Some modern Civilians, not sufficiently attending to this circumstance, rather too hastily reprehend their predecessors for representing slavery as disused in Europe. The truth is, that the ancient species of slavery by frequent emancipations became greatly diminished in extent; the remnant of it was considerably abated in severity; the disuse of the practice of enslaving captives taken in the wars between Christian powers assisted in preventing the future increase of domestic slavery; and in some countries of Europe, particularly England, a still more effectual method, which I shall explain hereafter, was thought of to perfect the suppression of it. Such was the expiring state of domestic slavery in Europe at the commencement of the sixteenth century, when the discovery of America and of the Western and Eastern coasts of Africa gave occasion to the introduction of a new species of slavery. It took its rise from the Portuguese, who, in order to supply the Spaniards with persons able to sustain the fatigue of cultivating their new possessions in America, particularly the Islands, opened a trade between Africa and America for the sale of negro slaves. This disgraceful commerce in the human species is said to have begun in the year 1508, when the first importation of negro slaves was made into Hispaniola from the Portuguese settlements on the Western coast of Africa. In 1540 the Emperor Charles the Fifth endeavoured to stop the progress of the negro slavery, by orders that all slaves in the American isles should be made free; and they were accordingly manumitted by Lagasca the governor of the country on condition of continuing to labour for their masters. But this attempt proved unsuccessful, and on Lagasca's return to Spain domestic slavery revived and flourished as before. The expedient of having slaves for labour in America was not long peculiar to the Spaniards; being afterwards adopted by the other Europeans as they acquired possessions there. In consequence of this general practice, negroes are become a very considerable article in the commerce between Africa and America; and domestic slavery has taken so deep a root in most of our

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own American colonies, as well as in those of other nations; that there is little probability of ever seeing it generally suppressed.*

When questions of a general nature and importance are agitated in our courts of law, we should imagine it extremely commendable in the counsel if they would sometimes take an opportunity to lay their arguments before the public. An emulation would thus arise where it is much wanted; and England might yet give birth to other Bacons and other Clarendons.

ART. IV. *Observations on the Character and Conduct of a Physician.* In twenty Letters to a Friend. 8vo. 2s. 6d. Johnson. 1772.

FEW of our Readers, we suppose, can have forgotten an excellent tract, published in 1769, entitled, *Observations on the Office and Duties of a Physician*, written by the very ingenious and worthy Dr. Gregory*, Professor of Medicine in the University of Edinburgh; and of which an account was given in the 41st volume of our Review, p. 401—412.

The present work is, in some measure, to be considered as a *Supplement* to the above-mentioned performance. A particular account of the Author's design may be given in his own words; and the same extract will serve also as a specimen of his literary abilities.

'When you first consulted me,' says he, in Letter I. 'about educating your son to a profession which I had embraced; I was happy in the thought that I could recommend to you a book written with so much elegance, and dictated by such an amiable disposition, as the *Observations on the Duties and Offices of a Physician*; I was especially pleased to reflect likewise, that the author of it was a gentleman under whose instruction your son was likely to receive all the advantages of his profession. But I was afraid how it would satisfy a mind so inquisitive as your's with regard to every thing that respects the welfare of your family, and could almost have foretold the result of your reflections upon it. Give me leave, however, to justify the author of that work from your censures, if so harsh a term can be applied to your observations. He wrote it, not to a particular friend, who was in doubt, whether his child would fill such a station with propriety, nor to tell the world who were fit persons to be physicians. It was part of his lectures, and directed to people of all dispositions and of all capacities. To the indolent and stupid, who had embraced such a profession without any consideration, but of the gain that was to be made by it; to the man of pleasure, who embraced it, because it was a genteel employment, and introduced him to an agreeable society; and to the grave, thinking, and industrious scholar, who alone was qualified for the post. It was not to tell mankind, who

* Dr. Gregory is also Author of another applauded work, entitled, *A comparative View of the State and Faculties of Man with those of the Animal World*: see Review, vols. xxxiii. and xxxv.

ought to come and hear his lectures ; but, since students were come, to inform them what character they ought to assume to secure the regards of their fellow mortals.

* You observe, likewise, another deficiency in this work, which I shall endeavour to obviate. There are a thousand circumstances, you justly observe, in a physician's conduct, which require an explanation. He lives more particularly with the world perhaps, than a person of any other profession. He often enters into every secret circumstance belonging to a family. At times, he is their friend, their parent, their only protector. To know their caprice and humour, therefore, and how to accommodate himself to them in each of these relations, requires an eminent degree of judgment and understanding. But it requires likewise rules, you say, and rules which this ingenious professor hath omitted. He hath very justly omitted them. His pupils were brought from different nations, where a variety of manners and customs must prevail. To have entered therefore minutely into rules, to which the behaviour might be accommodated in all, would have been a difficult task, and to many useless. To have adopted the plan of any one in particular, would have been impertinent and dictatorial. As your son, however, will most probably practise in England, you will not be displeased with me, if I enter into some more minute disquisitions, than what have been mentioned by this elegant author. To do this, indeed, is one principal reason why I undertake this correspondence. But I shall not slavishly omit whatever he has mentioned, but throw his book entirely aside. You cannot but expect, therefore, to meet often with some of his favourite sentiments, sentiments which have made a very deep impression on my mind, and which I would wish never to obliterate from it. My method, indeed, will be different from what he has adopted, not because I dislike his plan, but because I allow myself a much larger scope.

* My design then, Sir, shall be this. In the first place to shew you what disposition of mind, or what characteristic features are essential to the profession of a physician. I shall next describe what improvements are necessary to conduct him to the threshold of the study of medicine, and then direct how he may cultivate the study itself. This will constitute that part which I call his private character, because it belongs to him as a private independent man, and though necessary to his future practice, will not be useless if he should decline it. In the next place, I shall suppose him to have finished his education, and to enter upon practice. To engage in the world in a profession which calls for the greatest resolution and the most amiable manners. Resolution, to stand against the tide of opposition ; and amiable manners, to engage the affections of mankind upon his side. To inform him how to demean himself then in this situation, will constitute two parts ; the one will consist of a cultivation of those general qualities which are subservient to these ends, which forms his public character. The other, in a method of conducting himself through life with the variety of persons with whom he may be engaged, and the characters with which he may be connected. He is often to act in concert with a set of people who are linked with him in the same profession. He is to live harmoniously with them. To do this, requires a circumspection of behaviour, and

an attention to their interests. He must consider himself likewise as a servant of the public, and subject to the distresses of mankind. The poorest inhabitant of this earth is not beneath his notice, or deserving his contempt. All this forms his political character.

'By completing the whole of this scheme, and giving such rules in every part of it, as may make the profession fit easy and comfortable upon him, I shall, I hope, satisfy you with regard to what may be expected from your son, and you will judge how fit and how proper he is to embrace it upon such terms. Were all mankind as cautious as you are in suiting the dispositions of their children to the stations which they are afterwards to sustain in life, we should not find so many places filled by persons so little qualified for them. The generality of parents, in the education of their children, consult either their own ease, or the perverse dispositions of people ill qualified to judge of what will terminate in their own happiness, or some accidental circumstance which may happen in their family. There is nothing more common than for parents to be fond of exalting their offspring to a higher station in the same line of business, than they themselves enjoy. Thus, surgeons and apothecaries often breed their eldest sons physicians, and attorneys educate theirs to the bar. They do not, however, consider the variety of character which they are obliged to support, or how far their natural dispositions are suited to it. They imagine that persons of genius will fill every situation with propriety. There cannot, however, be a maxim more fallacious. Every man is born to some prevailing character: the poet, the philosopher, the physician, the lawyer, the statesman, and the divine.'

In the prosecution of this scheme, the Writer throws out many judicious and some frivolous observations. His performance is, on the whole, a commendable one; but we cannot mention it in the same terms of warm approbation with which we spoke of Dr. Gregory's treatise on the same subject.

ART. V. *The Poems of Mark Akenfide, M. D.* 4to. 2l. 12.
Dodley. 1772.

THE character of Dr. Akenfide, as a poet, cannot be unknown to any of our Readers who are conversant in polite literature. It will, we believe, be admitted by those who are acquainted with his writings, that they deservedly stand in no mean rank among the poetical productions of the present age. The Doctor was possessed of a fine imagination, to which were added great strength and freedom of sentiment, and a considerable extent of knowledge. Hence he did not usually apply his genius to light and trivial subjects, but rendered the embellishments of fancy, and the charm of numbers, subservient to the interests of truth, of morals, of civil and religious liberty.

His two books of Odes have great merit. They are not, indeed, equal to the sublime and beautiful productions of the late

Mr. Gray; but still there is in them a noble vein of poetry, united with manly sense, and applied to excellent and useful purposes. We do not mean, however, to extend this encomium to the whole of Dr. Akenfide's odes without exception. He does not always preserve the dignity of lyric poetry. He is defective in the pathetic, even upon a subject which peculiarly required it, and where it might most have been expected, the death of his mistress. We mean his ode to the Evening Star. Nevertheless, his hymn to Chearfulness, and his odes on leaving Holland, on Lyric Poetry, to the Earl of Huntingdon, to the Country Gentlemen of England, and on recovering from a Fit of Sickness, justly entitle him to a place among the principal lyric writers of this country.

But Dr. Akenfide's poem on the Pleasures of Imagination is the greatest production of his genius. The subject was a happy one, and how successfully he has treated it we need not say, as the work hath been so long in the possession of the public, has passed through such a variety of editions, and been so generally admired. The late Mr. Cooper speaks of it in the following high strain of commendation, in his Letters concerning Taste. "For my part, says he, I am of opinion, that there is now living a poet of the most genuine genius this kingdom ever produced, *Shakespeare* alone excepted. By poetical genius, I do not mean the mere talent of *making verses*, but that glorious enthusiasm of soul, that *fine frenzy*, as *Shakespeare* calls it, *reeling from heaven to earth, from earth to heaven*, which, like an able magician, can bring every object of the creation, in any shape whatever, before the reader's eyes. This alone is poetry; aught else is a mechanical art of putting syllables harmoniously together. The gentleman I mean is Dr. *Akenfide*; the worthy Author of the *Pleasures of the Imagination*, the most beautiful didactic poem that ever adorned the *English*, or any other, language. A work in which the great Author has united *Virgil's* taste, *Milton's* colouring, and *Shakespeare's* incidental expression, with a warmth peculiar to himself, to paint the *finest* features of the human mind, and the most lovely forms of true religion and morality." The sober critic will not, we apprehend, give his assent to this extravagance of applause. But the sober critic will allow the *Pleasures of Imagination* to be a noble and beautiful poem, exhibiting many bright displays of genius and fancy; and painting, with great energy, "the finest features of the human mind, with the most lovely forms of true religion and morality."

Dr. Akenfide himself had not, however, so high an opinion of his work, as was entertained of it by his friend Mr. Cooper. The Doctor regarded it as defective in some respects, and redundant in others. 'That it wanted revision and correction,

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says his Editor, he was sufficiently sensible ; but so quick was the demand for several successive republications, that in any of the intervals, to have completed the whole of his corrections was utterly impossible ; and yet to have gone on from time to time making farther improvements in every new edition would (he thought) have had the appearance at least of abusing the favour of the public. He chose, therefore, to continue for some time reprinting it without alteration, and to forbear publishing any corrections or improvements until he should be able at once to give them to the public complete. And with this view he went on for several years to review and correct his poem at his leisure ; till at length he found the task grow so much upon his hands, that, despairing of ever being able to execute it sufficiently to his own satisfaction, he abandoned the purpose of correcting, and resolved to write the poem over anew, upon a somewhat different and an enlarged plan.

Dr. Akenfide did not live to finish the whole of his design. That part of it which was carried into execution is here presented to the public ; and, that our Readers may judge of the Doctor's intentions, we shall lay before them the general argument of the poem :

‘ The pleasures of the imagination proceed either from natural objects, as from a flourishing grove, a clear and murmuring fountain, a calm sea by moon-light ; or from works of art, such as a noble edifice, a musical tune, a statue, a picture, a poem. In treating of these pleasures, we must begin with the former class ; they being original to the other ; and nothing more being necessary, in order to explain them, than a view of our natural inclination toward greatness and beauty, and of those appearances, in the world around us, to which that inclination is adapted. This is the subject of the first book of the following poem.

‘ But the pleasures which we receive from the elegant arts, from music, sculpture, painting, and poetry, are much more various and complicated. In them (besides greatness and beauty, or forms proper to the imagination) we find interwoven frequent representations of truth, of virtue and vice, of circumstances proper to move us with laughter, or to excite in us pity, fear, and the other passions. These moral and intellectual objects are described in the second book ; to which the third properly belongs as an episode, though too large to have been included in it.

‘ With the above-mentioned causes of pleasure, which are universal in the course of human life, and appertain to our higher faculties, many others do generally concur, more limited in their operation, or of an inferior origin : such are the novelty of objects, the association of ideas, affections of the body

dily ſenſes, influences of education, national habits, and the like. To illuſtrate theſe, and from the whole determine the character of a perfect taſte, is the argument of the fourth book.

‘ Hitherto the pleaſures of the imagination belong to the human ſpecies in general. But there are certain particular men whoſe imagination is endowed with powers, and ſuſceptible of pleaſures which the generality of mankind never participate. Theſe are the men of genius, deſtined by nature to excel in one or other of the arts already mentioned. It is propoſed, therefore, in the laſt place, to delineate that genius which in ſome degree appears common to them all; yet with a more peculiar conſideration of poetry: inaſmuch as poetry is the moſt extenſive of thoſe arts, the moſt philoſophical and the moſt uſeful.’

The Author intended at firſt to comprize the whole of his ſubject, according to the new plan, in four books; but he afterwards changed his purpoſe, and determined to diſtribute the poem into a greater number of books. How far his ſcheme would have carried him, if he had lived to complete it, is uncertain; for at his death he had only finiſhed the firſt and ſecond books, a conſiderable part of the third, and the introduction to the laſt.

The firſt book of the improved work bears a nearer reſemblance to the firſt book of the former editions, than any of the reſt do to each other. There are, nevertheleſs, in this book, a great number of corrections and alterations, and ſeveral conſiderable additions. Dr. Akenſide has introduced a tribute of reſpect and affection to his friend Mr. Dyſon. He has referred the pleaſures of the imagination to two ſources only, Greatneſs and Beauty, and not to three, as he had heretofore done. His delineation of beautiful objects is much enlarged; and, upon the whole, we are of opinion that the firſt book has received no ſmall degree of improvement.

It will probably be a pleaſure to our Readers, to have an opportunity of comparing ſome of the paſſages which retain the greateſt affinity:

NEW EDITION.

With what enchantment nature's goodly
ſcene
Attracts the ſenſe of mortals; how the
mind
For its own eye doth objects nobler ſtill
Prepare; how men by various leſſons learn
To judge of beauty's praiſe; what rap-
tures fill
The breaſt with fancy's native arts indow'd
And what true culture guides it to renown;
My verſe unfolds. Ye gods, or godlike
powers,
Ye guardians of the ſacred taſk, attend
Propitious. Hand in hand around your
bard

Move

OLD EDITION.

With what attractive charms this goodly
frame
Of nature touches the conſenting hearts
Of mortal men; and what the pleaſing
ſtores
Which beauteous imitation thence derives
To deck the poet's, or the painter's toil;
My verſe unfolds. Attend, ye gentle
Pow'rs
Of Muſical Delight! and while I ſing
Your gifts, your honours, dance around
my ſtrain.
Thou, ſmiling queen of every tuneful
breaſt,
Indulgent Fancy! from the fruitful banks
Of

G g 2

NEW EDITION.

Move in majestic measures, leading on
 His doubtful step thro' many a solemn path
 Conscious of secrets which to human sight
 Ye only can reveal. Be great in him :
 And let your favour make him wise to
 speak
 Of all your wondrous empire ; with a voice
 So temper'd to his theme, that those, who
 hear
 May yield perpetual homage to yourselves.
 Thou chief, O daughter of eternal Love,
 Whate'er thy name ; or muse, or grace,
 ador'd
 By Grecian prophets ; to the sons of heaven
 Known, while with deep amazement thou
 dost there
 The perfect counsels read, the ideas old,
 Of thine omniscient father ; known on
 earth
 By the still horror and the blissful tear
 With which thou seizest on the soul of man ;
 Thou chief, Poetic Spirit, from the banks
 Of Avon, whence thy holy fingers cull
 Fresh flowers and dew to sprinkle on the
 turf
 Where *Shakespeare* lies, be present. And
 with thee
 Let Fiction come ; on her aerial wings
 Wasting ten thousand colours ; which in
 sport,
 By the light glances of her magic eye,
 She blends and shifts at will thro' count-
 less forms,
 Her wild creation. Goddess of the lyre
 Whose awful tones controul the moving
 sphere,
 Wilt thou, eternal Harmony, descend,
 And join this happy train ? for with thee
 comes
 The guide, the guardian of their mystic
 rites
 Wife Order : and, where Order deigns to
 come,
 Her sister, Liberty, will not be far.
 Be present all ye Genii, who conduct
 Of youthful bards the lonely-wandering
 step
 New to your springs and shades ; who
 touch their ear
 With finer sounds, and heighten to their
 eye
 The pomp of nature, and before them place
 The fairest, loveliest countenance of things.
 From heaven my strains begin. From
 heaven descends
 The flame of genius to the chafed breast,
 And beauty with poetic wonder join'd,
 And inspiration. Ere the rising sun
 Shone o'er the deep, or 'mid the vault of
 night
 The moon her silver lamp suspended : ere
 The

OLD EDITION.

Of Avon, whence thy rosy fingers cull
 Fresh flow'rs and dew to sprinkle on the
 turf
 Where *Shakespeare* lies, be present : and
 with thee
 Let Fiction come, upon her vagrant wings
 Wasting ten thousand colours thro' theirs,
 Which, by the glances of her magic eye,
 She blends and shifts at will thro' count-
 less forms,
 Her wild creation. Goddess of the lyre,
 Which rules the accents of the moving
 sphere,
 Wilt thou, eternal Harmony ! descend,
 And join this festive train ? for with thee
 comes
 The guide, the guardian of their lovely
 sports,
 Majestic Truth ; and where Truth deigns
 to come,
 Her sister Liberty will not be far.
 Be present all ye Genii who conduct
 The wandering footsteps of the youthful
 bard,
 New to your springs and shades : who
 touch his ear
 With finer sounds : who heighten to his
 eye
 The bloom of nature, and before him rest
 The gayest, happiest attitudes of things.—
 From heav'n my strains begin ; from
 heav'n descends
 The flame of genius to the human breast,
 And love and beauty, and poetic joy
 And inspiration. Ere the radiant sun
 Sprang from the east, or 'mid the vault
 of night
 The moon suspended her green lamp ;

NEW EDITION.

The vales with springs were water'd, or
with groves
Of oak or pine the ancient hills were
crown'd;
Then the great Spirit, whom his works
adore
Within his own deep essence view'd the
forms;
The forms eternal of created things;
The radiant sun; the moon's nocturnal
lamp;
The mountains and the streams; the ample
flores
Of earth, of heaven, of nature. From
the first,
On that full scene his love divine he fix'd,
His admiration. Till, in time compleat,
What he admir'd and lov'd his vital power
Unfolded into being. Hence the breath
Of life informing each organic frame:
Hence the green earth, and wild-resounding
waves;
Hence light and shade, alternate; warmth
and cold;
And bright autumnal skies, and vernal
showers,
And all the fair variety of things.
But not alike to every mortal eye
Is this great scene unveil'd. For while
the claims
Of social life to different labours urge
The active powers of man, with wisest
care
Hath nature on the multitude of minds
Impress'd a various bias; and to each
Dece'd its province in the common toil.
To some she taught the fabric of the
sphere,
The changeful moon, the circuit of the
stars,
The golden zones of heaven. To some
she gave
To search the story of eternal thought,
Of space, and time; of Fate's unbroken
chain,
And will's quick movement. Others by
the hand
She led o'er vales and mountains, to ex-
plore
What healing virtue dwells in every vein
Of herbs or trees. But some to nobler
hopes
Were destin'd; some within a finer mould
she wrought, and temper'd with a purer
flame.
To these the fire omnipotent unfolds,
In fuller aspects and with fairer lights,
This picture of the world. Thro' every
part
They trace the lofty sketches of his hand:
In earth or air, the meadow's flowery
flores,

The

OLD EDITION.

Ere mountains, woods, or streams adorn'd
the globe,
Or wisdom taught the sons of men her
lore;
Then liv'd th' almighty One: then deep
retir'd
In his unfathom'd essence, view'd the
forms,
The forms eternal of created things;
The radiant sun, the moon's nocturnal
lamp.
The mountains, woods and streams, the
rolling globe,
And wisdom's mien celestial. From the
first
Of days, on them his love divine he fix'd,
His admiration: till in time compleat,
What he admir'd and lov'd, his vital smile
Unfolded into being. Hence the breath
Of life informing each organic frame,
Hence the green earth, and wild resound-
ing waves;
Hence light and shade alternate; warmth
and cold;
And clear autumnal skies and vernal
show'rs,
And all the fair variety of things.
But not alike to every mortal eye
Is this great scene unveil'd. For since
the claims
Of social life, to diff'rent labours urge
The active pow'rs of man; with wise
intent
The hand of nature on peculiar minds
Imprints a diff'rent bias, and to each
Decees its province in the common toil.
To some she taught the fabric of the
sphere,
The changeful moon, the circuit of the
stars, [gave
The golden zones of heav'n: to some she
To weigh the moment of eternal things,
Of time, and space, and fate's unbroken
chain,
And will's quick impulse: others by the
hand [plac'd
She led o'er vales and mountains, to ex-
What healing virtue swells the tender veins
Of herbs and flow'rs; or what the beams
of morn
Draw forth, distilling from the clifted rind
In balmy tears. But some, to higher hopes
Were destin'd; some within a finer mould
She wrought, and temper'd with a purer
flame.
To these the fire omnipotent unfolds
The world's harmonious volume, there to
read
The transcript of himself. On every part
They trace the bright impressions of his
hand:
In earth or air, the meadow's purple flores.

C 8 3

The

NEW EDITION.

The moon's mild radiance, or the virgin's
mien [tray'd
Dress'd in attractive smiles, they see por-
(As far as mortal eyes the portrait scan)
Those lineaments of beauty which delight
The mind supreme. They also feel their
force
Enamour'd: they partake the eternal joy,
For as old Memnon's image long re-
nown'd
Thro' fabled Egypt, at the genial touch
Of morning, from its inmost frame sent
forth
Spontaneous music; so doth nature's hand,
To certain attributes which matter claims,
Adapt the finer organs of the mind:
So the glad impulse of those kindred powers
(Of form, of colour's cheerful pomp, of
sound
Melodious, or of motion aptly sped)
Detains the enliven'd sense; till soon the
soul
Feels the deep concord and assents thro' all
Her functions. Then the charm by fate
prepar'd
Diffuseth its enchantment. Fancy dreams,
Rapt into high discourse with prophets old,
And wandering through Elysium, fancy
dreams [groves,
Of sacred fountains, of o'ershadowing
Whose walks with godlike harmony re-
sound: [groves,
Fountains, which Homer visits; happy
Where Milton dwells. The intellectual
power, [cares,
On the mind's throne, suspends his graver
And smiles. The passions to divine repose,
Persuaded yield: and love and joy alone
Are waking: love and joy, such as await
An angel's meditation. O! attend,
Whoe'er thou art, whom these delights
can touch;
Whom nature's aspect, nature's simple garb
Can thus command; O! listen to my song;
And I will guide thee to her blissful walks,
And teach thy solitude her voice to hear,
And point her gracious features to thy
view.

OLD EDITION.

The moon's mild radiance, or the virgin's
form
Blooming with rosy smiles, they see por-
tray'd
That uncreated beauty which delights
The mind supreme. They also feel her
charms,
Enamour'd; they partake th' eternal joy,
For as old Memnon's image, long re-
nown'd
By fabled Nilus, to th' quiv'ring touch
Of Titan's ray, with each repulsive string
Consenting, sounded thro' the warbling air
Unbidden strains; even so did Nature's
hand
To certain species of external things,
Attune the finer organs of the mind:
So the glad impulse of congenial pow'rs,
Or of sweet sound, or fair-proportion'd
form,
The grace of motion, or the bloom of
light,
Thrills thro' imagination's tender frame,
From nerve to nerve: all naked and alive
They catch the spreading rays: till now
the soul
At length discloses every tuneful spring,
To that harmonious movement from with-
out,
Responsive. Then the inexpressive strain
Diffuses its enchantment: fancy dreams
Of sacred fountains and Elysian groves,
And vales of bliss: the intellectual pow'r
Bends from his awful throne a wond'ring
ear,
And smiles: the passions gently sooth'd
away,
Sink to divine repose, and love and joy
Alone are waking; love and joy, serene
As airs that fan the summer. O! attend,
Whoe'er thou art, whom these delights
can touch,
Whose candid bosom the refining love
Of nature warms, O! listen to my song;
And I will guide thee to her fav'rite walks,
And teach thy solitude her voice to hear,
And point her loveliest features to thy
view.

The second book is very different from the second book of the preceding editions. The difference, indeed, is so great that they cannot be compared together. The Author enters into a display of truth and its three classes, matter of fact, experimental or scientific truth, and universal truth. He treats, likewise, of virtue as existing in the divine mind, of human virtue, of vice and its origin; of ridicule, and of the passions. What he hath said upon the subject of ridicule is greatly and advantageously reduced from what it was in the former copies. He has omitted, also, the allegorical vision, which heretofore

constituted a principal part of the second book. That vision we have always considered as being attended with some degree of obscurity; but yet we should have been much better pleased with an improvement of it, than with its being totally rejected. The poetical character of the second book, as it now stands, is correct, severe, moral, and noble; but to us it appears less touching, less striking, less enchanting than it was before.

We shall only transcribe a few lines from the beginning of this book:

Thus far of beauty and the pleasing forms
Which man's untutor'd fancy, from the scenes
Imperfect of this ever-changing world,
Creates; and views, enamour'd. Now my song
Severer themes demand: mysterious truth;
And virtue, sev'reign good: the spells, the trains,
The progeny of error: the dread sway
Of passion; and whatever hidden stores
From her own lofty deeds and from herself
The mind acquires. Severer argument:
Not less attractive; nor deserving less
A constant ear. For what are all the forms
Educ'd by fancy from corporeal things,
Greatness, or pomp, or symmetry of parts?
Not tending to the heart, soon feeble grows,
As the blunt arrow 'gainst the knotty trunk
Their impulse on the sense: while the pall'd eye
Expects in vain its tribute; asks in vain,
Where are the ornaments it once admir'd?
Not so the moral species, nor the powers
Of passion and of thought. The ambitious mind
With objects boundless as her own desires
Can there converse: by these unfading forms
Touch'd and awaken'd still, with eager art
She bends each nerve, and meditates well-pleas'd
Her gifts, her godlike fortune. Such the scenes
Now opening round us. May the destin'd verse
Maintain its equal tenor, though in tracts
Obscure and arduous. May the source of light
All-present, all-sufficient, guide our steps
Through every maze: and whom in childish years
From the loud throng, the beaten paths of wealth
And power, thou didst apart send forth to seek
In tuneful words concerning higher things,
Him still do thou, O Father, at those hours
Of pensive freedom, when the human soul
Shuts out the rumour of the world, him still
Touch thou with secret lessons: call thou back
Each erring thought; and let the yielding strains
From his full bosom, like a welcome rill
Spontaneous from its healthy fountain flow.

The third book is an episode, in which Solon, the Athenian lawgiver, is the chief character; and the design of it seems to be to shew the great influence of poetry, in enforcing the cause of Liberty. This part is entirely new, and if it had been finished, would have proved a beautiful addition to the poem.

As the transcribing of any more passages would take up too much room, we must refer our Readers to the work itself, in order to enable them to form a complete judgment of the Author's improvements and enlargements, so far as they were carried into execution.

All things considered, we cannot but greatly regret that Dr. Akenfide did not live to compleat his design. We should, nevertheless, have been sorry to have had the original poem entirely superseded. Whatever are its faults, we find in it a brightness and a brilliancy of imagination, and a certain degree of enthusiasm, which the Doctor doth not seem to have possessed, in equal vigour, in the latter part of his life. Years, and a close application to scientific studies, appear, in some measure, to have turned his mind from soundy to things, from fancy to the understanding.

We cannot avoid giving the Editor's short account of Dr. Akenfide:

* The Author of these poems was born at Newcastle upon Tyne, on the 9th day of November, 1721. He was educated at the grammar-school at Newcastle, and at the universities of Edinburgh and Leyden, at the latter of which he took his degree of Doctor in Physic. He was afterwards admitted by mandamus to the degree of Doctor in Physic in the university of Cambridge: elected a Fellow of the Royal College of Physicians, and one of the Physicians of St. Thomas's Hospital: and upon the establishment of the Queen's household, appointed one of the Physicians to her Majesty. He died of a putrid fever, on the 23d day of June, 1770, and is buried in the parish church of St. James's, Westminster.

The frigidity of this account must be disgusting to every Reader who is endued with the least portion of sensibility. The lives of literary men do not, indeed, often furnish a variety of incidents; and in the present case, a regular piece of biography, drawn out at length, was not perhaps requisite. But the slightest sketch might have contained some traits of character, some indications of affection, some marks of regret that such a genius should be suddenly carried off, without having executed his laudable intentions. Surely Dr. Akenfide merited a better memorial from the hand of his Friend!

This edition contains the Pleasures of Imagination, according to the old impressions; the Pleasures of Imagination, in its imperfect state, upon the improved plan; the two books of Odes

Odes; the Hymns to the Naiads, first published in Doddsley's Miscellanies; and some Inscriptions, the three last of which are new. The edition is a very beautiful one, worthy of the Author, and does honour to the Editor.

ART. VI. *A Charge delivered to the Clergy of the Archdiocese of Winchester, in the Year 1772.* By Thomas Balguy, D. D. Archdeacon. 4to. 1s. Davis.

THIS Charge contains some passages which we are sorry to see conveyed from the pen of any Protestant writer, and surprized to see from the pen of Dr. Balguy. It relates entirely to the Petitioning Clergy, and is introduced in the following manner:

‘ Reverend Brethren,

‘ The late attack on our ecclesiastical establishment deserves our most serious attention: not for the sake of censuring our adversaries, much less of insulting them on their disappointment; but that we may satisfy ourselves, by a fair and impartial enquiry, whether truth and reason be with us, or against us, when we demand subscription to articles of religion.

‘ Let not this enquiry be confounded with another of a quite different nature. It is one thing to *reform*, it is another thing to *abolish*, a national Church. Neither the truth nor the importance of the articles of the Church of *England* is any way concerned in the present debate. The complaint made is *general*; the relief expected is not the improvement of our *present* articles, but the removal of *all*.—Nothing less will be *accepted* by the Petitioners, than an admission into the ministry and the preferments of the Church, without subscription to any *human* *formulary* whatsoever.

‘ They who understand the nature of their own petition, will readily agree with me, that the question between us amounts only to this,—Whether it be fit for government to employ and reward equally the ministers of *all* religions, or to support *one* religion only, and tolerate the rest.—Let us examine the reasons on both sides.—If then the magistrate supports, without distinction, every form of religion; we say, these three consequences will be unavoidable; 1. He must support *opposite* religions. 2. He must support hurtful religions. 3. He must support such religions as are directly *subversive* of his own *authority*.

In endeavouring to shew that these consequences are unavoidable, the Doctor advances several things, which few Protestants, we apprehend, will allow: he takes care, however, at the same time, to express his sentiments in such general, and, sometimes,

such

such ambiguous terms, as leave ample room, in case of being pressed by an adversary, for evasion and subterfuge.

If it be asked, what is the harm of supporting *opposite* religions? He answers, in one word, universal irreligion. His manner of proving this is extremely curious: hear part of what he says: 'The opinions of the people are, and must be, founded more on authority than reason. Their parents, their teachers, their governors, in a great measure determine for them, what they are to believe, and what to practise. The same doctrines uniformly taught, the same rites constantly performed, make such an impression on their minds, that they hesitate as little in admitting the articles of their faith, as in receiving the most established maxims of common life: and, whilst they want the advantages of reflexion and study, they are at the same time free from the uneasiness and the mischief of dispute and doubt.

'I would not be thought to prefer an implicit faith to a rational determination. I only deny the use of reason to the bulk of mankind, on religious subjects, because they *cannot* use it: because many of them want capacity, most of them opportunity, to think and judge for themselves. They must be content, in all ordinary cases, with that religion which chance has thrown in their way; because they *can* do no better.—Nothing is clearer, than that the *uniform appearance* of religion is the cause of its general and easy reception. Destroy this uniformity, and you cannot but introduce doubt and perplexity into the minds of the people.'

Now, though it be true that the opinions of the people are, in reality, founded more on authority than reason, it by no means follows that they *must* be so; that the bulk of mankind *cannot* use their reason on religious subjects; and that they want capacity to think and judge for themselves. The great practical truths of religion are so plain and easy that he who runs may read them. To suppose the contrary, were to suppose that the all-wise and gracious Author of our nature has endowed us with capacities fully sufficient for all the purposes of the present life, but in our most important concerns, in what relates to our everlasting welfare, has formed us incapable of thinking and judging for ourselves. But this is far from being the case; the evidences for all the great truths, whether of natural or revealed religion, that are necessary to be believed in order to our acceptance with God, are so clear and obvious, that a man of plain understanding and common sense is capable of comprehending them, and reasoning upon them. Religion, indeed, when represented in its native colours, and original simplicity, unadulterated with metaphysical refinements, and the subtleties

of school-divinity, is one of the plainest things in the world, and would, we doubt not, make its way to the understandings and to the hearts of the bulk of mankind, were it not rendered unintelligible by *human* mixtures and additions, which have debased it into an abstruse, and intricate science, introduced doubts and perplexities into the minds of men, and given rise to malignant zeal, and all its complicated and horrid consequences. Who the men are that have been most industrious in adulterating and debating religion, and have thereby prevented, in a great measure, its efficacy, and contributed to the spreading of infidelity, might very easily be shewn, were this a proper place for it.

But supposing the truth of what Dr. Balguy urges in regard to the incapacity of the bulk of mankind for reasoning on religious subjects, does it follow that universal irreligion would be the consequence of the magistrate's supporting *opposite* religions, or is this consistent with what he says in favour of toleration? Wherever toleration takes place, that *uniform appearance* of religion, which the Doctor lays so much stress upon, is destroyed, and yet experience shews that universal irreligion is not the consequence.

The following passage we cannot avoid inserting. Our Readers will make the proper reflections upon it: 'If it should be thought that I am here offering a defence of *Papery*, it would only be too candid an interpretation. I mean to defend every established religion under heaven. The *least* defensible cannot be worse than downright Atheism. Restraints, though misapplied, are still restraints: and it is better to act *wrong* on a principle of conscience, than to have *no* conscience at all.—In general, we may safely assert, that religion, even false religion, is the great bond of human society: that every civilized nation, in every age, has seen and felt the benefit of it, under all the mistakes and corruptions which have overspread the world: and that *contradictory* religions, equally favoured by the magistrate (if it were possible for so absurd a constitution to remain for any considerable time in any country) must of necessity *destroy* all religious principle, and end in the ruin of the state itself.'

In the further prosecution of his subject, the Doctor maintains several positions which deserve a full and distinct consideration: but this is not our province. Among other extraordinary things, he tells us, that subscription to the scriptures is absolutely *nothing*; that it is consistent with every imaginable absurdity and mischief; and is not even free from the smallest of these objections, which, with so much tragical declamation, have been pressed and inculcated upon the ear of the public.—Strange language this from the mouth of a Protestant divine!

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He concludes his Charge in the following manner: 'In whatever light this subject is viewed, it will evidently appear, that *some* articles of religion (I speak of *human* articles) *must* be prescribed by public authority. Indeed our adversaries themselves are willing to afford any further proof of their abhorrence of the Antichristian power and spirit of Popery, which the legislature shall think proper to require.—The misfortune is, that, in making this concession, they give up their pretended principles, and discover their true. They will allow, it seems, the magistrate to exclude *some* forms of religion from his protection and favour: but they must determine *what* forms are fit to be excluded; and they wish to exclude *none but* Popery.—Perhaps, if this were granted them, we might soon find the number of *Popish* doctrines considerably increased. For, after all, the tenets of the church of *Rome* are neither all true, nor all false: and the magistrate should be well advised, when he attempts to make a distinction between them. If he shall ever think fit to consult these modern reformers, I know not whether the *Trinitarian* doctrine, for instance, will be esteemed by them Catholic or Protestant. I suspect they will not be quite content, that the followers of *Athanasius* should remain ministers of the English church. I can scarce think they will chuse to be *joined* with them in the care of the same congregations. I am confident they may most of them be brought to endure the *requisition* of a *subscription* to this capital article. God the Father is the only true God. He who can lay his hand on his heart, and solemnly deny the truth of this suggestion; he who is content to leave to others the same liberty which he claims for himself; must be allowed at least to be a *consistent* opposer: and, however we may dispute the truth of his opinions, we cannot reasonably distrust the sincerity of his professions, or question the integrity of his conduct.'

The suspicions and suggestions contained in this concluding paragraph of the Doctor's Charge, whatever may have been his intentions, will, we are persuaded, create no prejudice in the mind of any candid and impartial Reader, against the cause or character of the Petitioning Clergy; nor will the Petitioners ever be afraid or ashamed, we hope, to declare publicly, that they acknowledge no other God but God the Father, that God whom our blessed Saviour calls his FATHER and his GOD.

To conclude, we cannot help observing that, with whatever contempt the Petitioning Clergy may have been treated by many of their brethren in the higher orders of the Church, the cause of truth and Protestant Christianity is much indebted to them. If they have asked too much, as perhaps they have, it should be remembered that there was no disposition nor inclination in the bench to grant any thing. Every one who has turned his ac-

tention to this subject must know, that the most respectful and earnest application has, within these few years, been made to the Bishops, in regard to a further reformation of our ecclesiastical constitution. Had such application been attended to in such a manner as many of the wisest and best men this country can boast of think it deserved, the petition of the Clergy, we have reason to think, would never have been presented to Parliament. Some of the Bishops, in consequence of the public attention excited by the petition, and the respect shewn it by many persons of distinguished abilities and integrity in the House of Commons, have declared that something *must* be done. There is no reason to think that such a declaration would have been made had it not been for the Petitioning Clergy; and if any alterations are made for the better, whoever may take the merit of it, it will be obvious, to the most superficial observer, to whom the merit is due. This much, as friends to Christianity and the cause of religious liberty, we thought it incumbent upon us to say in favour of the Petitioners.

ART. VII. *Miscellanea Sacra*: Containing an Abstract of the Scripture-History of the Apostles, in a new Method. With four critical Essays: I. On the Witness of the Holy Spirit. II. On the Distinction between the Apostles, Elders, and Brethren. III. On the Time when Paul and Barnabas became Apostles. IV. On the Apostolical Decree. To which is added, an Essay on the Dispensations of God to Mankind, as revealed in Scripture: Together with a Dissertation on Hebrews xii. 22—25. Now first published. A new Edition, with large Additions and Corrections. 8vo. 3 Vols. 15 s. bound. White.

A Correspondent having observed that we occasionally take notice of new editions of such books as are considerable for their learning, or their utility to the public, especially when they have received any material additions or improvements, expresses his surprize that we have overlooked a much-improved edition of Lord Barrington's *Miscellanea Sacra*, &c. but he thinks it is not too late for us to gratify the curiosity of many of our Readers, with respect to a publication of so much eminence among the lovers of sacred literature.

We are entirely of our Correspondent's opinion, concerning the merit and importance of Lord B.'s writings; and we should, no doubt, have noticed, in course, the new edition of them (the date of which, in the title-page, is 1770) had we observed it to have been advertised.—We have now procured a copy; and we find that some of the tracts are very greatly enlarged; and that a new map of St. Paul's travels is given, according to Mr. Bryant's hypothesis with regard to the island of Melite, as well as to the commonly received opinion; that on a comparative

rative view of both, the preference may be given to that which seems best entitled to it.

In looking over the contents of these learned theological volumes, we could not avoid being struck with the almost singular circumstance of the rank and station of the Writer. To see a Nobleman dedicating a considerable portion of his time, and attention, to such *serious* and important studies as those which employed the retired hours of Lord B. is a phenomenon which seldom appears in the higher circles of human life: where, for one Bacon, or Shaftesbury, or Clarendon, or Barrington, how many Rochesters, Buckinghams, Baltimores, and *****'s †. It is, therefore, with pleasure that we pay our tribute of respect to the memory of the noble Author of the *Miscellanea Sacra*: and we are the rather induced to embrace the present occasion of introducing his Lordship's writings to the notice of such of our Readers who are not already acquainted with them, as the first edition was published several years before the commencement of our Review.

The Editor † of the present impression very properly observes, in his prefixed advertisement, 'that the high opinion entertained of the *Miscellanea Sacra*, by the learned of all denominations, and the scarcity of the first edition, would be sufficient reasons for a second; even if the work had not received such improvement from the Author, as adds new force to his arguments, and elucidation to his criticisms.'

Lord Barrington (the Advertiser informs us) 'employed the interval between the publication of his work in 1725, and his death in 1734, in reviewing, correcting, and enlarging it.' We are farther told that 'the additions, which bear no small proportion to the original work, are now faithfully given to the world from an interleaved copy, written in the Author's own hand.'

To the pieces formerly printed there is now added a tract, entitled, *A Dissertation on Heb. xii. 22—25.* in which, says the Editor, 'it is believed there will be discovered the same critical sagacity, and the same accurate knowledge of scripture, which so peculiarly characterize the other writings of this Author.' As this tract was never published before, we shall add a word or two concerning it.

The passage of scripture which occurs in the four verses above referred to, is, as Lord B. remarks, one of the most difficult in the New Testament; and there is scarce any on which com-

† As the last intended noble Lord *may* live to repent his follies, we forbear to brand his name.

† We suppose the Editor to be the present Bishop of Llandaff, son to the noble Author.

mentators and critics have more widely differed. His Lordship rejects all their various expositions, even that of his favourite scripture critic, Dr. Samuel Clarke. In order to ascertain and clear up the true sense of this famous passage, our Noble Dissertator takes in every aid which the compass of his extensive reading and reflection afforded him; but he more particularly insists on the *connexion* which it has with the foregoing part of the epistle. 'The immediate connexion, says he, of those four verses, is evidently with the four verses that immediately precede them; namely, the 18—22: but to see how all the eight verses, from the 18th to the 25th, stand immediately connected with what goes before, we must look as far back as the xth chapter; otherwise we shall be apt to think, that this portion of scripture comes in altogether abruptly, and that it is a part of the epistle detached from the rest. It may at the same time be of use to shew, how all these verses, together with that part of the epistle with which they are immediately connected, stand related to the whole. Those commentators, who have considered this text apart from its true connexion, have left great scope to their own fancies and imaginations in interpreting it. But a just regard to the connexion will in all probability tie us down to its precise meaning.'

His Lordship then proceeds with his learned investigation of this connexion; in which he endeavours to establish the doctrine of a future *paradisaical state* in "the thousand years reign," to which he supposes the apostle to have referred: when God will dwell again with men.—That we shall come to the Mediator of the new covenant, in the paradisaical state of the thousand years, he thinks is plain; since, says he, 'it is the illustrious and happy state of the Mediator's kingdom, Dan. ii. 44, 45. vii. 13, 14. And Jesus promises to him that overcometh, that "he will grant to him to sit down on his throne, as he overcame, and sat down on his Father's throne," Rev. iii. 21. And this promise must relate to the paradisaical state. For in the truly celestial state, at the consummation of all things, Christ is to "give up all power to God, even the Father, that so he may be all in all," 1 Cor. xv. 28.'

Although his Lordship writes in a manner which shews that he is himself perfectly convinced of the validity of his hypothesis, he, nevertheless, expresses himself in the most unassuming and becoming terms. In a paragraph, p. 301, where he recapitulates the substance and purport of his whole chain of arguments on this subject of the millennium, he modestly says, 'I flatter myself, from what has been said under several of the particulars of the text, which have been here explained, that the Reader is by this time almost ready to concur in opinion with me, that the state described by them, is neither the present state

of

of the gospel, which obtained when this epistle was written, nor yet that in which it will be wound up at the consummation of all things; but a paradisaical state (at the restitution of all things to their original state "in the new heavens and the new earth)," which will take place between the two other.

This doctrine, in the several views of it which have been given by expositors and divines, is generally looked upon as extremely indeterminate and visionary. We have no where seen it maintained more consistently than in the present dissertation, nor treated in a manner more strictly conformable to the whole tenor of the scriptures, so far as they may be supposed to relate to this mysterious and much contraverted point.

As all the other contents of these volumes have been long before the public, any particular account of them will not be expected from us; we shall therefore only observe, in brief, that Vol. I. contains, beside a very large introductory Preface, and a Postscript to the Preface, first, An accurate and well-connected Abstract of the Scripture History of the Apostles, in a Tabular Scheme representing their Commissions, Travels, and Transactions, in one view; especially with regard to what peculiarly belonged to the Apostolical Office, and the Method in which they propagated the Christian Religion. Secondly, *An Essay on the Teaching and Witness of the Holy Spirit*; in which the Author shews the Holy Spirit to have been the greatest WITNESS to the TRUTH of the Christian Religion.

Vol. II. contains, first, the *Essay on the Distinction between Apostles, Elders, and Brethren*. Secondly, *An Essay on the Time when Paul and Barnabas became, and were known to be, APOSTLES*. Thirdly, *An Essay on the unanimous Judgment, or Epistle, of the Apostles, Elders, and Brethren at Jerusalem, to the Brethren of the Gentiles in Antioch, Syria, and Cilicia; about their abstaining from Things offered to Idols, from Blood, from Things strangled, and from Fornication*: With an Appendix, being a Paraphrase and Notes on the xviith Chapter of Leviticus.

In the third volume, we have, first, *The Essay on the several Dispensations of God to Mankind, as revealed in Scripture*; which hath gone through two, or more, editions. Secondly, *Notes on the foregoing Essay*; which, in themselves, form a large and considerable tract, fraught with that sound and critical biblical learning, for which the Author is justly distinguished: his grand view is to answer the objections raised by Deists, &c. The Notes are followed by seven papers; some of which are entitled *Dissertations*, and others *Expositions*: and all relating to various Scripture doctrines, in connexion with the principal tract,—the Essay on the Dispensations. The Author is, in general, very strictly attached to the literal sense of the more mysterious and miraculous parts of the sacred writings; as, for instance, in

his account of the *Fall*, he is not, in any measure, inclined to admit the *allegorical* interpretation. 'For Moses to have inserted a parable, says he, in the middle of an history, without giving us any notice of its being a parable, would not have been by any means, worthy of so accurate an historian as the Writer * of this history will, upon strict examination appear to be.' And in the conclusion of his dissertation on this subject he draws this inference, 'that the account which Moses gives us of the temptation and fall, considered as a literal history, was as likely and as natural a way for the great enemy of God and man to have seduced the first man and woman by, as any we can now possibly devise.'—Some of the most celebrated critics and commentators have, however, decided on this point, very differently; and seem, in our opinion, to have cast the greatest weight into the allegorical scale.

But the most shining part of Lord Barrington's character, as we apprehend, was his exemplary candour toward those who differed from him, in regard to religious sentiments; and, above all, his steady attachment to the principles of liberty, both in state and church. In this respect, indeed, his memory carries with it its own encomium; yet as accident has thrown in our way an extract from this Nobleman's funeral sermon, preached by his chaplain, it will not be thought impertinent, should we conclude this article with a few passages from that part of the discourse which contains the encomiums on his Lordship's abilities and virtues.

Speaking of Lord B.'s "principles of Christian and Civil Liberty," the preacher observes, that they "were rational, demonstrative, and immoveable;" adding, that "his happy faculty of communicating his thoughts upon any subject, made his conversation extremely agreeable and instructive to men of sense and taste."—"He had the utmost abhorrence to all kinds of persecution, as being perfectly Antichristian."—"He owned no master but Christ in his church and kingdom; and maintained that REVEALED religion did not subvert but assist NATURAL." For these and the like sentiments, we are told, "he was calumniated by the crafty, the ignorant, the envious, and the bigotted;" but that his patience and fortitude surmounted every obstacle of this kind.

"His first and steady view was always *truth* and *right*; and his fine genius, and just sentiments, gave him that distinguished share in the esteem of the greatest and best men † this nation ever knew; which, together with his vindications of revelation,

* He here considers Moses as the Author of the book of *Genesis*; but in a *subsequent* essay he, on farther examination, ascribes that book to Samuel.

† Somers, King, Cowper, Nevill, Locke, Clarke, Newton, &c.

will make his name immortal."—"In a word, he was a strict observer of the laws of God and his country; a shining example of sobriety, regularity, and justice; a terror to evil doers, and a most assiduous and able patron of afflicted virtue, and the just and natural rights of mankind: religious without enthusiasm, zealous without bigotry, learned without pedantry.—Such was the Lord Viscount Barrington; and such, too, is the undoubted merit of his writings, that we can readily subscribe to the very brief encomium bestowed on them in the same discourse, where the preacher observes that they will "not fail to convince posterity of the soundness of his head, and the integrity of his heart."

* * We do not observe that any account is given of this NOBLE AUTHOR, in Mr. Walpole's CATALOGUE.

ART. VIII. *Letters concerning the present State of Poland. Together with the Manifesto of the Courts of Vienna, Petersburg, and Berlin. And the Letters Patent of the King of Prussia. 8vo. 11s. Payne. 1773.*

AS consistent friends to the common rights of mankind, our generous countrymen cannot, surely, with indifference, see a brave and numerous people fall a prey to their encroaching and rapacious neighbours; for, though the reigning policy of our present government, co-operating with the necessities of the times, may render peace the most desirable object of our public views, yet our attention will naturally be engaged, and our commiseration excited, by the distresses of Poland: and we must feel ourselves highly interested in the fate of a once great and independent, but now ruined nation.—If there be any among us, who seem to pay but little regard to the dreadful accumulated misfortunes which, within a few years past, have befallen that miserable country,—rent by a civil war, depopulated by the plague, and subjected to foreign invasion,—this inattention must have proceeded from our general ignorance of the circumstances, and the want of true information with respect to the views and proceedings of those neighbouring powers who, fatally for her, have interfered in her intestine commotions, and under the specious pretence of restoring her peace, have robbed her not only of her national independence, but even of the best part of her territories. This information, however, with respect to the last-mentioned extraordinary procedure of the *three usurping courts*, may, in a great measure, be obtained from the sensible, intelligent, and spirited Author of the publication before us; who appears to be master of his subject; and to have written from a personal knowledge of those facts on which his strong and lively representations are founded.

These Letters are *four* in number, as we learn from the Editor's advertisement, prefixed to the present publication, which contains only the *first* of the series; together with the *Manifesto* delivered in September last, at the court of Warsaw, by the respective ministers of the three courts mentioned in the title-page.

The Editor informs the public, that these Letters would have been published sooner, if he could have obtained the permission of his Correspondent, their Author; but that the Writer would not grant it till he had quitted Dantzic, from whence they are dated. "The rights of nations, says the Editor, have been so grossly and openly violated in Poland, that he [the Letter-writer] did not chuse to expose himself to the resentment of princes who know no other law than that of their own interests or passions. "I leave you entirely at liberty, says he, to make what use you please of my letters, provided you conceal my name, and wait till I am out of the reach of Cossacks, Calmoucks, and Hussards. I have no mind to till the ungrateful soil of Siberia, or breathe the baleful air of Spandaw."

"It is of little consequence to the public, continues the Advertiser, who is the writer of the Letters, or to whom he addressed them. His situation was such as qualified him to investigate the truth of the facts he relates: whether his reasoning upon them be just or not, every one will judge for himself."

The Letters Patent of the King of Prussia, we are told, will be prefixed to the fourth Letter; in which the justice of that prince's claim is particularly examined. It is added, that the second and third Letters are ready for the press; and that the Editor is employed in revising the last. The originals are written in German.

In the *Manifesto* of the courts of Petersburg, Vienna, and Berlin, these confederate powers set out with professing the most benevolent regard for the welfare of Poland; and that to prevent the dreadful effects of those dissensions which, as in former instances, might be expected to arise on the death of the late King Augustus III. they had been happily instrumental in procuring "the free and legal election of Stanislaus, the reigning King, and in the forming of many useful and salutary establishments;" so that "every thing seemed to promise to Poland and her neighbours, a firm and lasting tranquillity." So far there was certainly great merit in the conduct of Russia, in particular. But this artful state-paper goes on to observe, that "unhappily, in the midst of these promising appearances, the spirit of discord seized upon one part of the nation: citizen armed against citizen; the sons of faction seized the reins of authority; and laws, and order, and public safety, and justice, and police, and commerce, and agriculture; all are either gone

laws, which, under the specious pretence of restraining the power of the future King, and securing the independency of each individual, served only to weaken the state, and enslave the whole. You remember what Montesquieu has said on this occasion: "L'indépendance de chaque particulier est l'objet des Loix de la Pologne; et ce, qui en résulte, l'oppression de tous."—These few words, Sir, contain the best picture of the Polish constitution that ever was drawn.

'The candidate, who succeeded, glad to obtain a crown at any rate, promised whatever was demanded: the friends of those who were disappointed, were not sorry to see lessened the consequence of a crown, which they had not had interest enough to obtain. As by these laws the legislative and executive powers in Poland were weakened, and rendered inactive, their neighbours went farther: and, under pretence of securing the freedom of elections, the liberties of the people, and the rights of the different orders and classes of citizens, they took upon themselves the title and office of guaranties of the government of Poland. For, that this is no new idea, you may see, by the letters and declarations of the house of Austria, during the interregnum occasioned by the death of Augustus II. You will find them in the ninth volume of the *Recueil Historique* of Roussier.

'Hence the Poles were no longer masters of fixing, or changing, as circumstances might require, their own internal form of government: the power of the crown was annihilated: and foreign princes grew omnipotent. This heedless people had kicked against the legal authority of a limited prince; and now crouched beneath the insolent and humiliating tyranny of strangers.

'The natural, and indeed only method of diminishing, by little and little; and, in time, of putting a final stop to this evil, would have been, to have made it a fundamental law, that none but a native could ever be promoted to the throne. The patriotic part of the kingdom were so sensible of this, that at the death of Augustus II. the whole nation bound itself by an oath, not to elect, not even to propose, a foreign candidate.'

Hence it is observed, by this ingenuous Writer, that the Empress of Russia might with reason alledge, as a proof of her good intentions, that she recommended a native to the throne. And, 'most certainly, he adds, the particular candidate whose interests she espoused, was the man who was the most worthy of the throne, and who, to all appearance, would render himself the most agreeable to his fellow citizens, and his neighbours.' The following is the sketch here given of the character of this truly amiable and respectable, but unfortunate prince:

'He was the son of the first secular senator of the kingdom; allied to the most powerful and ancient families in it: his education had been directed on a plan the most liberal and manly: he had travelled to all the courts of Europe; and in all had left the most favourable impressions behind him: he had distinguished himself by a nervous eloquence; by a thorough knowledge of the laws and constitutions of his own country, and of the interests and characters of the other courts of Europe: and, above all, he had enlarged and just ideas of

the rights of mankind, and the ends for which superior power is lodged in the hands of a few. In a word, if he had never reigned, his enemies themselves would have allowed, that no man was ever more worthy of a crown.*

The Author enumerates the gross abuses which were corrected, and the useful and salutary regulations which were established, during the two first years of the reign of this worthy prince; who, he affirms, did more good, in that short period of tranquillity, than had ever been done by the house of Saxony, (to which house * the Writer seems to have great aversion) during two ignominious reigns of sixty years.

To what then, it will be asked, 'is it owing, that these promising appearances have vanished? that a King who deserved so well of his people, has been so ill treated by them? that the powers, who boast so much of their good-will towards Poland do now conspire its ruin? that the Empress of Russia joins in this unjust conspiracy against the very King, and nation, for whom she appeared to interest herself so warmly at first?'

To answer these interrogatories, is the business of the next Letter; in which, as we are here told, the Reader will see 'to what excesses superstition and fanaticism may be hurried, when worked upon by art and knavery: of what outrages the spirit of party is capable, when masked beneath the cloak of patriotism: to what low and mean artifices the pride of Kings can sometimes descend; of what villainies a royal Philosopher; of what hypocrisy an apostolic Queen can be guilty.'

For the publication of this second Letter we shall wait with some degree of impatience: in the meantime, let us join with this animated Writer in thanking heaven that we are born Englishmen, and far removed from the neighbourhood of the philosopher *Sans Souci*; who has often, he says, been heard to exclaim, when the Petitions and Remonstrances presented to the British throne by our towns and counties, have been talked of at his table, "Ah, why am not I their King? with an hundred thousand of my troops round the throne, and a score or two of executioners in my train, I should soon make them as dutiful as they are brave; and myself the first monarch of the universe."

* He gives us the following anecdote, in evidence of the weak and contemptible character of Augustus III. 'Judge of the man, says he, by his amusements. A favourite and daily diversion with him was, to order a number of dogs to be got together; and whilst the poor animals were feeding in his court, this doughty monarch was shooting at them from his windows. Such was the prince, whom the courts of Vienna and Peterburgh destined to, and forced upon the throne of Poland: such was the prince, whom, in these days, the blind resentment; of party has erected into a hero and a patriot.'

On this royal, but not very *philosophical* gasconade, our Author remarks, that the *English* would hardly wish that his Prussian Majesty should try the experiment; and yet, says he, perhaps it might be for the good of mankind; for *they* would teach him, 'what he has most thoroughly forgot,' that "*kings were made for the people, not the people for kings*:" with which just, patriotic, and truly British maxim, the present Letter is concluded.

ART. IX. *Conclusion of the Account of Dow's History of Hindostan.*
Vol. III. See Review for last Month.

WE come now to the historical part of the Work before us, which takes in a period of sixty-five years, including the reigns of Jehangire and Shaw Jehan, and the reign of Aurungzebe, till the empire was completely settled under his dominion. This period ends with the year of our Lord 1669, and exhibits an important and illustrious portion of the history of Hindostan. It contains many striking characters, signal revolutions, and surprising reverses of fortune. Indeed, it abounds throughout with curious and interesting particulars, which are the more valuable on account of their having been hitherto very imperfectly known in Europe.

As it would be impossible, within any tolerable compass, to pursue the Author regularly through the course of the volume, we must content ourselves with selecting some passages for the entertainment of our readers.

The splendor of Jehangire's camp, when he went out to war, is worthy of notice:

'When the monarchs of Hindostan take the field, their camps are a kind of moving cities. That of Jehangire, in his present progress, was in circumference at least twenty miles. The Lescar is divided, like a regular town, into squares, alleys, and streets. The royal pavilion is always erected in the center: no man raises his nearer than the distance of a musket-shot around. Every man of quality, every artificer, knows his ground, the space allotted for him, on which side, how far from the emperor he must pitch his tent. The pavilions of the great officers of the court are, at a distance, known by their splendor; at hand, by marks which distinguish the various ranks of the owners. The shops and apartments of tradesmen are also known by rule; and no man is for a moment at a loss how to supply his wants. The Lescar, from a rising ground, furnishes one of the most agreeable prospects in the world. Starting up, in a few hours, in an uninhabited plain, it raises the idea of a city built by enchantment: and fills the mind with delightful wonder and surprize. Even those who leave their houses in cities, to follow the prince in his progress, are frequently so charmed with the Lescar, when situated in a beautiful and convenient place, that they cannot prevail with themselves to remove. To prevent

prevent this inconvenience to the court, the emperor, after sufficient time is allowed to the tradesmen to follow, orders them to be burnt out of their tents.'

The character of Akemâd-ul-Dowla, the history of whose early life and rise to power is very remarkable, will be read with pleasure by the friends of virtue and mankind :

' Soon after the court returned to Agra, the good old visier, Akemâd-ul-Dowla, the emperor's father-in-law, gave up a life, which, on account of his many virtues, had become dear to the people. Bred up in the school of Adversity, Akemâd ul-Dowla had learned to subdue his passions, to listen to the dictates of Reason, to feel for the misfortunes of mankind. Having raised himself from servitude to authority, from indigence to honour and wealth, he knew the duties of every station. He was not less conversant with the world in practice, than he was from his extensive reading and the well-weighed reflections of his own mind. An œconomist in every thing, but in charity ; he was only covetous of wealth to relieve the needy and the poor. He chose rather to maintain the dignity of his rank by the number of his friends, than by that of domestics, followers, and slaves. The people loved him as a father, but feared him as a father too ; for he tempered severity with moderation, and lenity with the rigour of the laws. The empire flourished under his wise administration. No evil but luxury prevailed. That weed takes root in prosperity ; and, perhaps, can never be eradicated from so rich a soil.—The empress was inconsolable for the death of her father. She proposed, at once, as a proof of her affection and magnificence, to perpetuate his memory in a monument of solid silver. The imperial architect soon convinced her, that a metal so precious would not be the most lasting means of transmitting the visier's fame to posterity. " All ages," said he, " are full of avarice ; and even the empire of the house of Timur, like all sublunary things, is subject to revolution and change." She dropt her purpose ; and a magnificent fabric of stone still retains, in Agra, the name of Akemâd-ul Dowla.'

Mr. Dow has drawn the character of the emperor Jehangire with so masterly a hand, and it is in itself so striking, that we shall lay a considerable part of it before our Readers :

' Jehangire was neither vicious nor virtuous in the extreme. His bad actions proceeded from passion ; and his good frequently from whim. Violent in his measures without cruelty, merciful without feeling, proud without dignity, and generous without acquiring friends. A slave to his pleasures, yet a lover of business ; destitute of all religion, yet full of superstition and vain fears. Firm in nothing but in the invariable rigour of his justice, he was changeable in his opinions, and often the dupe of those whom he despised. Sometimes calm, winning, and benevolent, he gained the affections of those who knew him not ; at other times, morose, captious, reserved, he became terrible to those in whom he most confided. In public, he was familiar, complaisant, and easy to all ; he made no distinction between high and low ; he heard with patience the complaints of the meanest of his subjects, and greatness was never a fe-

curity against his justice: in private, he was thoughtful, cold, and silent; and he often clothed his countenance with such terror, that Akph Jâh frequently fled from his presence, and the Sultana, in the plenitude of her influence over him, was known to approach him on trembling knees. His affection for his children bordered on weakness. He was as forgetful of injuries as he was of favours. In war he had no abilities; he was fond of peace and tranquillity; and rather a lover than an encourager of the arts of civil life. Naturally averse to tyranny and oppression, property was secure under his administration: he had no avarice himself to render him unjust, and he was the determined and implacable enemy of extortion in others. He was a man of science and of literary abilities; and the memoirs of his life, which he penned himself, do him more honour as a good writer, than the matter, as a great monarch. Upon the whole, Jehangire, though not a faultless man, was far from being a bad prince: he had an inclination to be virtuous, and his errors proceeded from a defect more than from a depravity of soul: his mother was thought to have introduced a tincture of madness into his blood; and an immoderate use of wine and opium rendered sometimes frantic a mind naturally inflamed.

Though Jehangire was often serious and distant among his domestics, he was fond of throwing off the character of the emperor, and of enjoying freely the conversation of his subjects. He often disappeared in the evening from the palace, and dived into obscure punch-houses, to pass some hours in drinking and talking with the lower sort. He had no enemies, and he was under no apprehensions concerning the safety of his person. Being in the hall of audience, accessible to all ranks of men, after the performance of the usual ceremonies, he was often known in his nocturnal excursions. But the people loved his familiar openness, and did not by rudeness abuse the trust reposed in them by their prince. He often desired his companions at the bowl to ask no favours of him, lest *Selim*, in his cups, might promise what *Jehangire*, in his sober senses, would not chuse to perform. When the liquor began to inflame him, he was rather mad than intoxicated. He flew from one extreme of passion to another; this moment joyful, the next melancholy and drowned in tears. When in this situation, he was fond of arguing upon abstruse subjects. Religion was his favourite topic. He sometimes praised the Mahomedan faith, sometimes that of the Christians; he was now a follower of Zoroaster, and now of Brahma. In the midst of these devout professions, he would, sometimes, as starting from a dream, exclaim, That the prophets of all nations were impostors; and that he himself, should his indolence permit him, could form a better system of religion than any they had imposed on the world. When he was sober, he was divested of every idea of religion, having been brought up a Deist under the tuition of his father Akbar.

The variety of opinions, on the subject of religion, which prevailed in India, occasioned great uneasiness both to Jehangire and his father Akbar. The tenets of Mahomedanism, which the family of Timur had brought along with them into their conquests, were the religion established by law; but the majority of their subjects

jects were of different persuasions. The followers of the Brahmin faith were the most numerous, and the next were the Persian Guebres, who worshipped the element of Fire, as the best representative of God. The Christians of Europe and of Armenia possessed several factories in the principal cities and ports, and they wandered in pursuit of commerce over all the empire. The different opinions among all these sects, on a subject which mankind reckon of the last importance, were the source of disputes, animosities, and quarrels. Akbar was chagrined. He tolerated every religion; he admitted men of all persuasions into his confidence and service; and he had formed serious thoughts of promulgating a new faith, which might reconcile the minds of all his subjects. He esteemed himself as equal in abilities to Mahommed, and he had more power to enforce his doctrine. But, foreseeing the distractions which this arduous measure might occasion, he dropt his design; and, instead of establishing a new faith, contented himself with giving no credit to any of the old systems of religion. Jehangire in his youth had imbibed his father's principles. He began to write a new code of divine law; but he had neither the austerity nor the abilities of a prophet. He shewed more wisdom in relinquishing, than in forming such a visionary scheme.—

His excessive severity in the execution of impartial justice, was the great line which marks the features of the character of Jehangire. He had no respect of persons when he animadverted upon crimes. His former favour was obliterated at once by guilt; and he persevered with undeviating rigour, to revenge upon the great, the injuries done to the low. The story of Seif Alla remains as a monument of his savage justice. The sister of the favourite Sultana had a son by her husband Ibrahim, the Suba of Bengal, who, from his tender years had been brought up at court by the empress, who having no sons by Jehangire, adopted Seif Alla for her own. The emperor was fond of the boy; he even often seated him upon his throne. At twelve years of age Alla returned to his father in Bengal. Jehangire gave him a letter to the Suba, with orders to appoint him governor of Burdwan. Alla, after having resided in his government some years, had the misfortune, when he was one day riding on an elephant through the street, to tread by accident a child to death. The parents of the child followed Alla to his house: they loudly demanded an exemplary punishment on the driver; and the governor, considering it an accident, refused their request, and ordered them to be driven away from his door: they abused him in very opprobrious terms; and Alla, proud of his rank and family, expelled them from the district of Burdwan.

Jehangire residing at that time in the city of Lahore, they found their way, after a long journey on foot, to the presence: they called aloud for justice; and the emperor wrote a letter to Alla with his own hand, with peremptory orders to restore to the injured parents of the child their possessions, and to make them ample amends for their loss and the fatigue of their journey. The pride of Alla was hurt at the victory obtained over him; and instead of obeying the orders of his prince, he threw them into prison, till they made submissions to him for their conduct. But as soon as they were released, they travelled

velled again to Lahore. Allah was alarmed, and wrote letters to the Sultana and Asiph Jah, to prevent the petitioners from being admitted into the presence. They hovered to no effect, for some months, about the palace: they could not even come within hearing of the emperor, till one day that he was taking his pleasure in a barge upon the river: they pressed forward through the crowd, and thrice called out aloud for justice: the emperor heard them, and he recollected their persons. He ordered the barge to be rowed that instant to the bank; and, before he inquired into the nature of their complaint, he wrote an order for them to receive a pension for life from the Imperial treasury. When they had explained their grievances, he said not a word, but commanded Alla to appear immediately at court.

Alla obeyed the Imperial command; but he knew not the intentions of Jehangire, which that prince had locked up in his own breast. The youth encamped with his retinue, the night of his arrival, on the opposite bank of the river; and sent a messenger to announce his coming to the emperor. Jehangire gave orders for one of his elephants of state to be ready by the dawn of day; and he at the same time directed the parents of the child to attend. He himself was up before it was light, and having crossed the river, he came to the camp of Alla, and commanded him to be bound. The parents were mounted upon the elephant; and the emperor ordered the driver to tread the unfortunate young man to death. But the driver, afraid of the resentment of the Sultana, passed over him several times, without giving the elephant the necessary directions: the emperor, however, by his threats, obliged him at last to execute his orders. He retired home in silence; and issued out his commands to bury Alla with great pomp and magnificence, and that the court should go into mourning for him for the space of two moons.—"I loved him;" said Jehangire, "but justice like necessity should bind monarchs."

The following short narrative will afford a fresh proof that persecution can never be attended with good effects:

The emperor had observed, that during the distress occasioned by the late famine, the superstitious Hindoos, instead of cultivating their lands, flew to the shrines of their gods. Though neither an enthusiast, nor even attached to any system of religion, he was enraged at their neglect of the means of subsistence, for the uncertain relief to be obtained by prayer. "They have a thousand gods," said he, "yet the thousand have not been able to guard them from famine. This army of divinities," continued he, "instead of being beneficial to their votaries, distract their attention by their own numbers; and I am therefore determined to expel them from my empire." These were the words of Shaw Jehân, when he signed an edict for breaking down the idols, and for demolishing the temples of the Hindoos: the measure was impolitic, and, in the event, cruel. The zealous followers of the Brahmin religion, rose in defence of their gods, and many enthusiasts were massacred in their presence. Shaw Jehân saw the impropriety of the persecution; he recalled the edict, and was heard to say, "That a prince who wishes to have subjects,"

subjects, must take them with all the trumpery and bawbles of their religion."

The succeeding paragraph will shew the great wealth to which a vicer, who was of an excellent character, might arrive, during the flourishing state of the empire of Hindostan :

" Though three sons and five daughters survived the vicer, he adopted his grandson Dara, the imperial prince, and constituted him heir to all his fortune. He excused himself to his sons, by saying, that he had already raised them to high ranks and employments in the state; and that, if they conducted themselves with prudence and wisdom, the favour of the emperor would be to them an ample fortune. " But, should Folly be the ruler of your conduct," continued Asiph, " you do not deserve to possess the wealth which I have acquired by my services." There was prudence in the conduct of Asiph upon this occasion. The emperor loved money; and he might have availed himself of the law, which constitutes the prince the heir of all his officers; and a dispute of that kind might prove fatal to the influence and interest of the family of the vicer. He, however, divided, before his death, three hundred and seventy-five thousand pounds among his children and servants. Dara, in terms of his will, took possession of the bulk of his fortune, which, in coin, in jewels, in plate, elephants and horses, amounted to near four millions sterling, exclusive of his estates in land, which, according to the tenures in India, reverted to the crown."

One of the most important and interesting parts of the present Work, is the account of the civil war between the sons of Shaw Jehân. The history of this war displays surprising turns of fortune, admirable exertions of courage and conduct, and uncommon scenes of distress. It exhibits, in a particular manner, the extraordinary incidents, and the great valour, policy, dissimulation, and artifice, which at length fixed Aurungzêbe upon the throne. We shall finish our extracts with the concluding fate of Dara, the eldest son of Shaw Jehân, and who had always been intended by him for his successor in the empire. Dara, after passing through the greatest difficulties and calamities, was at last traiterously delivered up into the hands of Aurungzêbe.

" The emperor, though he rejoiced at the news that his brother had fallen into his hands, was full of perplexity and indecision. He called a council of his nobles, and they differed in their opinions; some declaring for sending him by another rout to the castle of Gualliâr; some that he should be carried through the city, to convince mankind that he was fallen for ever. Many advised against a measure that might be full of danger from the humanity of the people; a few argued, that such conduct would degrade the dignity of the family of Timur. Others maintained, to whose opinion the emperor himself seemed to lean, that it was necessary he should pass through the capital, to astonish mankind with the absolute power and invincible fortune of Aurungzêbe.

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* The unfortunate prince accordingly, accompanied by his son, entered Delhi on an elephant. This, says a certain writer, was none of the fine elephants of Ceylon and Pegu, which they were wont to ride with golden harness, embroidered covers, and magnificent canopies to defend them from the sun. No. It was an old animal, dirty, and lean, with a tattered cover, a pitiful seat, and the castle open on all sides to the wind: the splendid ornaments of his person were now vanished, like his good fortune: a dirty dres of coarse linen scarce covered his body from the weather; and his wretched turban was wrapped round with a scarf made of Cashmire wool. His face, which formerly commanded respect with the manly regularity of its features, was now parched and shrivelled by being long exposed to the heat; and a few straggling locks, which appeared from his turban, presented a grey colour unsuitable to his years. In this wretched situation he entered Delhi; and when the mob, who crowded to the gates, knew that it was Dara, they burst into loud complaints, and shed a flood of tears. The streets were rendered almost impassable by the number of the spectators; the shops were full of persons of all ages and degrees. The elephant moved slowly; and the progress he made was marked to those who were distant, by the advancing murmur among the people. Nothing was heard around but loud complaints against Fortune, and curses on Aurungzêbe. But none had the boldness to offer to rescue the unfortunate prince, though slightly guarded: they were quite unmannered by their sorrow.

* After wandering over the features of Dara, the eyes of the people fell on his son: they opposed his innocence, his youth, his graceful person, his hopes, and his quality, to the fate which impended over his head: and all were dissolved in grief. The infectious sorrow flew over the whole city: even the poorest people forsok their work, and retired to secret corners to weep. Dara retained his dignity upon this trying occasion. He uttered not one word; but a settled melancholy seemed to dwell on his face. The unfortunate young prince was ready frequently to weep, being softened by the complaints of the people; but his father checked him with a stern look, and he endeavoured to conceal his tears. Dara, having been thus led through the principal streets of Delhi, was conducted to Chizerabad, a village four miles without the walls. He was locked up, with his son, in a mean apartment, in which he remained for some days in hourly expectation of his death. Here he amused himself with writing instructions for his son Solimân; having concealed an ink standish and some paper in one of the folds of his garment. His anxiety to know the intentions of Aurungzêbe, sometimes broke in upon his melancholy amusements. He appeared through the window to the guards; but they knew nothing of what passed at court. He then enquired concerning an old devotee, who had formerly lived in a cell near the foot of the imperial garden at Delhi. One of the soldiers knew the old man; and the prince gave a billet to be carried to him, requesting some intelligence. "But even he, perhaps," he said, with a sigh; "may have changed with the current of the times." —

"On the eleventh of September, about midnight, the unfortunate prince was alarmed with the noise of arms coming through the passage which led to his apartment. He started up, and knew immediately that his death approached. He scarce had awakened his son, who lay asleep on the carpet at his feet, when the assassins burst open the door. Dara seized a knife, which he had concealed to mend the reed with which he wrote. He stood in a corner of the room. The murderers did not immediately attack him: they ordered his son to remove to the adjoining apartment; but he clung round his father's knees: two of the assassins seized him, to force him away; when Dara, seeing Nazir standing at the door, begged to be indulged a few moments to take leave of his son. He fell upon his neck, and said, "My dear son, this separation is more afflicting than that between soul and body, which I am this moment to suffer. But should we spare you—live. Heaven may preserve you to revenge my death; for his crimes shall not pass unpunished. I leave you to the protection of God. My son, remember me." A tear half started from his eye, when they were dragging the youth to the adjoining room: he, however, resumed his wonted dignity and courage. "I beg one other favour, Nazir!" he said, "much time has not been lost by the last." He wrote a billet, and desired that it should be delivered to Aurungzêbe: but he took it back, and tore it, saying, "I have not been accustomed to ask favours of my enemies. He that murders the father can have no compassion on the son." He then raised up his eyes in silence, and the assassins seemed to have forgot their office.

During this time of dreadful suspense, the son, who lay bound in the next room, listened, expecting every moment to hear his father's dying groans. The assassins, in the mean time, urged on by Nazir, seized Dara by the hands and feet, and throwing him on the ground, prepared to strangle him. Deeming this an infamous death, he, with an effort, disincumbered his hand, and stabbed, with his pen-knife, one of the villains to the heart. The others, terrified, fled back; but as he was rising from the floor they fell upon him with their swords. His son hearing the noise, though his hands were bound, burst open the door, and entered when the murderers were severing his father's head from his body. Nazir had the humanity to push back the youth into the other apartment, till this horrid operation was performed. The head of Dara was carried to Aurungzêbe; and the unfortunate young prince was left, during the remaining part of the night, shut up with his father's body. Next morning he was sent privately, under a guard, to the castle of Gualiar.

The Public is not a little indebted to Mr. Dow, for his valuable History of the once flourishing empire of Hindostan. As we understand that the Author is returning to the East-Indies, we hope that his genius, his curiosity, and his improving knowledge of the Persian language, will enable him still farther to enrich his native country with the treasures of oriental literature.

ART. X. *An easy Method of assaying and classing Mineral Substances, &c. To which is added, a Series of Experiments on the Fluor Spatoſus, or Sparry Fluor, abſtracted from the Memoirs of the Royal Swediſh Academy of Sciences for the Year 1771.* By John Reinhold Forſter, F.R.S. 8vo. 1s. 6d. Dilly. 1772.

THIS small but useful performance contains a ſet of ſhort and familiar inſtructions, by which any perſon of moderate parts, and not much verſed in chemical or mineralogical inquiries, may be enabled to claſs properly, and aſcertain the true nature of, all the mineral ſubſtances he meets with, either at home, or in excuſions abroad; without having the uſe of a complete chemical apparatus. That which is here recommended by the Author to thoſe for whoſe uſe principally he drew up theſe inſtructions, is at the ſame time eaſily portable, and ſufficiently adapted to the general purpoſes for which it is intended. Beſide a hammer, a ſteel to ſtrike fire with, a loadſtone, and a few other neceſſary implements, he adviſes his travelling mineralogist to carry with him a ſmall box, to hold a few vials, the contents of which are to be occaſionally uſed as teſts of the different ſubſtances he may meet with. Theſe vials ſhould reſpectively contain the concentrated vitriolic, nitrous, and marine acids, together with an *aqua regia*, a compound of the two laſt; a ſolution of fixed alkali; volatile alkali; the *liquor vini probatorius*, or an infuſion of orpiment and quicklime in diſtilled water; ſome expreſſed oil, ſuch as that of olives, or rather linſeed; and quickſilver. To this ſmall collection are to be added ſome quicklime, kept in a well ſtopped glaſs; a piece of inſpiſſated *juccus heliotropii*, commonly called *litmuſ*, or ſome linnen rags, or paper, tinged with the ſcrapings of radishes; and laſtly, ſome pure, that is, diſtilled water.

The Reader will obſerve that Mr. Forſter has not allotted a ſide of his pupil's travelling laboratory or box, to the reception of that very uſeful inſtrument, the blow-pipe. He is not inſenſible of the great advantages to be derived from it, in proſecuting enquiries of this kind; and remarks, on this head, that he might have made his apparatus ſtill more compendious, had he thought it proper to adopt Mr. Engſtroem's *Packet Laboratory**, which chiefly depends on the dexterous management of the blow-pipe: but this inſtrument, he obſerves, * requires a great deal of experience and ſkill, and will certainly be prejudicial to the breſts of ſuch gentlemen as have any complaints relative to their lungs. Beſide, he adds, the habit of properly managing it cannot be eaſily acquired in a certain age; and, if great precautions are not taken, an operator is apt to

* At the end of the Engliſh tranſlation of Cronſtedt's Mineralogy.
ſwallow

swallow the fumes which arise from the operation, and which are often arsenical, or otherwise noxious.'—All these objections, however, or the greatest part of them, may, we apprehend, be easily and effectually removed by making use of the small *Eolipile*†, not long ago particularly described and recommended by us. This instrument takes up very little room, and requires no additional apparatus which may not easily be procured almost every where; nor does the management of it require any particular address, or any previous course of practice.

For the particular instructions here given, we must refer our Readers, who interest themselves in inquiries of this kind, to the pamphlet; which will put them in the way of acquiring a general knowledge of the proper methods of proceeding in investigations of this nature. We shall observe only that the Author first teaches his pupil to discover the nature or rank of mineral substances, in general; and afterwards their respective classes, in particular, distinguished by the appellations of 1. Earths or stones; 2. Saline matters; 3. Inflammable bodies; and, 4. Metallic substances. These instructions are followed by an abstract from a series of very curious experiments, published last year in the Memoirs of the Royal Swedish Academy of Sciences, by Charles William Scheele; in which the integrant parts of the *Fluor Spatosus*, or Sparry Fluor*, are completely discovered. From the account of this elaborate and ingenious analysis we shall select and extract the substance of some of the Author's various processes, and his singular deduction from one of them, which cannot fail to interest and gratify our philosophical Readers in general, and incite our chemical Readers particularly to consult the original.

The species of sparry fluor on which Mr. Scheele made his experiments were principally, a green sort from Garpenberg, in the province of Dalerne, and which, according to his eighth experiment, owed its colour to some particles of iron contained in it; and a white kind brought from the province of Scania. From his analysis [Experiment 29] it appears that the sparry fluor is a calcareous earth, saturated with a certain mineral acid, *sui generis*, or of a peculiar kind, differing from all the other three. He has even produced or regenerated this very spar, by adding some of this diluted acid (previously obtained from another portion of that mineral) to lime water. On this addition a white powder was precipitated from the lime water, having

† In our account of the Abbé Nollet's *Art des Experiences*, given in the Appendix to our 42d volume, 1770, pages 537, 538.

* See Cronstedt's Mineralogy, page 109.

all the properties of the original sparry fluor. The most striking of the Author's experiments appears to us to be the following; at least with regard to his manner of accounting for the *phenomena*, and the inferences he draws from it, relating to the constituent principles of flints, quartz, and other similar substances.

On subjecting a portion of this spar to distillation, with an equal quantity of the oil or strong spirit of vitriol, first, very strong elastic vapours arose, and afterwards white fumes that covered the inner surface of the recipient, into which some water had been previously put. These vapours first formed a *white spot* on the surface of the water, which by degrees spread intirely over it, and increased to such a thickness, as to prevent any further immediate access of the vapour to the surface of the water. On agitating the receiver, however, this crust, being thereby broken into several pieces, sunk to the bottom. Immediately afterwards a new crust was formed, on the contact of the succeeding vapours with the surface of the water, now afresh exposed to them. The water in the receiver was now found to contain a considerable quantity of a *new acid*, disengaged, and expelled, from the calcareous basis of the spar, by the superior attraction and power of the vitriolic acid.

The *white crust*, which first appeared on the surface of the water in the receiver, and which afterwards sunk to the bottom, being collected and accurately examined by the Author, was found by him to possess all the properties of a real *Silex*, or *flinty substance*. It could not be dissolved, for instance, in any of the acids; nor would it form any paste with water. It was dissolved on being boiled in an alkaline lixivium. It suffered no change from fire, when exposed single to its action; but on the addition of an alkali, it melted into glass. This glass, mixed with thrice its own quantity of vegetable fixed alkali, melted into a blue mass; which being pounded, and put into a damp cellar, very soon ran *per deliquium*, and turned into a gelatinous substance. An acid precipitated a powder from it; and lastly, it was dissolved in borax, without the least effervescence.

The remarkable inference (as we think it may be justly termed) drawn by the Author from the circumstances of this process, is, that this *silex*, or flinty substance, thus produced from the sparry fluor, is solely compounded of the *acid* of spar united with the particles of the *water* in the receiver. From some other processes he concludes that the whole of this singular acid may be converted, by the addition of water, into *fixt*, or *flint*: and that the water is an essential or necessary ingredient in this compound body, he infers from other processes; in which it appears that when the receiver contained Alcohol, or highly

highly rectified spirit of wine, oil of olives, or oil of vitriol, no stony crust was formed; and that it appeared only when there was water in the receiver. Mr. Forster likewise, in his instructions, considers Quartz (one of the stony stones) as a compound consisting only of this *new acid* and steams of *water* meeting together; and thinks it highly probable that even the *diamond* is formed of the most subtile steam of water, united with this particular acid.

It may however be suggested, by those who find it difficult to conceive that flints and diamonds are compounds only of acid and water, that the stony matter, that appears on the surface of the water in the above-mentioned process, may possibly have been *sublimed*, in *that form*, from the mass in the retort.—But it would be equally inconvenient and unfair for us to enforce any doubts of this nature, against the justice of the preceding inferences, as we have not room to give, at full length, all the experiments and their circumstances, from which they are deduced. We shall only therefore once more refer the curious to the original: at the same time, however, recommending to their consideration the contents of a paper of Mr. Marggraf's, published in the 24th volume of the Berlin Memoirs (and of which we gave a short account in our last Appendix †) on the *Volatilisation* of the *Flus-Spath*; which may possibly throw some light on this curious subject.

We shall finish our account of this small but useful and interesting publication, by adding the purport of an advertisement annexed to the preceding paper; in which Mr. Forster informs us that Mr. Scheele, Prof. Torbern Bergman, and Mr. J. G. Gahn have lately, by a series of curious and interesting experiments, succeeded in analysing and regenerating various mineral substances, and particularly *Zeolites*, *Garnets*, *Cockle*, *Quartz*, *Feld-Spar*, or *Rhombic Quartz*, *Soap-rock*, or *Soap-stone*, and *Black-lead*; and that the result of their discoveries will be published in the Memoirs of the Swedish Royal Academy of Sciences; by which means a new light will be thrown on Mineralogy; and the classification of fossil substances will be greatly facilitated. We shall only add that the present pamphlet is terminated by some useful notes and additions to Cronstedt's Mineralogy, by Prof. M. T. Brunnich.

† Vol. xlv. page 669.

ART. XI. *A Treatise on the medicinal Virtues of the Waters of Aix la Chapelle and Borset. The whole drawn from a Chain of physical Reasoning upon their Nature and Effects, &c. To which is added, A Chemical Analysis of the Waters, from a Number of Experiments made on the Spot.* By J. Williams, M. D. 8vo. 4 s. sewed. Becket. 1772.

OF the many treatises that have been published relative to these celebrated waters, the present publication appears to us to contain the most rational and satisfactory account of their nature and effects on the human body, ascertained by actual experiment and observation. The late very ingenious Dr. Lucas was, we believe, the only person who attempted to investigate the true nature and contents of these medicinal springs in a scientific manner, and on true chemical principles: but it appears, from the present Author's account, that this excellent chemist was, in many instances, imposed upon by the members of the faculty and others resident at Aix, 'who thought it was their interest to deceive him;' and whose principles and practice, as represented in this work, are such as give us no very high idea or opinion either of their honesty or understandings.

With respect to the first, we need only to mention the charges urged by the Author against many of the physicians at this place, who are generally recommended to the strangers that arrive here by the respective masters of the great bathing houses; and who accordingly make it a rule to recommend, in return, the houses or baths of their good friends: although they are conscious of the great inferiority, in strength and efficacy, of the baths which they patronize on such selfish and unworthy motives. Several instances are here given by the Author, to prove the justice of this observation.

As to the discernment of these medical fages, we shall only observe, that, in several of the cases here related, we see these worthy disciples of Dr. Sangrado, improving on the practice of their great master, and not only indiscriminately *drenching* all who present themselves, without regard to the nature of the disease, or the constitution of the patient; but likewise, in many cases, where the use of the waters might be proper, obviously counteracting and defeating their salutary powers, by a concomitant and uninterrupted course of drastic and debilitating purgatives, procured from the shops.—We give these short hints merely with a view to excite those who peruse our journal, and who may be interested in this subject, either as physicians or patients, to consult the work itself; from which they may extract some useful information relative to the intrigues practised at this celebrated and much frequented watering place; where, according to the Author's repeated asser-

tions, the healths of many are sacrificed to self interest, ignorance, and a long established and absurd routine.

The analysis, and the observations relating to the effects of these waters, were made by the Author upon the spot; where he was countenanced in the prosecution of these enquiries by some of the burgomasters and principal inhabitants of the city, who were desirous that the world 'should be rightly informed of the medicinal virtues of their waters, and be judges for themselves, in a matter which must evidently be essential to many a diseased person, and which may likewise not a little contribute to the interest of the state.'

Though we cannot follow the Author throughout his chemical analysis of these waters, we shall stop to collect a few particulars relating to a curious and much contraverred chemical question intimately connected with it: we mean the enquiry whether these medical springs really contain that particular principle, with which they, and the other waters of the same class, are supposed to be impregnated; and to which they owe their distinguishing title or epithet of *sulphureous*.

It is affirmed by many, that mineral waters of this kind contain an actual sulphur dissolved in them; and a late French analyser of the waters of Aix la Chappelle, in particular, has endeavoured to prove that a portion of that mineral is actually dissolved in them. The Author, however, though he repeatedly observes and acknowledges, that more or less real sulphur is found in all the vaults of the close covered sources, and in many of the aqueducts that convey these waters from the great source to the different baths, and that the said sulphur is undoubtedly the product of these waters; yet he absolutely denies that they contain a single particle of that mineral. We cannot here describe the different experiments produced in proof of this assertion, nor discuss how far they are decisive: but shall observe, that the seeming contrariety that presents itself between his acknowledgment that sulphur is actually sublimed from these waters, and his assertion that they contain no sulphur, vanishes on attending to this distinction; that though these baths are not impregnated with real sulphur, yet they evidently contain the vitriolic acid and *phlogiston*, the two component principles of that mineral; each of which singly rising in the form of vapour, afterward unite and condense on the adjoining bodies, and, by this union, constitute the real solid sulphur which may be collected from them. In short, these waters, according to the Author's idea, may be said, if we may be allowed the expression, to contain sulphur *virtually* or *potentially*, but not *actually* or *substantially*—On this occasion we shall offer, merely by way of illustrating the Author's opi-

nion, an instance that occurs to us of a similar production of this same concrete, from a body which cannot properly be said to have contained it *a priori*.

That curious chemical production, usually termed *Hombert's Phosphorus*, or more properly *Pyrophorus*, which takes fire immediately on being exposed to the air, consists, as is well known, only of a vegetable or animal coal, mixed with alum, or (as M. de Savigny has since shewn*) with some other vitriolic salt, both reduced to a powder, which is afterwards subjected to a considerable degree of heat in a matras. Before this powder is exposed to the fire, it cannot properly be said that the mixture contains *substantially* a single grain of sulphur. It contains, however, the vitriolic acid in the alum, and the *phlogiston* in the charcoal. By the heat applied, these two principles, possibly before any sulphur is formed in the matras, rise up to the mouth of it, and by their union constitute an actual sulphur, which may be collected there; and the presence of which may be otherwise, and more easily, ascertained by the appearance of the sulphureous flame always observable in the mouth of the vial, during the time of the process.—The circumstances, we must observe and acknowledge, are not the same in the two cases: accordingly we mention these appearances, not as a proof of the justice of the Author's hypothesis; but merely as an illustration of his manner of accounting for the generation of the sulphur, that evidently appears in the various receptacles or conduits, which receive or convey these waters. To give our opinion on this subject in the gross, we shall observe, that the Author's experiments do not appear to us fully to prove that these two principles may not have been actually united in the waters at Aix, as they are found to be in the phosphorus, at the end of the process; and that it is very possible to prepare an artificial solution of sulphur in water, which will stand the tests here applied to those of Aix la Chappelle.

After having given the analysis of these waters, which, however, is rendered somewhat incomplete by the Author's either not being acquainted with, or at least overlooking the probable instrumentality of *fixed air*, as a menstruum or solvent of the solid contents of mineral waters; and after having described the various baths, which differ very considerably in strength and efficacy, by the loss of their volatile principles, in propor-

* In the Third Volume of the Collection of Memoirs, presented by the Correspondents of the Royal Academy of Sciences at Paris; where an ingenious and very plausible theory of this extraordinary process is given.

tion as they recede from the original sources, the Author treats very particularly of the medical virtues of these springs, and describes those disorders which they are qualified to relieve, as well as those in which the use of them is undoubtedly pernicious. His observations on these heads, are founded not only on the medical qualities of their contents; but on the remarks which he has made on their effects, in a variety of cases that have fallen under his immediate observation, several of which are here related. On the whole, this appears to be a very sensible and judicious performance; and though the Author's theory may not be every where perfectly unexceptionable, his remarks and directions with respect to the use of these waters, and his hints relating to the management or practices of those who dispense them, may be highly serviceable to such as, from their situation and circumstances, may be disposed and enabled to make trial of their efficacy; as they appear to be the result of a judicious and attentive observation of their good and bad effects, in a great variety of diseases.

ART. XII. *Observations on the Operation and Use of Mercury in the Venereal Disease.* By Andrew Duncan, M.D. Fellow of the Royal College of Physicians, Edinburgh. 12mo. 3s. Edinburgh. Kincaid. 1772. Sold by Cadell in London.

THE great and undoubted efficacy of this mineral substance, in the cure of venereal disorders, in all their different stages, render an investigation of its real mode of operation, and an enquiry into the best forms of exhibiting it, a matter of very considerable importance in the medical art. The ingenious Author of this little tract first enquires into the probable manner in which mercury produces the salutary effects known to attend the exhibition of it. Nothing, he justly observes, can contribute more to safe and effectual practice, than an acquaintance with those principles on which remedies operate. By such a knowledge certainly, founded on experiment, accurate observation, and a careful induction, we are enabled to accommodate their use to particular circumstances, and, by means of analogy, largely to extend their application to very different disorders.

In the prosecution of this enquiry, he controverts the doctrine maintained by many of the faculty, that the good effects produced by mercury, in the cure of the *Lues Venerea*, are to be ascribed to the evacuation which it occasions. He shews the insufficiency of the arguments brought in support of this hypothesis, and produces many strong objections and observations, which seem to furnish sufficient grounds to reject it; supposing even that no fallacy could have been detected in the arguments used by the patronisers of it. He observes, in particular,

that the venereal disease is never more effectually cured by mercury, than when it is evident, from every mark by which the degree of evacuation can be ascertained, that the evacuation produced by it is least considerable.

There is, however, another opinion, which, though attended with some difficulties, is the most probable of any that have been offered on the subject; and this is, that mercury is a real *antidote* to, or a substance capable of destroying the virulence of, the venereal poison. There cannot certainly be any difficulty in conceiving that mercury and the *venereal virus* may mutually act upon each other, in consequence of a strong *chemical affinity* between them; or that the virulence of the venereal poison may be totally subdued by its union with another substance, granting this last to be even as acrimonious and active as itself; and that the result of this combination of two substances, highly active when existing singly, may be a *tertium quid*, or a new compound perfectly mild and innoxious. Chemistry furnishes us with many instances of this kind, a few of the most remarkable of which we have briefly noticed on a former and very different occasion*, to which the Reader is referred below. It is scarce necessary, on this occasion, to enlarge upon the many instances that occur in daily practice, (and to which the Author refers) of the cure of venereal ulcers, effected by the mere *topical* application of mercury; which seems to destroy the activity of the venereal poison, in a manner exactly resembling that in which the activity of mercury itself is destroyed by the addition of sulphur, in the composition of *Æthiops* or *Cinnabar*.—This opinion, we must observe, however, is not adopted by the Author, to the extent in which we have here proposed it.

Granting, or conceiving it at least as highly probable, that this is the manner in which the venereal disease is cured by mercury; it remains to be considered, in what manner the poison and its remedy are brought into a situation of being mixed with, and of acting upon, each other. The Author accordingly discusses the respective merits of two opinions on this part of his subject; according to which mercury is supposed to act as a remedy, either by effecting an alteration of the general mass of circulating fluids, or by particularly attracting, and singly acting upon, the venereal matter itself contained in them. He urges several objections to these two suppositions, and seems particularly unwilling to allow that there subsists any *defective attraction* between mercury and the particles

* In the illustration of Dr. Priestley's theory of two electric fluids mutually and completely destroying each others activity. See M. Review, Vol. xxxvii. December 1767, page 455.

of the venereal matter. The Author, however, specifies no particular reasons for this unwillingness, except by observing, that the opinion of a particular attraction between these two substances, is 'an hypothesis supported by no proof;' further adding, in still stronger terms, that there seems not 'to be *any shadow of reason* to suppose that it does exist.'—The following is a short sketch of his opinion, or conjectures, as he modestly terms them, on this subject.

The venereal poison is supposed by the Author, in general, not to produce a morbid state in the entire mass of fluids, but to act as a morbid cause only, on being collected and deposited at *particular parts*, (frequently very distant from that at which it was at first received) to which it is carried in the course of the circulation. *Thither*, that is to these diseased parts, the mercury, its antagonist, whether received internally by the mouth, or externally by friction, likewise arrives in the due course of circulation, and exerts its antidotal powers against it, by an immediate or direct *topical* application. In other words, his system is, that, merely in consequence of the established laws of circulation, the mercury is carried *indifferently* to every part of the body, and, 'among others, cannot fail to be applied to those parts in which the venereal matter does exist,' and where it obtunds its acrimony, and destroys its morbid qualities.

By this supposition of an actual topical application of the mercury to the morbid matter to be acted upon, and which is supposed to have been previously separated from the general mass, some objections against the other hypotheses are avoided; and, at the same time, the Author observes, 'there is no necessity for having recourse to any *hypothetical attraction*' between mercury and the venereal *virus*. We think, nevertheless, that the instances drawn from analogy, above alluded to, justify the supposition, that the salutary change here effected is brought about by the *commensuration* of the two substances; and that this their ready combination with each other, followed by the destruction of the morbid qualities of one of them, implies a real *elective attraction* subsisting between them; like that, for instance, between an alkali, and an acid previously engaged in an earthy or metallic substance, which it deserts to *join itself* to the alkali. We are sensible how liable the term, attraction, is to be abused; but certainly, in our present imperfect state of knowledge, it is very allowable to employ it, when nothing more is assumed or meant in the using it, than the declaring, or giving a general name to, a *well known effect*, resembling many others; all fairly deducible from one and the same, general though confessedly *unknown, cause*. This attraction too, we imagine, notwithstanding the difficulties proposed by the Author, may equally take place, whether the mercury meets and
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combines with the venereal *virus*, circulating at large in the mass of fluids; or deposited, as it more generally is, in particular parts.

Be this as it may, the cure of local venereal ulcerations, by the external application of mercury, and that of the gonorrhœa, by mercurial injections, in cases where it cannot be suspected to have entered or affected the whole system, alone furnish a very satisfactory proof of its *antidotal* or *specific* virtue, independent of any theory, whatever, formed to explain in what manner it is, in other cases, brought into contact with the substance whose pernicious activity it so effectually destroys.

The theoretical part of this performance is succeeded by a full and accurate list of the different mercurial preparations now in use; which is digested under general heads, according to the different chemical means employed to render that substance active, and miscible with the human fluids, or the matter in which it is to act. Some useful observations then follow with respect both to those mercurial preparations which are intended to be applied externally, and those which are meant to enter the system; and remarks are made on the preference to be given to different forms, in particular cases. The work is terminated by some judicious cautions respecting the use of this very active medicine, and rules to prevent the inconveniences or disagreeable accidents, which too frequently, in some constitutions particularly, attend the exhibition of it.

ART. XIII. *The Antidote; or, An Enquiry into the Merits of a Book, entitled, "A Journey into Siberia, &c. By the Abbé Chappe D'Auteroche, &c." In which many essential Errors and Misrepresentations are pointed out and confuted.* By a Lover of Truth. Translated into English by a Lady. 8vo. 3 s. 6 d. Leacroft 1772.

THIS is a severe and sarcastical critique of the large and splendid publication mentioned in the title, and of which we gave a very full account in the *Appendix* to our 40th volume, and in our 41st volume, December 1769.

That the Abbé Chappe, posting in a close-covered vehicle through Siberia, may, during his short abode in that country, have seen many objects through a false medium, and may have been mistaken in the judgments which he formed both of men and things: that he may have misunderstood, or have been imposed upon, in many particulars, by his informants; and that accordingly his account of the natural, and still more of the moral and political history of that country, and of Russia in general, may contain many remarks that may justly excite the ridicule, astonishment, or indignation of a native of these countries; are circumstances that may easily be conceived, and

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readily accounted for, without any imputation either on his candour or his understanding.—What Englishman, for instance, can read without a smile, or without astonishment, the strange and ridiculous misapprehensions and conclusions of a very accomplished and acute countryman of the Abbé's*, exhibited in a late *Tour to London*, and, after a like hasty survey of the country and people he undertook to describe? Accordingly, we give this *Lover of Truth* credit for his detection of several of the Abbé's mistake, with respect to his country and countrymen, which he has here laid open to the world, with the greatest warmth and earnestness; but at the same time we must complain that this zealous Russian patriot absolutely fatigues and disgusts us with his excessive partiality to his native soil, and with his many ridiculous, trifling, and captious animadversions on the Abbé; whom he pursues and harrasses almost through every step of his journey, and banters (in *his* manner) or abuses, through almost every page of his relation of it.

A perfectly disinterested Reader may perhaps, in perusing the Abbé's book, be now and then induced to suspect that he is, either from political or other motives, rather inclined to speak less favourably of Russia and its dependencies, than is consistent with strict philosophical impartiality; but this Writer attributes to him everywhere a rooted malevolence, and a formed design to abuse the climate, soil, manners, government, and power of Russia; frequently founding his charge on the most unimportant and ridiculous circumstances. If M. Chappe, for instance, happens in the course of his narrative to give a hint or an example of the slavery, superstition, misery, ignorance, dearth, bad roads, or even the cold, that he felt or observed, in Siberia; our patriotic critic takes fire at the very insinuation, and treats even the most casual observation of this kind as the result of a deep-laid design to depreciate and stigmatize the country and its inhabitants. In expressing his astonishment, however, at the Abbé's supposed malice and absurdity on these occasions, he often excites the surprize of the Reader, in his turn. Perhaps his exhibiting Siberia, in the following quotation, as one of Nature's most favoured spots, may have that effect on some of his Readers.

After treading close upon the Abbé's heels, and wrangling with him almost every step of the way from Paris to Solikamsk, our teasing critic halts with him at that place, and attends him to the baths and salt-works there. On his departure from thence, at last, says he, 'the Abbé leaves Solikamsk, and passes the mountains, which he does not like in the least better than the roads: he is afraid of being swallowed up in the snow; a

* M. de Montf. Gressley. See our Number for September last, page 165.
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thing never thought of, nor heard of, in Russia.—He casts a gloomy eye upon the fir-trees he meets with on his road—"that seemed to bend under the weight of the snow," and adds, that "Nature seemed to have become quite torpid." [Here follows our critic's *riant* description of this land of promise.] 'How true this may be, you will judge, says he, good Reader, when I tell you that I do not suppose *there is a country to which Nature has been more bountiful than to Siberia*. It quite resembles the *fairy lands*:—it has mountains of crystal, rocks of jasper, hills of agate, and of all sorts of marbles, intermixed with veins of gold, silver, *brass*† and iron; and all this in the country where, according to the Abbé, "Nature seems torpid." Corn is there **AMAZINGLY plentiful**: 'there are *spots* of ground that bring forth the seed sixty times, many that produce thirty, and none less than seven,' &c. Our limits will not allow us to proceed any further in the luxuriant description.

Our Critic, among other matters, ridicules M. Chappe's two anecdotes of the thermometer and the thunder storm*; and to shew how far this vile Abbé has traduced his countrymen, and abused the credulity of the public, he proves that the Abbé's thermometer was not the first that had been seen in Siberia; and to evince that his countrymen are not so timid, superstitious, or unenlightened, as to be scared by thunder brought into the same room with them, tells us that the very children in Russia are very notable electricians; for that 'they often amuse themselves with rubbing the furniture, in a dark corner of the room, with a bit of cloth or fur, till they draw sparks of fire out of it.'

Notwithstanding these and many other puerilities and personalities; there are some anecdotes, and some sensible observations, relative to the history, and to the political and moral state of Russia, contained in this performance, which may, after making pretty large allowances for national partiality, be worthy the perusal of those whose curiosity is directed towards the concerns of that country.

This enquiry is dedicated by the English *Translatress*, by permission (as the title page informs us) to the Empress of Russia.

† *Copper*, we suppose, is here meant.

* See Appendix to our 40th volume, and the Number for December 1769, page 439.

MONTHLY CATALOGUE, For DECEMBER, 1772.

RELIGIOUS and CONTROVERSIAL.

Art. 14. *A Letter to the Rev. ******, M. A. Fellow of ***** College, Oxford, on the Case of Subscription at Matriculation. 8vo. 6d. Oxford printed, and sold by Rivington in London. 1772.

THIS Letter is to be considered as an Answer to some Queries which have been proposed to the Author upon the subject mentioned in the title. The first question is, in 'what sense he apprehends the Convocation to have enacted, that all scholars to be matriculated, having arrived at the age of twelve years, shall subscribe to the articles of religion?' In reply to this the Letter-writer observes,—'I think, in the first place, your Convocation did not intend a bare declaration of neutrality and promise of silence:—it remains that they intended a declaration of assent. I think, secondly, they did not intend an assent of knowledge or opinion: for this plain reason, because the subscriber is utterly incapable of such assent.—I conclude, therefore, that your Convocation intended an assent of belief, an assent founded on testimony and authority. The plain meaning then of the subscription they require will be this; the subscriber declares, "that he believes, upon the authority of his instructors, the doctrines of the Church of England to be true, or agreeable to the word of God:" by which declaration he virtually professes himself to be a member of the said Church.'

The second question offered to examination is, 'Whether he apprehends the present statutable subscription to be liable to any just exception?' Taking it for granted that some subscription is reasonable and necessary, the Letter-writer replies, 'I take your present subscription, in the sense in which I understand it, to be unexceptionable. I cannot see why a young person may not as reasonably, upon the sole authority of his instructors, declare his assent to the Thirty nine Articles as to any other system of religious doctrine or political opinions. And yet he has been taught from his infancy, upon the same authority, to make a solemn profession of his belief in the daily service of the Church; and has been lately, or will soon be, called upon to repeat it in a manner as explicit and formal as any subscription can amount to, I mean in the office of confirmation.—So far then your subscription stands upon the same ground with the rites and usages of the Church. At the age of eighteen, whatever be his condition and education, he may be called upon by the state to take the oath of Supremacy; to declare his assent in the most solemn manner to a political and religious position, which however true, is so far from being self-evident, or deducible from principles within the reach of an unimproved understanding, that it is not at this day acknowledged by the one half of Europe. Now, Sir, can you imagine that one young person in ten, who is bound to make this declaration, can make it upon his own personal examination and conviction? Upon what grounds then, but upon authority, upon a
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general persuasion that those who enjoin it on the one hand, and those who recommend it to him on the other, have duly examined it, and must judge for him till such time as he can judge for himself, and all this with infinite propriety.'

Without detaining our Readers by an enquiry how much more probable and easy it is for a youth at eighteen to understand the nature of the oath of Supremacy, than for a child at twelve to have any proper notion concerning most of the subjects of the Thirty-nine Articles, we proceed to observe that this Writer finds a great inconvenience, a perpetual source of difficulty and uncertainty to the parties concerned in the subscription, since there are, he says, 'scarce two persons, either in the university or out of it, who understand the subscription precisely in the same sense.' Here, therefore, a third question comes under consideration, namely, 'Whether he apprehends the present subscription to be preferable to any other test which has been or may be proposed?' The Letter-writer remarks, that the design in imposing a test at matriculation is to ascertain this single point, that the scholar who prays to be admitted into the university is a member of the Church of England. And on account of the age at which this subscription is required, he adds, 'I am of opinion that it greatly deserves your consideration, whether, though assent to the doctrines of the Church be the most natural test, whenever the age and circumstances of the party put him in a capacity to give or refuse it, yet some other may not be thought of, which shall be at the same time equally decisive, and better adapted to the present case. If, for instance, he "solemnly declares himself to be a member of the Church of England," he gives you that very assurance, for the sake of which you required his subscription to the Articles.—If, moreover, "he promise to conform to its liturgy and worship," he strengthens his declaration by the best argument possible.'

This is a brief view of the contents of the Letter before us; to which we must add, that it is written with candour and good sense, however the Author may or may not be mistaken in respect to the reasonableness, in general, of the subscription required by the Church of England. The Writer declares that he wishes well to toleration, notwithstanding his sincere attachment to the establishment; because both, he thinks, are essential to the true interests of religion, to the good order of society, and to the natural rights of mankind.

Art. 15. *An Address to the Clergy of the Church of England in particular, and to all Christians in general.* Humbly proposing an Application to the Right Reverend the Bishops, or through their Means to the Legislature, for such Relief in the Matter of Subscription, as in their Judgments they shall see proper: Together with the Author's Sentiments of the present Forms: and his Reasons for such an Application. By Francis Wollaston, LL. B. F. R. S. Rector of Chislehurst in Kent. 8vo. 6d. Wilkie. 1772.

The moderation, candour, and good sense that breathe through the whole of this Address, cannot fail of giving every attentive and impartial Reader a favourable opinion of the Author. The subject of the Address is, surely, important to every sincere Christian, and particularly so to our Clergy; we therefore recommend it to the serious and attentive perusal of every clergyman in the kingdom, let it

tily wishing the Author, and those who may associate with him, all the success to which their well-meant endeavours are entitled.

Our Author's views and wishes will appear from the following extract:

‘ Some of our Brethren have applied, and are expected to, apply again, to the Legislature for redress. Let us, therefore, now step forward: and, though we cannot go hand in hand with them, let us assist them as far as we may. Let us, with respectful confidence, address ourselves to *that Bench*; through whose interposition, relief is regularly to be expected: and, as their “ Moderation is known unto all men,” let us explain to them *our wishes*; and confide in *their prudence*, for obtaining the most proper redress for us. This is but due to our *Prelates*. For as, during the late recess of Parliament, they have had time to digest these matters; and there is *reason* to hope, that they have revolved it in their thoughts, *how* to effect what is *best*; so it cannot but be a proper piece of respect in us, that we should assure them of our good wishes, and our prayers for the success of so pious an undertaking. Let us then shew them *who* we are that wish it; and *what* we look for at their hands. Let us entreat them, *That we may no longer have a jett of Articles, that aggrrieve ourselves: though we have no objection to the subscribing fairly, such a reasonable form, as shall be thought necessary to secure a Protestant Church, against its being committed to the care of the Papist or the Unbeliever. That our Liturgy, though now so excellent, may be rendered yet more pure; by correcting every remaining blemish, and removing or leaving indifferent all we can, that gives offence to others. That our Church may thus become a pattern to all churches. And that, if those who now dissent from us, will not then accept of our Terms, or imitate our Example; we may, however, have the satisfaction of having done our Duty, by yielding on our parts, all that in Prudence we may.*

Or, if this be too great a happiness to be thought attainable; let us trust, that we shall at least get removed, that Form of Subscription, which, in its present state, requires such a Latitude in a solemn act, as no honest man would allow himself to use in any other Contract, however trifling.

‘ But it belongs not to the Proposer to *dispute*, what shall be the particulars of our Address. That, he hopes, will be considered by his Brethren: if they shall see it proper to join him, and accept his proffered services. He will be ready to receive their commands, left with the publisher: and to meet those, who shall be willing to consider the matter, and prepare the *Form* of such an application.

‘ In the mean time, he has thus delivered his sentiments; that, however his Proposal may succeed, which will depend upon their concurrence; he may have borne his *Testimony* as an individual.

‘ And now, to the LORD he commits it: in full assurance, that He who “ worketh in us, both to will and to do,” will assist all our pious endeavours; and if the measure we are now upon, be a right measure; will bring it to a happy conclusion.’

Art. 16. *A Charge delivered to the Clergy of the Archdeaconry of Celebster, in June, 1772.* By W. S. Powell, D.D., F.R.S. M.A.
Ret

ster of St. John's College in Cambridge, and Archdeacon of Colchester. 8vo. 6d. Cadell, &c. 1772.

In this charge, Dr. Powell endeavours to vindicate the English clergy, from the censure thrown upon them for not making use of the present improved state of philosophy and science.—‘They have used it, says he, and to the greatest advantage there, where only it could be used for the service of religion; in providing evidence, in examining it, in selecting the sounder and weightier parts of it, and in casting away those which are light and corrupt. But they have wisely avoided the application of it, where such application is impertinent, or profane: impertinent, as in the interpretation of Scripture; profane, as in judging of God's decrees.’

The Doctor produces examples of the errors into which, he pretends, philosophy has led its votaries, taken from two of what he calls the great and distinguishing doctrines of Christianity, *viz.* the doctrine of Atonement, and that of the Divinity of our Saviour. But the whole of what he advances is so vague and superficial, that the discerning Reader will receive very little improvement from the perusal of it.

Art. 17. *A Vindication of the Protestant Dissenting Ministers, with Regard to their late Application to Parliament.* By Andrew Kippis, D. D. The second Edition, corrected and enlarged. 8vo. 2 s. Robinson. 1772.

The subject of this Vindication being of great importance to the cause of religious liberty, we think it incumbent upon us to acquaint our Readers, that, in this second Edition, there are considerable and very valuable additions, and that the composition is much improved throughout.

Art. 18. *A serious and earnest Address to Gentlemen of all Denominations,* who opposed the late Application of the Protestant Dissenting Ministers to Parliament, for Relief in the Matter of Subscription. By John Williams, L. L. D. 8vo. 1 s. Robinson. 1772.

After some general observations upon the injustice and absurdity of requiring subscription to human articles of faith, this Author enquires into the conduct of the dissenters with regard to government, and endeavours to shew, that they have always been the truest and the steadiest assertors of liberty, religious and civil. He particularly insists, likewise, upon their uniform attachment to the house of Hanover. Speaking of the rebellion in 1745, ‘Be it recorded,’ says he, to their everlasting honour, that *not one single Protestant Dissenter, of any denomination,* either English or Welch, was found in the rebel army.—In short, the Protestant Dissenters have, in the most distressing times, given very signal displays of their loyalty to their king, and of love to their country; and surely, therefore, are entitled to the countenance and favour of both prince and people.* These things being considered, Dr. Williams cannot believe that any one of the Brunswick line will neglect an opportunity of showing his esteem for a body of men, who have always been so strongly attached to his family; neither can the Doctor believe that Government interfered, much less that it exerted its influence to throw the

Dissenters

Dissenters Bill out of the House of Lords. That, he thinks, could only proceed from the interference of the bishops. How far this opinion conflicts with a real knowledge of the world, and an acquaintance with the secret springs of political transactions, we shall not take upon us to determine.

In the remainder of the pamphlet, the Author addresses himself, first, to the Members of both Houses of Parliament; secondly, to the Bishops in particular; and lastly, to those of his Brethren who have scruples with respect to the late Bill.

Under each of these heads he has made a number of pertinent and judicious observations, and hath written with great moderation and candour.

ART. 19. *A Letter to the Rev. Dr. Josiah Tucker, Dean of Gloucester.* Occasioned by his Apology for the present Church of England, as by Law established, &c. wherein every material Article is examined; and the Plan of the petitioning Clergy, and others, is fully vindicated; upon the Principles of Christianity, all Protestant Churches, and the Church of England in particular. By a Petitioning Clergyman. 8vo. 1 s. Buckland. 1772.

Though several acute and spirited answers have been made to Dr. Tucker's Apology, we do not recollect that any of them have considered the whole of his positions. The Writers in opposition to him have chosen to confine their attention to some separate parts of his Work, which were deemed peculiarly indefensible, or peculiarly worthy of notice. The publication, therefore, before us, the design of which is more extensive, cannot be regarded as unnecessary, or unimportant. The assertion in the title page, that every material article advanced by the Dean of Gloucester is examined, is strictly just; and in this examination the Author has displayed much good sense, and a very sincere regard to the interests of genuine Christianity and Protestantism. At the same time, Dr. Tucker is treated with great respect. We apprehend that this performance comes from a clergyman in one of the southern counties of England, a worthy veteran in the cause of scriptural knowledge and religious liberty, whose writings we have had repeated occasion to commend.

ART. 20. *Friendship with God.* An Essay on its Nature, Excellence, and Importance, and Means of Improvement. By Richard Jones. 12mo. 3 s. bound. Dilly. 1772.

This performance is calculated to excite and cherish a pious and virtuous spirit and conduct. The Author was desirous of giving an amiable and engaging view of religion, and as he certainly could not fix upon a more elevated idea, though at the same time perfectly consistent with true humility, so he imagined he could not form a more lovely or pleasing representation than this of *Friendship with God*: a manner of speaking sufficiently authorised by the Holy Scriptures, and particularly the New Testament; as it is the evident and declared purpose of the Gospel dispensation to reconcile us unto God.

For the method which this Writer pursues, which is natural and proper, we shall refer to his Book; and shall here add only a few short extracts, by which the Reader may judge of his manner.

REV. DEC. 1772.

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His third chapter is intended to shew that *God is a friend to us*. 'This (it is said) is the voice of nature and Scripture, the language of heaven and earth, and the uniform testimony of every creature—the most glorious and excellent God addresses us by each, and says—CALL ME FRIEND. This should inspire us with joy and confidence, and make the strongest and grandest impressions upon our spirits.

'CREATION arose from his boundless benignity, and is therefore one imperfect expression of it. I know not what lovelier thought can enter the heart of man, than is conveyed by the hymn of the celestials—*Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created*. It was the PLEASURE OF GOD that his immense and boundless goodness should issue in such a creation as this. In his eternal and all-comprehensive mind he formed a fair and well-furnished world—*calling things that were not as though they were*; and amongst the rest of the creatures with which it should be replenished, designed one nobler than the others, who should be capable of knowing both him and them,—of contemplating the glorious excellencies of his Maker, and of partaking a felicity in him, as well as a being from him.'—

'THE PROVIDENCE of God operates for the preservation and happiness of men, and hence his friendly disposition towards them appears. The vast variety of creatures that fill this world continually, receive from his liberality—*the eyes of all wait upon him, and he satisfies the desire of every living thing*: he understands the asking look of each, and grants the expected supply. *Not a sparrow is forgotten before God*: he feeds the inferior creatures that they may minister to man—to his necessities, and to his entertainments; so that, in the issue, *all the tender mercies of God that are over all his works* do terminate in us, and we may say of every thing that pleases us, either for beauty or use, *THAT IS MERCY TO ME*—another effort of the Creator's kindness, to make my stay in this world, agreeable and happy to me.

'He continues our breath, and gives us our bread in a continual succession from day to day. *He maketh his sun to arise on the evil and the good, and sendeth his rain on the just and the unjust*—and all under the character of OUR FATHER WHICH IS IN HEAVEN. He gives his benefits where he is not received with them, amongst *the evil and unthankful*—they enter the doors that are shut against the divine benefactor—*they say unto God depart from us*—and yet *he fills their houses with good things*. Shew me the friend besides, that will continue his bounty and be constantly overlooked.

'There is nothing in our houses—nothing in our possession, but we may each of us write upon it—*DONUM AMICI COELESTIS*—*the gift of my great and heavenly FRIEND, who indeed giveth all things richly to enjoy*: one of whose titles is, FATHER OF LIGHTS, and *Author of every good gift, and every perfect gift to the children of men*. He gives all with the purest benignity of intention—not to ensnare us, but to bless us to the utmost; when it happens otherwise, the cause and the blame are in ourselves; we put a sting to the honey of his blessings, and a thorn to the rose of those delights which he sends us.—

* His FRIENDLY counsels guide us—his FRIENDLY bounty supplies us—his FRIENDLY rebukes awaken and correct us—as many as I love, I rebuke and chasten—it is his FRIENDLY visitation that preserves our spirits—it is his presence and power that keeps us from danger or delivers us out of it. He is *with us in six troubles and in seven*—he carries us through all our uncertainties—is better to us than our fears—and is *a rock higher than we are when our hearts are overwhelmed with sin*. Able to do for us exceedingly, abundantly, above all that we can ask or think. In sickness he is near us—in death he is with us; he delivers us from both, or causes that neither shall do us any harm.—

* But what shall we say to it, when besides his protection, his counsels, his promises, and his various bounties, we recollect that he has given us HIS VERY SELF in the person of his divine and blessed Son!—Is not this FRIENDSHIP—both in the most unquestionable reality, and in the highest degree of it?—One of the poets hath an ingenious fancy to express the passion wherewith he found himself overcome, after a long resistance. “That the God of Love had shot all his golden arrows at him, but could never pierce his heart; till at last he put himself into the bow, and darted himself straight into his breast. This doth some way adumbrate God’s dealings with men; he had long contended with a stubborn world, and thrown down many a blessing upon mortals; and when all his other gifts could not prevail, he at last made a gift of himself, to satisfy his affection and engage theirs.” *God to loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* Herein is LOVE—no false pretence, no fictitious counterfeit, but the true substance, the superlative degree of it—that God sent his SON to be a propitiation for us.*

This pious and practical Essay is concluded in the following manner:—* To close all—let us remember, that FRIENDSHIP WITH GOD, is the proper temper of man in this preparatory state.—We are going to GOD; and therefore must be the FRIENDS OF GOD. Our HEAVEN (if ever we have one) must be begun upon EARTH. It is by a restoration to ourselves, and to our God now, that we are to enjoy ourselves and him eternally. Let us be industrious in this our preparatory work, and God will work in us, and with us, OF HIS GOOD PLEASURE. He will assist us with pleasure, and reward us with pleasure.

* As we improve in FRIENDSHIP WITH GOD, every thing will be FRIENDLY to us; both within and about us. *The sun shall not smite us by day, nor the moon by night:—we shall be in league with the stones of the field and the beasts of the field shall be at peace with us.* Every creature shall act in FRIENDLY concert with the great CREATOR for our benefit; and be the minister of his goodness, not of his vengeance. We may command the tribes of the EARTH—and look up to the firmament of HEAVEN;—may challenge the services of its glorious hosts, and immortal angels—and call all things ours, because GOD ALMIGHTY is so. *Blessed are they that do his commandments—They have a right to the tree of life, and may enter in through the gates into the city.* All is open to THE FRIEND OF GOD.*

We shall only observe farther, that this Author appears to have been conversant with the old divines of different denominations,

many of whose practical writings, however neglected at this time of day, must be acknowledged to contain very sensible, striking, and elevated sentiments, discovering often the inward piety of the Author, and tending to produce and improve a religious spirit in those who peruse them.

Art. 21. *Pastoral Advice to young Persons before Confirmation.*

8vo. 6d. Shrewsbury printed, and sold by White, &c. London. 1772.

Whatever tendency confirmation may have to beget or increase superstition, it is nevertheless highly probable, that if it is explained and conducted with proper caution, seriousness, and diligence, it may have a very happy influence upon the minds of young persons. Such seems to be the opinion of the Author* of this small pamphlet, who therefore has laudably employed his endeavours to promote so worthy and important an end. Great thanks are due to him from all who are solicitous for the real welfare of youth, and the prosperity of the community. His advice is truly pastoral; it is solid, pious, rational, and properly pathetic. It appears to us extremely fit to be put into the hands of young persons, particularly at the season which the title specifies, being well calculated to assist and preserve him in a course of wisdom, religion, and virtue. The Author has added some prayers at the end, one of which is a paraphrase upon the Lord's Prayer: and we have perused them all with much satisfaction.

Art. 22. *The Sin of Sodom reproved by St. John Chrysostom*, Patriarch of Constantinople: Being two Sermons in his Commentary upon St. Paul's Epistle to the Romans, faithfully translated into English from the original Greek. To which is prefixed, a brief Account of the Life of that Saint. By Edward Lewis, M.A. Rector of Watlington and Emington, in Oxfordshire. 8vo. 1s. Dilly. 1772.

The second of these sermons is most directly levelled against the abominable vice mentioned in the title. Each of the discourses is founded on a passage in the first chapter of St. Paul's epistle to the Romans, from the 18th verse to the 27th. This Christian Father expostulates with great energy upon the subject, and endeavours to guard his hearers against so miserable a depravity. One remark which he makes, upon the manner in which the Apostle gives his account concerning it in the place above mentioned, it may not be improper for us to insert. It is as follows:

Here also may we justly admire the wisdom of Paul, who falling upon two things opposite to each other, could so exquisitely go through with both of them. His design was to speak with modesty, and yet to strike the hearers: now both can hardly be brought to bear, one being an impediment to the other; for if you would speak modestly you cannot reach the hearer; would you strike home, naked and clear must be your expressions. But this intelligent and holy soul admirably effected both, by the term "Nature;" heightening the accusation, and at the same time using it as a sort of veil, whereby to carry on the discourse with decency.

* Dr. Adams, of Shrewsbury.

Whatever particular view Mr. Lewis might have in selecting these two discourses, we find he has a farther design: he presents them to the world as a specimen of the writings of St. Chrysostom, and of the abilities of the Translator, 'who, it is added, if the world seems willing to receive it, intends, in a little time, to present it with Chrysostom's most pious, judicious, and learned commentary, in English, upon that whole divine epistle, contained in *thirty-two* sermons, which equal ninety of those of the present day.'

This Father, it is well known, was famous for his eloquence, on which account he was surnamed Chrysostom, or *golden mouth*;—but it might have been more candid in our Translator to have paid his compliment to a favourite Author, without passing a kind of general censure upon the preachers of the present age.

With a view of engaging a farther attention to the works of this celebrated orator, the present pamphlet contains also a short sketch of his life; to which is added, his character as a writer and a preacher as it is given by the learned Du Pin; who has indeed delineated it in very strong and pleasing colours. He has been always regarded as a man of a noble genius, and of great piety; but his warmth and zeal betrayed him into mistakes, and sometimes even, as is intimated by this Writer, to a degree of persecution. He died in the year 407.

Mr Lewis observes, that 'the Fathers are in no great repute in this country;' a truth which is the less to be wondered at, when we consider, that though there is much good sense, as well as piety, in many of their performances, there is also in some of them a great deal of puerility and fanaticism, which are disgusting, and shew that however useful they may in other respects be, they are not to be depended upon as certain guides in matters of religion: but this Translator has a very good reason for the above remark, which is, that since such is the case, he thinks it a matter of too great hazard for him to attempt an English publication of the whole commentary, unless he is favoured with some encouragement to the proposals which are shortly to be offered to the public.

Art. 23. *The Devil no fallen Angel*; proved from Scripture.

Being a Specimen of what has been revealed to the vilest of Worms and the chiefest of Sinners, Nathan Walker. 8vo. 1 s. Bladon.

The title, alone, will sufficiently indicate the state of the poor Author's brain.

Art. 24. *A Treatise on the ever-blessed and adorable Trinity, and Unity in Trinity.* 8vo. 1 s. 6 d. Bladon.

By the same Mr. Walker, Author of the preceding article.

M E D I C A L.

Art. 25. *The Anatomy of the Human Body, &c. composed (on an entire new Plan) in a Method very different from all Anatomical Writers, &c.* To which is [are] subjoined some Physiological Tracts, and a copious Index. By William Northcote, Surgeon, 8vo. 6 s. Becker. 1772.

The Author having, as he informs us, experienced the indulgence of the public, in their favourable reception of the work not long since published by him, under the title of the *Marine Surgeon*, has been induced to offer this performance, originally composed for his

own private use, as a proper supplement to that publication; particularly with a view to accommodate the naval surgeons with a complete and compendious repository of medical and anatomical knowledge, well adapted, from the smallness of its bulk and price, to their circumstances and situation. We need only to add, that the present compilation may very properly answer the Author's professed purpose of conveying instruction to the tyro's in the art, and of furnishing the more informed part of the faculty with a convenient memorandum.

Art. 26. *A concise History of Anatomy, from the earliest Ages of Antiquity, &c.* By William Northcote, Surgeon. 8vo. 3 s. Evans. 1772.

This very short historical abstract may be considered as a proper introduction to the preceding work, from which the anatomical tyro may collect some of the *ornamental* parts of knowledge belonging to his art. We see not however the propriety of the numerous inflated, and sometimes not very intelligible paragraphs, and even entire pages, in Latin, which frequently and unexpectedly occur in the text. For our parts, we must own that we cannot possibly comprehend the Author's motives for thus choosing sometimes to make the English, and sometimes the Latin tongue, the vehicle of instruction to his pupil; who may not, possibly, be a Latinist, or, though an excellent classic, may, like us, Linguists and Critics as we are by profession, find himself utterly unable to *construe* many of the very *crabbed* passages, that he will here meet with, in the last-mentioned tongue; after making all decent allowance for false pointing and errors of the press.

Art. 27. *Methodus prescribendi exemplificata Pharmacopæis Nescimiorum Londinensium, Edinburgensium, &c.* A. Gul. Northcote, Chirurgus. 8vo. 3 s. 6 d. Evans. 1772.

Mr. Northcote not yet thinking the sea surgeon's library complete—for what is a workman without his tools?—has here furnished him with a manual of extemporaneous *formulae*, collected from the private or local dispensatories of St. Thomas's, St. George's, Guy's, the London, and St. Bartholomew's hospitals; and from those of the hospitals at Petersburg, of the Royal Infirmary at Edinburgh, and the *Hôtel Dieu* at Paris. To these are added two other short collections of prescriptions; one under the signature of D. I. C. and the other under the magnificent, but scarcely merited title of *Medulla Medicina Universæ*. The Author's design might, in our opinion, have been much better answered, if, instead of thus swelling his sea surgeon's little library with all these duplicates and triplicates of the same medicine, he had judiciously selected a body of single *formulae*, for each intention, from the whole collection.

Art. 28. *An Essay on the Formation, Structure, and Use of the Teeth, &c.* By Meyer Lewis, Operator for the Teeth in Oxford. 8vo. 1 s. Wheble. 1772.

Mr. Lewis cannot think that we deal hardly by him, when we declare that we very readily subscribe to the propriety and truth of his declaration at the beginning of this pamphlet; where, after some proper encomiums on the ingenious and elaborate treasures of N

Hunter and Mr. Beardmore, on the teeth, he justly and modestly acknowledges that 'the subject has been already amply and *copiously* treated of, and that he has not the vanity to think that he shall be able to set it, or any branch of it, in a new or more instructive point of view.' When Authors thus justly estimate and characterize their own performances, the Reviewer's business is done to his hands: but we do not see any good reason why the unsuspecting purchaser, perhaps already possessed of former treatises on this subject, should be tempted, by a *new* title, to lay out his money for confessedly *stale* matter. If Mr. Lewis chooses to *announce* himself to the public, he does not deal fairly by them thus to draw them in to pay for his advertisement. We must acknowledge however that he appears to be a modest and rational dentist; and that if we lived within a day's ride of Oxford, we should not scruple to trust to his abilities in the dislodging of an old stump; or if our finances could support the expence, in the furnishing us with a *complete set*.

Art. 29. *Essay on Epilepsy, in which a new Theory of that Disease is attempted, &c.* By W. Threlfal, M.D. 8vo. 1s. Stuart 1772.

Though there is a degree of science and method in this small and meagre pamphlet, the matter of which, however, is delivered in a *strange*, and sometimes ungrammatical phraseology, we cannot discover in it such a degree of novelty as we were led to expect from the title-page. The Author derives the disease principally from a full and turgid state of the brain.

Art. 30. *A Letter to Dr. Cadogan, with Remarks on the most interesting Paragraphs in his Treatise on the Gout, &c.* By Mr. Daniel Smith. 8vo. 1s. 6d. Carnan. 1772.

This Gentleman who, we should observe, is not a member of the faculty, founds his criticisms on some of Dr. Cadogan's opinions relative to the gout, on an experience, which he has dearly acquired, of that distemper, in his own person. Some of his observations are sensible and pertinent; but when he theorizes, and attempts to define the true nature of the cause of that disease, he appears to no very great advantage. In support of some of his theoretical notions he relates a few chemical experiments, which evince him not to be very deeply versed in that science. His experiments indeed are trite and indecise; that is, they are neither new, as he seems to suppose them to be; nor do they justify his deductions from them.

We cannot pass over a seemingly interesting part of this pamphlet, where the Author affirms himself to be possessed of a certain medicine, by the external application of which he has been enabled, almost instantly, to relieve himself from the most excruciating torments of a gouty fit. 'For these seven years past,' he informs us that he 'has not borne the pain half an hour in each fit;' and that in the very last severe paroxysm which he had of this disease, and which was attended with a dreadful pain in his breast bone; after hesitating for some time to apply the remedy so very near the region of the stomach, the violence of the torture at length drove him to hazard the experiment. 'It gave him, as usual, instant ease, and he soon recovered.' We can collect no farther lights from the pamphlet concerning this speedy and valuable remedy, except that the applica-

tion of it is here sometimes said to be attended with the discharge of a large quantity of the gouty humour.

As the Author disclaims all lucrative views, and only occasionally dispenses medicines, *gratis*, from a charitable motive, to his poor neighbours about Ashton, near Bristol, it was natural to expect that he would have favoured the public with an account of the composition of this remedy. All that he says however upon this head is, that 'if he can establish the *certain* efficacy of this method of relief, which has done him such signal service, he intends to give it to the public for the benefit of his fellow-sufferers.' We do not disapprove of the *dissidence* couched in the preceding quotation; but after the repeated proofs, here given, of the efficacy of this external application, in the Author's own case, we think his philanthropy is interested in *speedily* communicating the composition of this remedy to the public.

Art. 31. *Reflections on the Gout, with Observations on some Parts of Dr. Cadogan's Pamphlet, &c.* In a Letter to the Right Hon. Sir William De Grey. 8vo. 1 s. Owen.

We can perceive nothing in this pamphlet sufficiently interesting, to fix either our Reader's or our own attention any farther on an exhausted subject.

Art. 32. *Aphorismi de Morafmo, ex summis Medicis collecti.* Auctore Samuele Farr, M. D. 24to, 1 s. 6 d. Bristoliz. J. B. Becket. 1772.

This very little volume contains a useful set of aphorisms on the consumption, collected from the best medical writers, and judiciously arranged and digested under the different heads of, a description of the disease, its species, signs and symptoms, causes, prognostic, and cure.

P O E T I C A L.

Art. 33. *The Shamrock; or, Hibernian Cresses.* A Collection of Poems, Songs, Epigrams, &c. Latin as well as English, the general Production of Ireland. To which are subjoined, Thoughts on the prevailing System of School Education, respecting young Ladies, as well as Gentlemen: With practical Proposals for a Reformation. By Samuel Whyte, Principal of the English Grammar School. 4to. Dublin printed. 1772.

There is a local propriety in the title given to this publication, which will be apparent only to those English readers who are acquainted with the name of that plant usually worn (as a cockade) by the Irish, on St. Patrick's day; as the Welchmen wear leeks in their hats, in honour of St. David. This plant is vulgarly known in Ireland by the name of Shambrogue, or Shamrock. It is the wild *Trefoil*; and Mr. Whyte informs us, that it was emblematically used by St. Patrick, at his first planting Christianity in Ireland, to 'represent to the ignorant natives the mystery of the Trinity.'

Mr. Whyte's own account of his poetical collection is as follows: 'The English have had their collections; so have the Scotch; and both have enriched their publications with gems from Ireland. We know of nothing before, of this nature, undertaken amongst us; and—we have been rather more delicate than our neighbours, cau-

tious

slowly avoiding to insert any thing which was not properly of native growth. If it should, in any instance, appear otherwise, it must be imputed to inadvertency, not intention. We could prove an indubitable claim to many things which they have appropriated; but have resumed only two or three pieces, at the special direction of their Author, who asserted his property, and thought it no robbery to make free with his own.*

As to the poems themselves, they consist of a great variety indeed—

Some new, some old, some neither one nor t'other.

And with respect to their general merit, the Editor himself very justly, as well as modestly, observes * that

'Many are good, some middling, more are bad,
But yet they are the best that could be had.'

This is but a poor compliment to his authors, to his subscribers, or to his own selection; but it is the truth. Many of the pieces which the Editor has here vainly and absurdly endeavoured to rescue from oblivion are very frivolous, and evidently thrown in merely to swell the volume to an unusual size: Mr. Whyte appearing to consider this circumstance of extraordinary *bulk* as a mark of respect due to his subscribers.† But, if we mistake not, there are many names which grace his numerous lists, with whom it is not usual to estimate the value of *poetry* by the *load*.

Novelty seems to have been little regarded in the selection of these poems; the second piece in the collection being no other than the old *Molly of Mounton*, written many years ago by the famous and humorous Dr. William King, and printed in his *Miscellanies*.

Our Editor has even condescended to insert the well-known and stale epigram on *two Millers*, which long ago ran the circle of the Magazines and jest books. And to manifest also his want of due attention, as well as of taste, in his Editorship, he has given this epigram *two* places in his collection; for it is printed in p. 237, and reprinted in p. 304. It is, moreover, erroneously copied in both instances. Mr. Whyte has it

'Two Butchers thin
Call'd Bone and Skin,' &c.

The lines, however, were originally written on two meagre millers and mealmen ‡, whose names happened to be *Bone* and *Skin*, and who combined with the bakers to raise the price of *bread* at Manchester. The joke loses half its zest by the substitution of the butchers, instead of the millers; our general idea of those sons of the cleaver being that of jolly fellows, fat as their oxen, and as heavy, at least, as a good Welch runt: whence the common sign of *The Three Jolly Butchers*.

We have here, however, many truly valuable and elegant poems, for the perusal of which we are much indebted to the Compiler; and for the sake of which, the candid Reader will excuse such over-sights and defects as might reasonably be expected, in so multifarious and voluminous a collection. For these, indeed, the indus-

* In his translation of Martial's epigram—*Sunt bona, sunt quædam quæstoria; sunt mala plura*, &c. which he uses as his motto.

† In *Lancashire*, as we have heard.

trious Editor has made an apology which will be readily admitted by the confederate and the benevolent; *viz.* his being 'engaged, at least fifteen hours a day, in the actual discharge of the duties of his profession:—the painful profession of a *school-master*!

D R A M A T I C.

Art. 34. *Chorus of the Dramatic Poem of Elfrida.* As performed at Covent-Garden. 4to. 6d. Horsfield, &c. 1772.

The pathetic, tender, and classical poem, *Elfrida*, the masterpiece † of MASON's genius, hath, at length, found its way to the British theatre, by the aid of the judicious alterations which have been made in it.—By dividing it into distinct acts, curtailing such of the speeches as were too long, and adding not only those decorations which captivate the eye, but also the irresistible charms of Dr. ARNE's music,—a piece written on the plan of the old Greek drama, hath been enabled to overcome all our common prejudices against the ancient *form* of Tragedy, especially against the *Chorus*. Mr. Colman, therefore, deserves praise for introducing on the stage, under his direction, so elegant a performance: and as a proof of the skill and judgment with which he has endeavoured to render it a pleasing exhibition to every class of the spectators, we must add, for the information of our distant Readers, that it hath been received with a much warmer, more general, and more lasting approbation than, perhaps, even the most sanguine admirers of the poem could have expected, from a work which the Author never intended for theatrical representation.

Art. 35. *Crofs Purposes*; a Farce of Two Acts. As is performed at Covent-Garden. 8vo. 1s. Davies. 1772.

The merit of this *petite piece* consists in the ease and sprightliness of the dialogue. The *Crofs Purposes*, too, in which the principal characters are involved, are diverting: and more than this is not usually expected in a farce. If, however, the Author* (or, rather, the *Alterer* of this little drama, from the French) had contrived to give a more moral cast to his performance, he would have deserved still farther praise. He is, surely, reprehensible for bestowing the prize of beauty, innocence, and fortune on a *Gamester*, who has recourse to matrimony, merely as an expedient to recruit his exhausted finances.

Art. 36. *The Rose*; a Comic Opera, in Two Acts. As it is performed at Drury-Lane. The Words by a Gentleman Commoner of Oxford. The Music by Dr. ARNE. 8vo. 1s. Dilly. 1772.

EVEN ARNE's music could not prevent this *Author's* receiving the mortification of a severe repulse from the discerning public; to whom it was, certainly, an affront to offer so dull and frivolous a production.

† We mean not, by this expression, to detract from the merit of his other dramatic poem, entitled, *Caractacus*; constructed also on the model of the ancients: see Rev. vol. xx. p. 507.

* Mr. Obrien, formerly an actor, and most deservedly a favourite with the town.

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N O V E L S.

Art. 37. *The Irishman; or, the Favourite of Fortune*: a satirical Novel, founded upon Facts. 12mo. 2 Vols. 6 s. bound. Goldsmith. 1772.

Unnatural, frivolous, and indelicate; and much in the manner of M. de Vergy's worst performances.

Art. 38. *Frederic; or, the Fortunate Beggar*. Wherein is displayed the various Events in Human Life. In a Series of Letters, copied from the Originals. 12mo. 2 Vols. 6 s. Roson.

These volumes offer nothing that is new, or that is interesting. They contain only a dull repetition of dull scenes.

E A S T - I N D I E S.

Art. 39. *A Plan for the Government of Bengal, and for the Protection of the other British Settlements in the East-Indies*. In a Letter to the Right Hon. Lord North, First Lord of the Treasury, &c. To which is added, the Speech of an East-India Proprietor, upon the extraordinary Commission for regulating the Company's Affairs abroad. 8vo. 1 s. Almon. 1772.

Some plausible ideas are here thrown out for the protection of the East India settlements under the several heads 'Sovereign, Governor, Council of State, Revenues, Administration of Justice, Army, and Trade.' The speech annexed to the plan is verbose and unsatisfactory.

Art. 40. *The Origin and Cause of the Continuance of the Disorders in our East-India Affairs, and the Means of restoring them*. 8vo. 1 s. Kearnly. 1772.

This Writer has very properly characterized his own performance: he acknowledges that his efforts are honest, but weak. We respect his candour, and are sorry that we cannot commend his ability.

P O L I T I C A L.

Art. 41. *A Letter to the Right Hon. Lord North: Attempting to shew the Causes and the Remedies of the high Price of Provisions*. 8vo. 1 s. Brown. 1772.

Various causes of the scarcity of provisions, which hath been so long complained of, in this, heretofore, land of plenty, are here pointed out, by a judicious investigator; who seems to have the welfare of his country sincerely and warmly at heart. He also suggests some remedies, which deserve the serious attention of our politicians and statesmen.

Art. 42. *A Letter to the Right Hon. Lord Mansfield, upon his Conduct in a Point lately brought before the Court of King's Bench, concerning the Middlesex Election*. 8vo. 1 s. Reynell. 1772.

We have seldom met with a performance so totally unworthy, so entirely destitute of merit. It runs over our history to demonstrate, that 'we have nothing to fear from the tyranny of the *one*, or the *few*, while we keep a strict guard against the incroachments of the *many*. In facts the Author is equally defective as in reasoning: *he has read our historians without being able to comprehend them; and he attempts to think and to speculate, without any pretensions to capacity.*

L A W.

Art. 43. *A System of Pleading.* Including a Translation of the *Doctrina placitandi*; or, The Art and Science of Pleading: originally written by Samson Eves, Serjeant at Law, and now first translated from the obsolete Norman French. Shewing where, in what Cases, and by what Persons, Pleas, as well personal, or mixed, may be properly pleaded: with References to, and Extracts from, the most approved Writers on that Subject, carefully digested under their proper Titles, and brought into one collective Point of View. Together with an Introduction, explaining the different Terms made Use of in the Proceedings of each respective Court; also a Preface and Table. By a Gentleman of the Middle Temple. 4to. 18 s. bound. Owen.

This verbose title sufficiently indicates the contents of the work. In the execution it required no great exertion of ability. Let none, however, withhold from the Editor, the praise due to his industry.

M I S C E L L A N E O U S.

Art. 44. *Illustrations of Masonry.* 4 s. 6 d. Bound. Williams. 1772.

Although we are not in the *secrets* of Free-Masonry, we have been entertained by the present well-written panegyrical view of this celebrated fraternity. It is compiled by a "Brother William Preston;" published with the approbation of the Society; and includes some new particulars. Among these we have an account of the *Grand Gala*, held in honour of Masonry, at the *Crown and Anchor*, in May last, with Mr. Preston's *Oration* delivered on that occasion; and which is by no means an inelegant composition.

Art. 45. *A Treatise on English Shooting;* under the following Heads; Of the Knowledge of a good Fowling-piece; the ordering and managing the Fowling-piece; the appendages of the Fowling-piece; the Choice of Powder, Shot and Flints; of Partridge Shooting, with the Choice of ordering of Pointers; of Pheasant Shooting, with the ordering Spaniels; of Woodcock Shooting; of Snipe Shooting; of Water and Fen-Fowl Shooting; and the Use of proper Dogs; of Upland Winter Shooting; with necessary Observations for the young Sportsman when out and returning Home. By George Edie, Gent. 8vo. 1s. Cooke. 1772.

The contents of this small Pamphlet are sufficiently specified in the title, and as far as we, who are not to be supposed *connoisseurs* in this way, are capable of judging, the instruction and directions which are given, are plain, proper and useful. Mr. Edie apprehends that a complete work of this kind has long been wanted; he has endeavoured to render his performance concise; and he hopes it may prove beneficial to the young sportsman, who seems to us to be obliged to him for the rules and advice he gives concerning an exercise which is, to numbers, a pleasing, and to some a profitable diversion.

Art. 46. *The Bystander*. 8vo. 1s. Hingeston. 1772.

A satirical representation of a private squabble between a clergyman in the country, on the one part, and two men of law on the other. The behaviour of the latter is placed in a very ridiculous light; but we do not see the propriety of troubling the public with any thing upon the subject.

Art. 47. *Grammatical Remarks on the practical and vulgar Dialect of the Indoſtan Language*, commonly called Moors. With a Vocabulary, English and Moors. The Spelling according to the Persian Orthography. Wherein are References between Words resembling each other in Sound, and different in their Significations; with literal Translations and Explanations of the compounded Words and circumlocutory Expressions, for the more easy attaining the Idiom of the Language. The whole calculated for the common Practice in Bengal. By Captain George Hadley. 8vo. 2s. 6d. Cadel. 1772.

This Work appeared some time ago in a more imperfect form*: and it still requires very considerable improvements. It may be of some use, however, in Bengal, till a publication of merit on a similar plan is submitted to the Public.

Art. 48. *The Odds of the Game of Billiards*. Small Size, for the Pocket. 1s. Bladon, &c. 1772.

The Author, or Editor, assures his Readers, that the calculations here offered to the public are the result of many years study; and that every one of them is a just one. The utility, therefore, of this little pocket companion to the billiard-table, will be too evident to the lovers of the game, to require any farther explanation. To the tables of calculation, are added, a few rules necessary to be attended to by the players.

Art. 49. *The Recantation and Confession of Doctor Kenrick*, LL.D. 4to. 1s. Allen. 1772. X

A piece of humour, founded on the late abuse of Mr. Garrick, in the poem entitled *Love in the Suds*, and on a subsequent apologetical advertisement signed W. Kenrick: it is a very laughable performance, though Dr. K. (who is most severely treated in it) will hardly think so; and it will naturally remind its Readers of the dire misfortunes of Edmund Curl, so humorously *set forth* in Swift's miscellanies.

Art. 50. *Miscellanies*. By the late R. Doddsley, Vol. II. 8vo. 5s. bound. Doddsley. 1772.

This volume contains the late Mr. Doddsley's tragedy of *Clione*, his poem entitled *Melpomene*, his *Agriculture*, a poem, and his *Oeconomy of Human Life*. The last mentioned performance was generally given to Lord Chesserfield, at the time of its first appearance; but the public are often self-duped in affairs of this kind.—We have given an account of these several pieces, as they came out; and we hope justice was done to their respective merits, which were not deemed inconsiderable. Their Author was an ingenious and a worthy man; and we are glad to see his writings thus collectively revived. His first volume is well known by its modest title of *Trifles*.

* See our Rev. Vol. xlv. p. 169.

Art. 51. *The Rural Christian; or the Pleasures of Religion.*

An allegorical Poem; in four Books. To which are added, *Sylvan Letters; or the Benefits of Retirement.* By a YOUNG GENTLEMAN. 8vo. 3 s. bound. Buckland, 1772.

The piety, but not the poetry of this young Instructor of the public is greatly to be commended. He appears to be an imitator of the manner of Dr. Gibbons, who is himself an imitator, at a modest distance, of the late ingenious Dr. Watts.

The Letters subjoined to the Poem are likewise of a devout and moral tendency; and may be read with advantage by the youth of both sexes, provided they take up the book before they have acquired taste enough to distinguish between the crude productions of a juvenile Writer, and the compositions of those Authors who are justly distinguished for solidity of thought and elegance of expression.

Art. 52. *The Servant's Book of Knowledge*, containing Tables of Wages, ready cast up; together with Tables for Marketing, &c. &c. By Anthony Heafel. To which are added plain and easy Instructions for Servants of both Sexes. Including several Articles never before published. 8vo. 1s. 6d. Cooke. 1773.

In complements of this sort there are always many superfluities; but, still, they contain some useful directions, and will certainly furnish more profitable employment for the leisure hours of servants than the ballads and story books to which their studies are usually confined.

S E R M O N S.

I. *The distinct Claims of Government and Religion considered.* Before the honourable House of Burgesses, at Williamsburg in Virginia, March 1, 1772. By S. Henly, Professor of Moral Philosophy, in William and Mary College. 4to. 1s. Davies, &c.

This Sermon, imported from America, and dedicated to Mr. Jebb of Cambridge, represents the respective claims of religion and government, and shews, with precision and spirit, as far as the limits of such a discourse would admit, how truly they are distinct from each other. Indeed one would suppose, that the natural reasonings of a man's own mind should almost immediately convince him, that no human authority could justly extend to his private thoughts and opinion, or have any jurisdiction over him in matters of conscience, so long as he continues a peaceable and regular member of society. Publications on this subject, have lately been, as was to be expected, very numerous; of which indeed there is, upon the whole, no reason to complain: as it is greatly to be wished, not only that so important a point should be freely discussed, but also that an acquaintance with the rights of conscience, and of religious liberty, should be as widely diffused as possible; to which we may add, nothing appears more favourable than a thorough knowledge of the doctrine of Jesus, and the temper inspired by his Gospel.

The Author of this Discourse is a warm advocate for religious freedom; he greatly admires *Sydney, Milton, Locke*; and is offended with Dr. Hallifax for having spoken with some kind of contempt of the first of those eminent persons. 'It would give me pain, says he, in a note upon this subject, to have it imagined that I had treated Dr. Hallifax too harshly; but I cannot restrain my indignation, when I see

I see the puny sons of these filken days, thus wantonly trample upon the most venerable characters that have ever adorned humanity.* The writings, he adds, *of those great men*, though neglected in this age of refinement, will never be forgotten, so long as there remains the least taste for what is great and manly.

The following extract will afford our Readers a further view of this Writer's manner:

* As society cannot be injured but by actions which violate its property or peace, those who demean themselves honestly and orderly ought not to be molested, on account either of their sentiments or worship. If these sentiments and this worship be the efflux of sincerity and devotion, absurd as they may be, God will approve them: the more such persons abound in every community, the better will that community become.

* If it be objected, that unless Government interest itself in behalf of religion, it will soon be excluded the world. May we not ask, Whether it be in obedience to the laws of the state that *the sun ariseth*, or that *the moon walketh in brightness*?—Hath Deity need of human invention to uphold his empire? How arrogant a worm is man! Yet, in consequence of this presumption, what havoc have massacres made! Would legislators maintain the cause of religion, let them shew its influence on their conduct.

* It is a fundamental principle of legislation, that good government can never exist, where, under the connexion of the same laws, every citizen is not equally protected: this gives them but one interest to support: this makes every man respect his neighbour.

* Viewing man in his religious capacity we consider him as related to his Maker. This relation can never be altered by any change of his being. Society is but of temporary duration: with the present life terminates the penalties of its laws; while the sanctions of religion are durable as our existence. As these are, to us, of the highest importance; let us, *first, seek the kingdom of God and his righteousness*, and in subordination to this end, let us *render to Caesar*, the things that are Caesar's. By such a conduct, and such alone, can we enjoy, in this world, the advantages of good government; and, in the next, the blessed consequences which will result from obedience to him, *whose kingdom ruleth over all.*

Before we conclude the Article, we should observe, that there is an advertisement prefixed to the Sermon, which informs us, that it 'would never have been published, had it not exposed its Author to obloquy.' He endeavours to vindicate himself against the censures that have been cast upon him, and particularly defends the propriety of preaching on the subject of religious toleration, by a pertinent quotation from the works of the great Mr. Locke.

II. *An Apology for the Brute Creation, or Abuse of Animals censured*: Preached in the Parish Church of Shiplake, in Oxfordshire, Oct. 18, 1772. By James Granger, Vicar. 8vo. 6d. Davies, &c.

This sensible discourse is very proper to be put into the hands of young persons, and of all those particularly who have any concern in the care and management of brute creatures: the cruelty with which they are sometimes treated must excite a just abhorrence in the humane and feeling bosom, as it was done in that of this Author,

who

who here pleads their cause in a manner becoming a man and a Christian; and, with strength and propriety, shews the wickedness of using them with that severity and barbarity which is too common even in this civilized country.

'The righteous and merciful man considers, says he, that the meanest creature was pronounced by the great Creator to be very good; and that if it is in no respect hurtful to him, it has an equal right with himself to live, and to enjoy the benefit of life: that wantonly to provoke, punish, and put to torture, any animal that providence hath placed under his care, is to betray his trust, and is against the great law of humanity, which comprehends every kind of being that hath the same acute sense of pain which he finds in his own frame. Some virtues are so closely linked together that they are in almost every instance inseparable. If a man is merciful, we may venture to pronounce him just, generous, and charitable: if cruel, we have as great reason to believe him unjust, sordid, selfish, and treacherous.'

It is unnecessary to add farther extracts, as the whole discourse is well worthy of perusal, and we wish it might be generally read and attended to. What renders the sermon particularly remarkable is the singular propriety of the dedication, "to F. B. Drayman," under the address of "*Neighbour Tom*:" for which it is assigned as a reason by the Author, that he had seen *Tom* exercise the lash with greater rage, and heard him swear at the same time more roundly and forcibly, than he ever saw or heard any of his brethren of the whip in London. The worthy Vicar gives him some very good exhortations, and tells him, that should he find any hard words in the discourse, if he will come to his vicarage house, he will endeavour to explain them: this swearing Drayman is farther warned by his Pastor, that if his conduct is not altered, he will take care to have him punished by a Justice of Peace.

We shall say nothing farther concerning this laudable publication, but that the title-page tells us, 'It is not only intended for such as have the care of horses and other useful beasts; but also for children, and those that are concerned in forming their hearts.'

We are sorry to learn, by a Postscript to this discourse, that 'it gave disgust to two considerable congregations. The mention of dogs and horses, we are told, was censured as a prostitution of the dignity of the pulpit.' On which account, it is added, 'the Author submits it to the candour of the public, and particularly to the cool consideration of those who were pleased to censure it, and by whose disapprobation, without any premeditated design of the Author, it now sees the light.'

Though the publication of his sermon was occasioned by such a disagreeable circumstance, we apprehend Mr. Granger will have no reason to repent of it. Humane and benevolent minds will approve his intention and his performance; and those who at first objected, will probably see reason to withdraw those censures which, in fact, will recoil upon themselves.

III. *The Christian Triumph*, occasioned by the Death of Mrs. Ann Williams, with the Address delivered at her Interment. By Abraham Booth. 8vo. u d. Dilly, &c.



A P P E N D I X
TO THE
MONTHLY REVIEW,

VOLUME the FORTY-SEVENTH.

FOREIGN LITERATURE.

A R T. I.

Histoire de l'Academie, &c.—CONCLUSION of the History and Memoirs of the Royal Academy of Sciences at Paris, for the Year 1768. Begun in the Appendix to our last Volume, Page 683.

Continuation of the CHEMICAL ARTICLES.

MEMOIR II. *On a Method of dying Silk, by Means of Cochineal, of a bright and durable Scarlet Colour, &c.* By M. Macquer.

THIS Memoir of Mr. Macquer's contains the history of a very capital discovery and improvement made by that excellent chemist, in the art of dying. Drebel, a Dutch chemist, was the first who discovered the method of obtaining from cochineal, by the means of a dissolution of tin in *aqua regia*, a bright and solid scarlet colour, exceeding, in beauty and lustre, any that had before been produced, either by the hands of art, or even in the works of nature. Unfortunately however woollen stuffs only, or those fabricated from animal substances of a similar kind, were found capable of receiving this beautiful and permanent dye. The artists, who endeavoured to apply this discovery to the dying of silk, cotton, or linnen, found, to their great astonishment, that though they employed the same ingredients, and followed the same process, the result, with regard to silk particularly, was nothing more than the production of a weak and dirty colour, resembling that of the lees of wine, or the skin of an onion; and which would not stand the simplest of all tests, that of washing in water.

This singular *phenomenon*, which has hitherto constantly disconcerted the artists, who have tried many random experiments without effect, was of a nature to pique the curiosity of the chemist.

chemist and philosopher, who never rest when they find themselves foiled in their attempts to discover the causes of singular appearances. Accordingly M. du Fay and M. Hellot, who had long been employed, by order of the French ministry, in the improvement of the art of dying, have laboured, though ineffectually, to clear up this chemical difficulty. The attention of the Author was likewise strongly excited to the subject; and after many attempts, which were also unsuccessful, as they were founded on wrong principles, he has at length succeeded in the resolution of the problem: and that, by means of a very slight variation in the common process, to which he was led by the ingenious experiments he made upon this occasion, and by the plausible theory which he deduced from them. Passing over the detail here given of the steps by which he arrived at this discovery, we shall briefly relate the essential parts of the process; first premising a short view of the theory by which he was led to it.

From some of his experiments it appears that, on dropping a solution of tin in *aqua regia* into a decoction of cochineal, a bright scarlet precipitate, or *lake*, as it is termed by the painters, is formed by the earth or *calx* of the metal (divested of its acid, now largely diluted with the water) greedily attracting, and combining itself with, the *fuscule*, or colouring matter of the cochineal. This precipitate however, on agitating the liquor, is capable of being suspended in it, and of being received into the pores of woollen threads or stuffs immersed in it. The Author supposed that silk did not acquire a proper dye from the same liquor, because the particles of this precipitate were too large to be received into its pores, on account of the compactness of its substance or structure. He conjectured, however, that though the compound scarlet lake, or precipitate, *ultimately formed*, could not be admitted into the pores of the silk, the colouring matter of the cochineal, *while in a state of solution*, might probably find a ready admittance there, and unite with the *solution* of the tin, *previously* introduced into the substance of the silk: and the event justified his supposition.

He first dipped a piece of silk into a saturated solution of tin in *aqua regia*, somewhat weakened by the addition of a quantity of water, so small as to produce no precipitation of the earth of the metal. Having expressed the liquor from the silk, and afterwards washed it in water, in order to free it from any superfluous part of the solution, he dipped it into a decoction of cochineal, quickened (as is usual in the dying of woollen cloths) with a small quantity of cream of tartar. The silk immediately took a full and bright scarlet colour, which resisted all the tests or proofs usually employed on wool.

From

From the consequences attending this small variation in the *manœuvre*, the Author's rationale of it appears probable; and it seems evidently to follow, that his success was owing to the *colouring process* being carried on *within the body of the silk*. The silk, according to his theory, already containing the metal *dissolved* in the acid, was capable of receiving the colouring matter of the cochineal, likewise in a *state of solution*; though it could not admit the said colouring matter into its pores, when previously united with the earth of the tin, in the form of a precipitate or *lake*, whose particles were too large to enter there.

We shall only further observe that, tho' the arts may hitherto perhaps have derived their chief advancement from casual or random trials of workmen, there can be no doubt that their further improvement is principally to be expected from preconcerted experiments, that lead the way, as in the present case, to a scientific theory; which becomes, in its turn, the fruitful germ of new and useful discoveries.

MEMOIR III. *New Experiments and Enquiries, relating to the Combination of the concrete Acid of Tartar with Antimony.* By M. de Laffone.

The singular properties of antimony, and the present very extensive use of the *tartar emetic* in medicine, which is one of its most certain and efficacious preparations hitherto known, render an enquiry both into the chemical and medicinal properties of that mineral, and of its different preparations, peculiarly interesting both to the philosophical chemist and to the physician. We cannot however even briefly specify, much less enter into any detail of the various experiments made by M. de Laffone, and here related, on this mineral substance. We shall observe, nevertheless, that the discovery of several new and singular products, or neutral salts, having the reguline or metallic part of the antimony for their basis, has been the result of his inquiries. The principal drift of the Author's experiments appears to have been the discovery of a method of procuring the most intimate solution of the active part of the antimony in the acid of tartar. In one of his processes, that concrete, united with half its own weight of the *sedative salt*, is thereby changed with it into a soluble tartar; three parts of which boiled in water with one part of the glass of antimony, dissolve the glass almost entirely, and form with it a kind of *gummy salt*, exceedingly soluble, and greatly preferable to the common tartar emetic. Some other preparations are likewise given, which are here said to be more constant in their effects than the last-mentioned medicine, and even to be invariable in their operation. Among the various products described in this memoir, there is a salt of the *gummy kind*, formed by a solution of the *diaphoretic antimony*, not wholly deprived of its phlogiston, which

is said to operate as a mild purgative. The medicinal properties however of these new combinations remain to be accurately ascertained by further experiments and observations.

In the last article of this class is given the analysis of a mineral water at Vaugirard, which contains nothing interesting.

ANATOMY.

This class contains only one memoir, in which M. Daubenton endeavours to explain the very particular and complex mechanism, by which the act of rumination is performed by certain animals; the nature of which had not yet been properly understood. At the end of this memoir the Author warmly expresses his disapprobation of what appears to us a very singular practice among the French husbandmen; who, with much care, and at a needless expence, house their sheep in warm stables during the winter, through the apprehension that these animals would suffer from the cold of that season. In order to encourage and incite them to a more rational practice, he assures them of his having actually kept abroad, during the whole preceding winter, by way of experiment, a small flock belonging to himself; not only without injury to the sheep, but manifestly to their advantage. He declares his intention to continue this practice for the future; takes great pains to recommend this proposed *innovation* to the farmers; and seems to speak of the general adoption of it among them as an event not likely to be brought about without some difficulty!

GEOMETRY and ALGEBRA.

The first of these classes contains only an addition made by M. Fontaine to his memoir on Tautochronous Curves, printed in the volume of the Academy for the year 1734; and the second, a short paper of M. du Séjour on an analytical subject.

ASTRONOMY.

MEMOIR I. *On the Elements of the Variation in the Inclination of the second Satellite of Jupiter, and of the Libration of its Node.* By M. Maraldi.

We have given some account of the Author's former inquiries on this subject, in the Appendix to our 42d volume, page 503, extracted from the volume of the Memoirs for the year 1765. Since that time M. Maraldi has continued to prosecute this interesting subject, and has here completed his whole design; giving in this memoir the ultimate result of all his calculations, followed by a particular account of all the astronomical observations at large, on which his determinations are founded, and which amount to above a thousand. In this collection the time, place, state of the weather, name of the observer, and the magnifying power, or quality of the telescope, are distinctly specified with regard to every eclipse contained in it. He has every where compared the results with the tables of M. Bailly, founded and calculated

culated on the Newtonian theory; with which they agree, exclusive of a very few exceptions. It may perhaps be agreeable just to mention the final results of this important and laborious undertaking.

M. Maraldi determines the *least* inclination of the orbit of the second satellite to that of Jupiter, at the beginning of the years 1672, 1702, 1732, and 1762, to have been nearly $2^{\circ}.48'$. that its *greatest* inclination, at the distance of 15 years respectively, that is, at the beginning of the years 1687, 1717, and 1747, was $3^{\circ}.48'$. that accordingly the period of the libration of the said inclination, and that of the node, is 30 years; and that the mean place of the ascending node is in $13^{\circ}.52'$. of Aquarius. On these new elements the Author has constructed tables, in which are given the quantity of the libration, the true inclination, and the true place of the node, for every year of the period. By means of these tables he has likewise calculated a considerable number of eclipses; wherein the small differences, almost always less than a minute, between his calculations and actual observations, furnish a very satisfactory proof of the accuracy of the *computus*, and the justice of the elements on which it is founded.

MEMOIR II. *On the Elements of the Orbit of Saturn.* By M. de la Lande.

In the *Appendix* to the volume of our work, referred to in the preceding article (page 499) we announced to the public a singular *derangement* or irregularity in the motion of the planet Saturn, lately discovered by the Author. This irregularity is of such a nature, that it is impossible to reconcile the ancient and modern observations on any single hypothesis, or to make them correspond to the same tables. Nevertheless, as it is necessary to have exact tables of this planet, both on account of the calculating ephemerides in general, as well as for the particular purpose of finding the longitude at sea, by taking the distance of the moon from this planet, as from a known point, M. de la Lande has constructed tables, which are here given, formed on certain new elements, and founded on particular *data* or assumptions. These, he affirms, represent the oppositions of Saturn, for 30 years past, with such precision, that the calculations founded upon them do not differ from actual observations a single minute. Their accuracy may likewise, he adds, safely be depended upon, as to all the common purposes of astronomy, for some years to come. This is the utmost that can be expected in the present case; as neither the period, the laws, or the cause of this irregularity are yet known or accounted for.

MEMOIRS III. and IV. *Enquiries concerning the Motions of a Planet, on the Hypothesis of dissimilar Meridians.* By M. D'Alembert.

These inquiries were begun in the volume of the Academy for the year 1754; where the Author considered the motions of a supposed planet, whose equator and parallels are circles, and all its meridians similar. He here examines what would be the motions of another planet, whose equator and parallels are elliptical, and its meridians unequal or dissimilar. He applies his principles, in particular, to the determining the laws of the *libration of the moon*, as resulting from the figure of her equator and meridians, the position of the plane of her equator and axis, and the motions of that axis. All these subjects are here treated of with the greatest accuracy, depth, and minuteness. It will however be sufficient for us to give only the outlines or result of this inquiry.

From analytical calculations, and reasonings founded on the Newtonian theory of gravitation, the Author deduces the following particulars; that the lunar equator is elliptic; and that, in consequence of this figure, the moon is subjected to a *physical* and *real* libration, as well as to that other which he calls an *optical* libration, depending on the figure of her orbit, and on the irregularity of her motion in it: that her axis, on which she turns round in a time nearly equal to that of her periodical motion, is inclined to her orbit; and that consequently the lunar equator forms with the said orbit two nodes or equinoctial points, resembling those of the earth's equator; and lastly, that these points, and the axis itself, have a motion contrary to the order of the signs, and sensibly equal to that of the nodes of the lunar orbit on the ecliptic.

MEMOIR V. *On the greatest Inclination of the Orbit of the Moon to the Plane of the Elliptic; and on the Parallax of that Planet:* First Memoir. By M. Le Monnier.

An accurate knowledge of the moon's motions is become an object of the greatest importance to astronomy and navigation, since the late successful application of it to the interesting problem of discovering the longitude at sea, by observations made on the distance of that planet from the various fixed stars, which it approaches in its course round the earth. This consideration determined the Author of this memoir to endeavour to ascertain, by actual observation, how far the best tables of the moon's motion, now extant, were to be confided in, with respect to the particular case which forms the subject of this article; and from thence to discover and correct the errors of the tables. Now one of the most necessary elements of the said tables is the quantity of the greatest inclination of the plane of the

moon's orbit to that of the ecliptic. This inclination, as is indeed implied by the very terms of the problem, is variable; being subject to a difference or variation of about 18 minutes: the greatest inclination taking place, when the sun is in the line of the nodes; and the least, when he is about 90 degrees distance from thence: as, in this last situation, his attractive power tends most forcibly to draw the moon nearer to the plane of the ecliptic.

Two observations, taken some years ago, of the moon when on the meridian, when she was accurately compared with some fixed stars, appeared to him very proper for this inquiry. By the first, made on the 1st of January, the moon was found to be in her greatest southern latitude, which was determined by the common methods to be $5^{\circ}. 16'. 18''$. supposing the horizontal parallax to be $54'. 33''$. and diminishing the parallax of altitude about 8 seconds, on account of the spheroidal figure of the earth.

In the second observation, taken on the 14th of the same month, the moon was at her greatest limit of northern latitude, which was found to be $5^{\circ}. 17'. 36''$. differing above a whole minute from that which had been found in the preceding observation. This error M. le Monnier attributes to the parallax, as her two greatest northern and southern latitudes ought to have been exactly equal, and as he was convinced of the accuracy of the divisions of the mural quadrant, with which these observations were made. He accordingly infers that the parallax requires correction, so as to reduce the two inclinations to an equality, and that we may be well assured of the exact quantity of that important element.

These are the most important articles comprehended under the class of Astronomy; excepting perhaps a memoir, in which M. Bailly discusses some important points relating to the theory of Jupiter; and the continuation of M. Du Séjour's new Analytical Methods of calculating eclipses of the sun, and occultations of the fixed stars and planets by the moon; being the sixth memoir which he has given on this subject. It will be sufficient to give barely the titles of the remaining articles, which are of less significance. These are, 1. *Astronomical Observations made to determine the Geographical Position of the City of Manila*, by M. le Gentil; and, 2. *Of the Capes Finisterre and Orizabal*, by M. de Bory. 3. 4. 5. *Calculations and Observations of the Opposition of Jupiter to the Sun, on April 6, 1768*, by Mess. Jeurat, De la Lande, and Bailly. 6. *Hints with regard to the (then) approaching Transit of Venus*, by M. de la Lande; and some few particular observations.

HYDRAULICS.

In the single memoir contained in this class, the Chevalier de Borda inquires into the cause, and endeavours to ascertain the quantity, of a very observable diminution of the effects expected, from theory, to be produced by certain hydraulic machines, and particularly pumps. It appears that one of the principal causes of this diminution is a certain obstruction, or *strangulation*, as he terms it, which the ascending column of water undergoes in passing through the apertures of the valves necessarily employed in these machines, and which is produced by the converging direction of the different columns, and by some circumstances in the construction of these valves. In the case, for instance, of a particular fire-engine which he examines, he finds that the force necessary to move the pump, is to the force which would be sufficient, if this contraction, or obstruction, did not subsist, as 65.88 is to 61; and that accordingly the effect of the machine is diminished, from this cause, more than a thirteenth part.

For his proofs and calculations we must refer to the memoir itself; from which, however, we shall extract the substance of an observation at the end of it, as it is of a practical kind, and appears to be of some importance. This is, that as the resistance caused by this strangulation is proportional to the *square* of the velocity of the piston; by diminishing the latter a certain quantity, we may diminish the former in a much more considerable degree. For example, if instead of employing *four* pistons, having each a play or range of *six* feet, *eight* were to be used, which played only *three* feet each, the machine would not be more loaded in the latter case than in the former; and at the same time, the resistance caused by the strangulation of the fluid would be reduced to a *fourth* part of what it was before. Accordingly, in practice, and particularly in the pumps used at sea, it is more advantageous to increase the number of pumps, than to augment the play and velocity of the pistons.

In the *History of the Arts*, published this year, the six following have been described: 1. *The Art of forging Iron, and the making of the various Utensils of that Metal*; by M. du Hamel. 2. *The Art of making Shoes*; by M. Garfaut: and, 3. *Of making Bricks and Tiles*; by M. Jars. 4. *The Art of dividing Mathematical Instruments*; by the Duke de Chaulnes. [We have formerly given some remarkable instances of the great improvements which have been lately made in this new art, by this noble mechanician †, which depends not on the singular talents

† See the Appendix to our 42d volume, page 500, &c. and that to our 46th volume, page 680.

or address, as has hitherto been the case, of some particular and rare individual ; but on certain curious mechanical contrivances, by means of which the accurate division of mathematical instruments may be executed with the greatest ease and certainty, by almost any person who bestows a moderate share of attention on the work.] 5. *The Art of making Wire* ; by M. du Hamel : and, 6. *That of working Coal Mines* ; by M. Morand. The Eloges of M. Baron, of M. Camus, M. Deparcieux, and M. de l'Isle, terminate the volume.

A R T. II.

Delli Viaggi D' Enrico Wanton, &c.—The Travels of Henry Wanton, to the *Terra Australis*. 8vo. 4 Vols. London. 1772.

OUR passion for ideal narratives is founded on that innate curiosity which is the instinctive instrument of knowledge. Were a school boy asked why he should lose his sleep to read Robinson Cruso, he could only answer that it was because he liked the book. A philosopher would acquaint him with the reason why he liked it. He would tell him that, as a human being, who had originally that being to support by his own industry, he would naturally find himself interested in the distresses of another human being, who was represented as cast on a desolate island, and obliged to subsist by the expedients of invention ; because he would lay up those expedients for his own use, in case of the like circumstances befalling himself.

The book before us is quite as ideal as Robinson Cruso, but it has a very different style of merit. It abounds with character, sentiment, and philosophical observation.

The traveller is the son of an English merchant, who being imprudent enough not to consult his boy's genius and temper with respect to his education and his future appointment in life, threw him into a situation that was extremely disagreeable to him, in consequence of which, at a very early period, he makes his escape from his pedantic tutor, and goes on board a vessel bound for the East Indies.

Naturally sensible and affectionate, the distresses which, he conceives, his family must feel from this elopement, affect him as he loses sight of his native shore. With little provision, and without prospect of more, he suffers too for himself, and gives way to melancholy and despair.

This conduct is observed by a benevolent young gentleman, the son of a capital English merchant, who, by his kind solicitations, obtains a perfect knowledge of his situation, and offers his friendship and assistance.

The philosophical consolations he offers him, when afflicted with the idea of leaving his family and his country, do honour

to his understanding. * Observe, my dear Henry, said he, the immensity of this ocean on which we sail, and the vault of heaven above us. One would imagine, that we were the only created beings, the only inhabitants of this wide extent of space. Alas! we are but at a little distance from the Continent, which the feebleness of our eyes and the curvity of the sea make us unable to discover. From hence conceive the vast size of this our globe, or rather of the universe; for this earth is, in comparison of that, no more than a grain of sand. The researches of the philosophical mind, however, adds he, end not here: they stretch beyond the weakness of the senses, and by the analogy of geometrical reasoning have travelled far beyond the sphere of sight. In this inaccessible variety of real, or possible existence, the mind at length is lost. It may stretch far forward by the measure of proportions, but it knows not where either to seek or fix the limits of creation.

* And in this immensity of being what then is man?—The object of the universal Creator's providence? The object of his care, as if he were the only work of his hands?—Astonishing! but true—What sentiments of gratitude, what impressions of humility towards the father of nature should not this consideration suggest?—Think then, my dear friend, how little you have lost by leaving your father's house, and putting yourself in the hands of Providence, who has the ministers of his bounty in every department of the creation, and can make them the instruments of your support into whatever region you may go, as much as your father was that instrument at home.

The same spirit of virtue and good sense appears in the observations he makes, when the two friends are thrown by shipwreck on a desert island, and are obliged to subsist on fish, wild fruits, and water.

* We are now, my dear Henry, in the situation of the first race of men; whose food was the produce of the chase, or of the net, and whose only beverage was the spring. Strangers, however, they were to ambition; to rapine, and disorderly inclinations. They had no desires but such as were dictated by the voice of nature, and when those were satisfied, their spirit was at rest. We cannot therefore call ourselves less happy than they were. On the contrary, we enjoy the advantages which associated life has, in the long process of ages, produced, (the advantages of knowledge and invention, I mean) without suffering the inconveniences that society brings along with it. Happy should we be, could this easy tranquillity attend us to the close of life. But that, I fear, is inconsistent with human inconstancy. To live long satisfied within the limited pursuits of nature will hardly be possible for those, on whom the improvements of society have impressed strong ideas of artificial wants.

Yet I assure you, my dear friend, that this reflection gives me little pain—I suffer more from another; from considering that I am here cut off from the exquisite pleasure of being useful to mankind. I have received many advantages from society, and consequently I owe much to it, but here I am an insolvent debtor. It is true I am exculpated by impossibility, but that impossibility gives me pain.

We may regret that a person who can think in this manner should be lost to society, but we cannot feel much uneasiness for a situation which has such strength of mind, and such fortitude to support it.

The archetype of this work must have been the famous travels of Lemuel Gulliver; and as in that performance, so, likewise, in the imaginary voyages before us, we have much useful satire laid up for the human species; without the invidious mode of making that species the immediate object of flagellation.

Italian productions are not, in general, remarkable for humour. We have met with few books of that cast in their language,—the very singular burlesque of Ariosto's celebrated poem, and a few letters in prose, excepted. But we have here a good deal of dry, deep, chastised humour, somewhat in the manner of Swift, and in some few places, not much more delicate. However, to say that an Author writes like Swift, is, in any case, a compliment, and there is certainly in this work great merit and depth of thinking.

A fine situation occurs where the poor young traveller supposes he had lost his friend, in this solitary island. His friend had left him for a while, to go in pursuit of natural curiosities, and did not return at the appointed time. The circumstance is related in that unaffected kind of narrative which always makes its way to the heart.

Chap. VI. Vol. I.

‘ One morning my only companion and friend went in quest of some curious insects which the island produced, and left me on the shore to seek the provision of the day. Happy enough I found myself in the thought of surprising him on his return with such a dinner as, in our desolate abode, he had never tasted. I found near the shore a variety of shell fish, and it occurred to me that there might possibly be oysters, which I remembered to have heard him say he was particularly fond of. After a long search I met with them. I had the pleasure to find them of an exquisite flavour, and superior to any thing of the kind I had ever tasted. By means of a net likewise, which we had made, I caught a fish of an extraordinary size, and, delighted as you will easily suppose, with this twofold success, I hastened to our cave to prepare my friend a favourite dinner.’

This is perfectly natural. There is an innocent vanity, or rather complacency, which is awakened by the indulgence of an

an extraordinary benevolence. But let us hear how our young adventurer proceeds in his tale.

‘ When my friend should come weary from his researches, what joy did I promise myself in setting before him an extraordinary repast! At mid-day I lighted my fire with more than common alacrity to cook my fish; for about that time it was usual for him to return. Every thing was ready, but he did not appear. I waited with patience another hour, with solicitude a second, with anxiety a third. Grief then took place. I concluded my friend was lost.

‘ The supreme Being only knows with what fervour, at this crisis, I called upon his name. Known it is to him too that my heart had never before felt equal anguish. I called aloud upon my friend. I beheld him, in imagination, dashed in pieces in a fall from some precipice, devoured by some wild beast, or however, destroyed by some accident. Should the heart of my Reader be open to the impressions of humanity, he will be sensible of all the horrors of my situation, of all the dreadful images which such deplorable circumstances could bring before me. My only guardian and support I imagined to be lost.—My friend to whom gratitude, interest, affection, all the moral ties of humanity bound me, my friend, without whom life would become an insupportable burthen, irrecoverably lost! The dismal idea, though groundless, still hangs with horror on my mind. All sustenance I neglected—I sat solitary on the shore; at the motion of every leaf in the breeze I looked around me; in every whisper of air I heard the foot of my friend.—Vain illusion, that threw weight into the scale of despair! Expectation, so tantalizing to him who looks for any great happiness, to me was agony, and let him who knows what that friendship is, in which is centered self-preservation and every felicity of life, judge of my situation!

‘ Night came on; and I now gave myself up to absolute despair. My eyes, instead of being closed in sleep, were swelled with tears,—the melancholy, but the only relief of incessant anguish!

‘ At length the morning opened—the last day, in which I supposed, I should see the sun: for had it been naturally possible to have survived my friend, it would not have been morally so; I was determined *not* to survive him. That remorse, indeed, which accompanies impious actions and designs contrary to the spirit of religion, broke in upon my desperate thoughts: but when the passions are at a certain pitch, every rational sentiment is overborne, and the swelling tide is kept up by its own violence. Despair soon succeeded the pious reflections which the transient illumination of reason had awakened.

‘ In this dreadful state I passed the morning, when the sound of human footsteps, near the mouth of my cave, made my heart ready to bound out of my bosom. It was my friend!—It was not joy that I felt—it was agony. The life that grief had failed to snatch from me, was in greater danger from a different sensation. In embracing him, I well remember that I frequently withdrew my arms, and stepped back to see whether it was really my friend, or a vision, a phantom that I was embracing.’

This is certainly very fine, because very natural painting.—Not so, in our opinion is the *nachbalance* of the philosophical speech which the recovered friend makes on his return, and we shall therefore take no farther notice of it.

The cause of his stay was the discovery of a curious country, in quest of which the two solitary friends leave their cave the day following. Here it is that we find the first traits of the Author's imitation of Swift. The country is a land of apes, and thus the scene opens:

‘ On passing the first barriers of this beautiful vale, we discovered two filthy apes, the male and female, seated on a wooden bench, near the entrance of their habitation.—Merciful God! how were we astonished! The female was dressed in a coarse gown and petticoat, and had on her head something of a cap made of palm leaves. The male-ape (the Lord knows how he came by it) had got a Scots plaid, which covered him from top to toe; but his head was bare.

‘ When these good people saw us, they expressed some surprise, rose from their seats, examined us with great attention, and when we naturally expected something extraordinary from this particular curiosity of theirs, we had the mortification to find them burst into a violent fit of laughter. My little vanity, I own, was offended. The female, in particular, was very liberal of her scoffs, and had not my friend suggested to me that an untimely delicacy and sense of honour might, in such a country, and among such a people, be attended with fatal consequences, I should certainly have expressed my resentment in no very peaceable manner. But prudence prevailed, and I waited in hopes of returning measure for measure in a more harmless way.

‘ The female ape now gave a loud and articulate call, at the sound of which a whole tribe of apes of both sexes and all ages assembled at the gate of the court yard. The comic scene was now heightened to the utmost. Some looked at us and laughed; some examined our white perukes, supposing them to be our natural hair, others lay hold of and chattered about our cloaths.—The whole of their observations was attended with those bursts of laughter and ridiculous surprise, which folly always expresses, when any thing new, or uncommon is presented to its view.—

One

One of the young apes had a switch in its hand, and from a peculiar instinct began to beat our legs and arms; just as the children of our species would have done by them.

‘Curious it was to see two men brought up in the most polished country in Europe, which is certainly the most cultivated quarter of the world, become the sport of animals, universally esteemed the vilest and most detestable creatures in the universe.

‘Let this be a lesson to those haughty spirits who disdain a proper condescension to those whom providence has placed in superior stations! Let it teach them the necessity of conforming to that general subordination which supports the system of society.

‘Another little ape ran to the hog-trough, and taking out some rotten pears threw them to us to eat—a plain proof with me, that they took us for brute-animals. My friend was of the same opinion, and, for fear of mischievous consequences, gave them to understand that we were rational creatures, by making signs for a different kind of food, and soliciting a lodging for the night.

‘Upon this, an old female ape, that seemed to be the oracle of the society, concluded, and made her conclusion known to the rest, that we were certainly *forçerers*; that it would be proper to have us bound, in consequence of which we should return to our original shape, and become perfectly harmless. But as it was necessary to consider this minutely, the whole family was assembled. We knew not the subject of their deliberations. My friend imputed it to fear. Since they have discovered, said he, that we have the gift of reason, they are afraid of us. ‘Tis no unfavourable omen. This fear will, in time be changed into confidence, and friendship will follow of course.’

From this extract, the Reader will easily see that moral satire and sentimental observations are the immediate objects of these volumes; which, however, though pregnant with much good sense, are, in our opinion, too prolix; possibly, too tedious.

A R T. III.

Tableau Philosophique de l'Esprit de M. de Voltaire, pour servir de suite à ses Ouvrages, et de Memoires à l'histoire de sa vie.—A Philosophical View of M. de Voltaire's Temper and Character, &c. 8vo. Geneva. 1771.

THOSE who are fond of the history of literary quarrels, and contests, will find abundance of entertainment in this work, which contains many curious anecdotes relating to M. de Voltaire, and to his writings, that are little known to the generality of his Readers, and place him in a point of view which reflects very little honour on his character.

Wm

When we consider Voltaire as a writer, we are struck with the superiority of his genius, and cannot help admiring him in many different walks of literature; but when we see this oracle of philosophy, this great preacher of toleration, abusing those who presume to question his authority, or controvert his opinions, in language that would disgrace the meanest class of writers; when we see him giving vent to his spleen, his pride, and his insolence, in a manner the most indecent, outrageous, and illiberal; when we see him employing the meanest and the basest arts to injure his opponents in their most important worldly interests; when we observe all this, we are forced to cry out with the poet,—*Tantæne animis cœlestibus iræ!* and our admiration of the WRITER is almost lost in our detestation of the MAN.

The Author of this view is far from being desirous to detract from the praises that are justly due to such of M. Voltaire's writings as are not injurious to religion, or to private characters: *nous ne craindrons pas* (says he) *de le dire; il eût été le premier homme de son siècle, s'il n'eût pas été peut-être le plus sensible, le plus emporté, le plus intolérant, contre tout ce qui a osé contredire ses prétentions.*

A principle of justice, and a desire of defending merit against the most unjust and illiberal attacks, appear, as far as we are able to judge, to have been our Author's sole motives for presenting the public with an account of Voltaire's quarrels with the following writers, viz. *Jean-Baptiste Rousseau, L'Abbé Desfontaines, Maupertuis, M. De La Beaumelle, Saint-Hyacinthe, Vernet, M. Le Franc De Pompignan, M. L'Evêque du Puy, L'Abbé Nonnotte, M. Scipion Maffei, L'Abbé Guyon, Freron, Jean-Jacques Rousseau, M. L'Evêque de Gloucester, L'Abbé Coger, M. Larcher, M. Grasset de Geneve, L'Abbé Makarti, M. Vauvenargues, L'Abbé Riballier, and M. L'Archevêque de Paris.*

A separate chapter is allotted for the account of Voltaire's disputes with each of the above-mentioned writers. The observations which the Author has mixed with his account are extremely just, and his manner of writing is lively and entertaining! In pointing out Voltaire's self-contradictions, and the falsehoods he has propagated in order to defame and calumniate his adversaries, our Author sometimes assumes an air of pleasantry; but he frequently speaks the language of manly and generous indignation.—*Selon les different sujets, says he, que M. de Voltaire nous a fournis, nous nous sommes laissé aller tout naturellement aux impressions qu'ils doivent faire sur tous les esprits équitables. Tantôt nous avons confondu l'impof-ture en lui opposant la vérité; tantôt nous avons parlé le langage de l'indignation contre les horreurs qu'il n'a pas crain-t d'avancer, tantôt celui de la plaisanterie contre les indecens ba-dinages*

dinages qu'il s'est permis; enfin, nous l'avons suivi pas à pas; nous lui avons répondu, pour ainsi dire, mot à mot; nous l'avons redressé trait par trait; et toujours nous nous sommes appuyés sur les faits les plus authentiques, sur les mémoires les plus exacts, sur les réclamations les plus justes, sur les réponses les plus précises.

That M. Voltaire may not reproach our Author with disfiguring his writings, or imputing to him what he has not written, he makes use of the last edition of his works, an edition which Voltaire himself acknowledges, and which he sent as a present to one of our Author's friends.

A R T. IV.

Théorie du Luxe; ou Traité dans lequel on entreprend d'établir que le luxe est un ressort non seulement utile, mais même indispensablement nécessaire à la prospérité des Etats.—A Treatise upon Luxury; or an Attempt to shew that it is not only useful, but indispensably necessary to the Prosperity of States. 8vo. 2 Vols. 1771.

THERE is scarce any subject that has been more frequently treated by political writers than that of luxury, and yet few have been treated in a more vague and superficial manner. The generally received opinion is, that luxury has proved the ruin of the greatest empires, and that, in whatever state it prevails, it must in the end be fatal to it; and on this topic orators, moralists, philosophers, and divines are eternally declaiming. The Author of the treatise now before us, is of a very different opinion, and thinks that no state can be rich and powerful without luxury. He discusses the subject with more accuracy than most of those who write upon it; he is a bold and manly writer; he expresses himself with strength and perspicuity, and sometimes with elegance; he has enlarged and liberal views; and he seems a friend to liberty, and a lover of mankind.

A R T. V.

Leçons de Morale. Ou Lectures Académiques faites dans L'Université de Leipzig, par feu M. Gellert.—Lectures on Morality, read in the University of Leipzig, by the late Mr. Gellert. Translated from the German. 8vo. 2 Vols. Utrecht. 1772.

NOT having seen the original of this work, we can say nothing concerning the merit of the translation. The translator however, who was well acquainted with the Author, and had the highest opinion of his worth, acquaints us, that he has been at great pains to render his translation as correct and faithful as possible, and to preserve the natural and easy turn of the original. Taking it for granted therefore that he has done justice to Mr. Gellert, as we see no reason to suppose the contrary, we shall look upon the work before us as a faithful copy.

of the original, and we are not afraid of recommending it as one of the most valuable and useful performances we are acquainted with on the subject of morality.

That air of piety, candour, humility, and benevolence which breathes through the whole; that warmth and earnestness wherewith the Author recommends religious and moral duties, cannot fail of giving every well-disposed Reader the most favourable opinion of him: he speaks of religion and virtue indeed like one who felt their value and importance, and his manner of recommending them is that of a tender and affectionate parent, solicitous to promote the highest interests of his children.

Those who are fond of deep elaborate researches concerning the springs of human actions, the origin of our ideas of virtue, and the grounds of moral obligation, will find little in the work before us to gratify their curiosity. The Author never intended it for a dry, didactic, speculative system; but for a practical and sentimental one; a system founded upon religion, that comes home to mens *business and bosoms*, and the great end of which is to discipline our passions, and regulate our conduct.

The most essential principles of morality, and each particular virtue, are explained in a clear, natural, and easy manner; and familiar examples and characters are added by way of illustration. Mr. Gellert's principal view, is the improvement and instruction of youth; and so admirably is his work calculated to warm their hearts with the love of virtue, and to inspire them with noble and generous sentiments, that it seems to us impossible for any person to peruse it attentively, without feeling an earnest desire of answering the great end of his creation; of being wise for time, and wise for eternity.

The subject of his lectures, as he himself tells us, in a short preliminary discourse, may naturally be divided into three parts. The first contains his sentiments concerning the nature, extent, and end of morality; the two sources from which we may derive the knowledge of it, *viz.* reason and sentiment; concerning duty, virtue, and happiness; the superiority of morality, as it is taught in modern times, to that of the ancient philosophers; and concerning the difference between that morality which derives its principles from reason alone, and that which derives its principles from religion. In the second, Mr. Gellert gives short rules and directions for the acquisition of virtue, which he illustrates in an easy and familiar manner, and applies to the different circumstances of life: in the third, he treats of the most important duties relating to God, our fellow creatures, and ourselves.

In his tenth lecture, our Author gives some directions for the choice of a small moral library, and after recommending
APP. Rev. Vol. xlvii. M m *several*

several excellent works, and giving short characters of them, he concludes in the following manner.—Above all, my dear young friends, let me recommend to your perusal the holy scriptures, that treasure of truth and knowledge, which alone is capable of rendering you wise, virtuous, and happy; that source of genuine satisfaction, and of the greatest consolation both in life and at the hour of death. Study the salutary truths contained in scripture with the utmost attention, with the greatest docility and humility of heart; and make the most diligent use of all those means that can enable you to understand what God has been graciously pleased to reveal to you; praying earnestly to the great Father of lights to enlighten your minds, and to incline your hearts to practise what he has taught you to approve. Learn to look upon revelation as the greatest blessing that God has granted to mankind since the beginning of the world; and let a lively sense of gratitude inspire you with the most profound reverence, and the most humble adoration. What the light of the sun is to the bodily eye, revelation is to the intellectual eye. In what darkness of error and Pagan superstition should we not still have been plunged, notwithstanding all the efforts of reason, had we not been enlightened by revelation? I have made it my business to read what the wisest of the antient philosophers have written concerning God, religion, and virtue; concerning the *summum bonum*, and the means of acquiring tranquillity and contentment of mind; but I can assure you, upon my conscience, that all their wisdom, compared with the instructions of the word of God, is mere shadow and uncertainty; at best but a faint and glimmering light, and, most frequently, darkness, folly, superstition, and absurdity.

And who were those antients, who for so many ages applied themselves with so little success to the search after truth? Men of the most profound learning, among the Greeks and Romans, by whom the sciences were cultivated with the utmost attention, and held in the highest estimation. And who were the authors of the books of scripture? Men without study, and, in general, born and brought up in an obscure condition, among a people despised by other nations, and who disregarded science; in a word, shepherds and fishermen. Their writings, however, besides the existence of one God, teach us wisdom and virtue, with infinitely more truth and perfection than those of the philosophers. Must not scripture therefore be of divine original? And is it not the most shameful ingratitude, and criminal neglect, to set no value upon it? Permit me, on this occasion, to make an ingenuous confession. I have lived *fifty years*, during which I have had many grounds for joy, but none of them have been so durable, so innocent, so satisfactory to my soul, as those I have derived from religion; this I declare upon my con-
science

science. I have lived *fifty years*, and been under many afflictions, but I never found so much light in perplexity, so much consolation, strength and courage in distress, from any other principles as from those of religion; this too I declare *upon my conscience.* I have lived *fifty years*, and been more than once at the gates of death, but find by experience that nothing, yes nothing, without exception, enables us to triumph over the terrors of death so much as the divine efficacy of religion upon the soul; that nothing is so capable of fortifying the mind, at that decisive moment, when it sees itself, not without emotion, on the turning point of eternity, and of quieting conscience which then rises up against us,—as faith in our divine Saviour and Redeemer; and this likewise I declare as in the presence of God.

If the testimony of a friend and a master be of any weight, let this testimony of mine, my dear young friends, have some influence upon your minds, whenever a presumptuous *reasoner* shall be desirous of inspiring you with a contempt for the doctrines of Scripture; whenever a free-thinker shall strive to deprive you of that principle of faith, the purity and sanctity of which confounds and distresses him! Christian youth! May there never be found one amongst you who shall dare to vilify the most excellent of all books, and make it a subject of profane raillery!

We shall make no apology for inserting this passage, but shall conclude the Article with acquainting our Readers that these lectures were not published in the Author's life time, but that he left it in charge with two of his particular friends, Messrs. Schlegel and Heyer, to publish them after his death.

To the first volume are prefixed some reflections concerning the genius, character, and writings of Mr. Gellert, by Mr. Garve, Professor of Philosophy in the university of Leipzig. They are written in a very judicious and sensible manner, and will give pleasure to every Reader of a thoughtful and philosophical turn of mind.

A R T. VI.

Le Ventriloque, &c. The Ventriloquist. By M. De La Chapelle, Censor Royal at Paris, Member of the Academies at Lyons and Rouen, and F. R. S. In two Parts, 12mo. London, De l'Étanneville. Paris, Duchesne. 1772.

THIS work, as the Author, at least, with some degree of complacence, more than once declares, is an *Unique*, and on a very singular and curious subject. Eustathius indeed, the learned bishop of Antioch in the fourth century, and his translator and commentator, Leo Allatius, about the beginning of the seventeenth, have, he acknowledges, likewise treated of the same matter; but they have discussed it only incidentally, and with a particular

particular view to the circumstances attending the visit made by Saul to the witch of Endor *. The present Author, on the contrary, considers the subject in a general light, and confirms all his remarks and reasonings upon it by actual observations made on two very capital Ventriloquists now living. As this is a kind of maiden subject, or at least not much known to the generality of Readers, we shall dwell somewhat largely upon it.

Ventriloquism, if we may be allowed to use the term, in order to avoid circumlocution, is a peculiar gift, art, or quality, of which certain persons are and have been possessed, by means of which they have been enabled to modify the voice in such a manner, as to make it appear to those present to proceed from the *belly* of the speakers; (from which circumstance it derives its appellation) or rather to make it seem to proceed from any distance, or in any direction whatever. Some faint traces of this art or faculty are to be found in the writings of the ancients; but many more are to be discovered there, if we adopt the Author's opinion; that the responses of many of the ancient oracles were actually delivered by persons possessed of this quality, so very capable of being applied to the purposes of priestcraft and delusion.—Nay, it will appear in the course of this Article, that an intire community even of *priests themselves*, in the very neighbourhood of Paris, as we conjecture, were fairly taken in by it, in consequence of an innocent piece of waggety plaid off upon them, by a person who possesses this talent in a very eminent degree.

The Author of this performance is known to many of the curious, by an invention of his that has lately been announced in some of the foreign papers, which he calls the *Scaphandri*, and of which we shall give a short account at the end of this Article. Having brought this useful piece of machinery, as he affirms, to its utmost perfection, his attention was excited towards a new and very different object, in consequence of a conversation at which he was present about two years ago; in which some persons of learning and probity related many surprising circumstances concerning the talents of a certain Ventriloquist, one M. St. Gille, a grocer at St. Germain en-Laye, not far from Paris; whose powers in that way were astonishing, and had given occasion to many singular and diverting scenes. The Author was so struck at the marvellous anecdotes related to him, that he immediately formed the resolution of first ascertaining the matter of fact by the testimony of his own senses, and then of enquiring into the cause and manner in which the phenomena were produced.

* See 1 Samuel, chap. xxviii.

After some preparatory and necessary steps, (for M. St. Gille, he had been told, did not choose to gratify the curiosity of every one) the Abbé waited upon him, informed him of his design, and was very cordially received. He was taken into a parlour on the ground floor, when M. St. Gille and himself sat on the opposite sides of a small fire, with only a table between them: the Author keeping his eyes constantly fixed upon M. St. Gille all the time. Half an hour had passed, during which that gentleman diverted the Abbé with the relation of many comic scenes which he had given occasion to by this talent of his; when, all on a sudden, the Abbé heard himself called by his name and title, in a voice that seemed to come from the roof of a house at a distance. He was almost petrified with astonishment: on recollecting himself however, and asking M. St. Gille whether he had not just then given him a specimen of his art, he was answered only by a smile: but while the Abbé was pointing to the house from which the voice had appeared to him to proceed, his surprize was augmented on hearing himself answered, '*It was not from that quarter,*' apparently in the same kind of voice as before, but which now seemed to issue from under the earth, at one of the corners of the room. In short this factitious voice played, as it were, every where about him, and seemed to proceed from any quarter, or distance, from which the operator chose to transmit it to him. The illusion was so very strong, that prepared as the Abbé was for this kind of conversation, his mere senses were absolutely incapable of undeceiving him. Though conscious that the voice proceeded from the mouth of M. St. Gille, that gentleman appeared absolutely mute, while he was exercising this talent; nor could the Author perceive any change whatever in his countenance. He observed however, at this first visit, that M. St. Gille contrived, but without any affectation, to present only the profile of his face to him, while he was speaking as a Ventriloquist.

The Abbé, who is a most unconscionable and multifarious digresser, and is continually starting out of his way to explain or discuss the minutest matter that comes across him, proceeds directly from his narrative of the first visit he made to M. St. Gille, to account for all the circumstances attending Saul's conference with the witch of Endor; and endeavours to shew that the speech supposed to be addressed to Saul by the ghost of Samuel, actually proceeded from the mouth of the reputed sorceress, whom he supposes to have been a capital Ventriloquist. On these grounds he explains that transaction, and reconciles all its circumstances to the relation given of it in the bible; where, it is to be observed, that Saul is not said to have seen Samuel, but only to have heard a voice; which, it now ap-

pears, a Ventriloquist can produce and transmit from any quarter, and with any degree of strength whatever. He afterwards brings many instances to prove that the antient oracles principally supported their credit, and derived their influence, from the exercise of this particular art. This supposition, he thinks, will not appear by any means forced or incredible: whether we reflect on the nature of the art itself, so very capable of imposing on the multitude; or on the various other considerations here offered in support of it. The vocal or speaking oaks, for instance, of *Delona*, (the seat of one of the most celebrated of the antient oracles) receive from hence a much more simple and plausible solution, than from any of the hypotheses invented by the Authors who have treated on this subject. There was no necessity, he observes, to conceal the priest, who was to utter the responses, in a hollow tree; or to form subterraneous cavities for his reception. These contrivances could scarce be executed or employed without frequent danger of discovery: whereas a single Ventriloque, without any apparatus, could render not only oaks, but even rocks and clouds, vocal, without any hazard of detection.

After various discussions, more or less connected with his principal subject, the Author relates at length all the testimonies that he has been able to collect, relating to the few Ventriloquists that have been described by different authors, within the last two or three hundred years. From this collection we shall only extract the substance of a little history given by Brodeau, a learned critic in the 16th century; who relates one of the singular feats performed by a most capital Ventriloquist and cheat, in his time; who had not only the talent of emitting a voice, from any distance, or in any direction; but had likewise a particular knack at counterfeiting the tone or manner of speaking of those with whom he had at any time conversed. He was called Louis Brabant, and was Valet de Chambre to Francis the first. Our countryman Dickenfon speaks of him particularly, in his tract, intitled *Dulphi Phœnicizantes*, printed in 17mo at Oxford, in 1655.

Louis, it seems, had fallen most desperately in love with a young, handsome, and rich heiress; but was rejected by the parents, as an unsuitable match for their daughter, on account of the lowness of his circumstances. The young lady's father dying, he makes a visit to the widow, who was totally ignorant of his singular talent. Suddenly, on his first appearance, in open day, in her own house, and in the presence of several persons who were with her, she hears herself accosted, in a voice perfectly resembling that of her dead husband, and which seemed to proceed from above; exclaiming, "Give my daughter in marriage to Louis Brabant. He is a man of great fortune

and of an excellent character. I now endure the inexpressible torments of purgatory, for having refused her to him. If you obey this admonition, I shall soon be delivered from this place of torment. You will at the same time provide a worthy husband for your daughter, and procure everlasting repose to the soul of your poor husband."

The widow could not for a moment resist this dread summons, which had not the most distant appearance of proceeding from Louis Brabant; whose countenance exhibited no visible change, and whose lips were close and motionless, during the delivery of it. Accordingly she consents immediately to receive him for her son-in-law. Louis's finances, however, were in a very low situation; and the formalities attending the marriage contract rendered it necessary for him to exhibit some shew of riches, and not to give the ghost the lye direct. He accordingly goes to work upon a fresh subject; one Cornu, an old and rich banker at Lyons; who had accumulated immense wealth by usury and extortion, and was known to be haunted by remorse of conscience on account of the manner in which he had acquired it.

Passing over the preliminary steps and preparations, behold Louis Brabant tête à tête with the old usurer, in his little back parlour, preparing him for his ensuing operations upon him, by artfully turning the conversation upon religious subjects; on demons and spectres, the pains of purgatory, and the torments of hell. During an interval of silence between them, a voice is heard, which to the astonished banker seems to be that of his deceased father, complaining, as in the former case, of his dreadful situation in purgatory, and calling upon him to deliver him instantly from thence, by putting into the hands of Louis Brabant, then with him, a large sum for the redemption of Christians then in slavery with the Turks: threatening him at the same time with eternal damnation, if he did not take this method to expiate likewise his own sins. The Reader will naturally suppose that Louis Brabant affected a due degree of astonishment upon the occasion; and further promoted the deception by acknowledging his having devoted himself to the prosecution of the charitable design imputed to him by the ghost.

An old usurer is naturally suspicious. Accordingly the wary banker makes a second appointment with the ghost's delegate, for the next day; and, to render any design of imposing upon him utterly abortive, takes him into the open fields; where not a house, or a tree, or even a bush, or a pit, were in sight, capable of screening any supposed confederate. This extraordinary caution excited the Ventriloquist on his part, to exert all the powers of his art. Wherever the banker conducts him, at

every step, his ears are saluted on all sides, with the complaints and groans not only of his father, but of all his deceased relations, imploring him for the love of God, and in the name of every saint in the calendar, to have mercy on his own soul and theirs, by effectually seconding with his purse the intentions of his worthy companion. Cornu could no longer resist the voice of heaven, and accordingly carries his guest home with him, and pays him down 10,000 crowns; with which the honest Ventriloquist returns to Paris, and marries his mistress.—The catastrophe was fatal. The secret was afterwards blown, and reached the usurer's ears; who was so much affected by the loss of his money, and the mortifying raileries of his neighbours, that he took to his bed and died.

Considering the superstitious and credulous spirit of the age when this piece of deceit is said to have been practised, the preceding relation appears by no means incredible. We very naturally recollect on this occasion the audiences given to a very bungling ghost, in our own times, and in our own capital; where some reputed sound heads were said to have been strangely unhinged by the clumsy manœuvres of the *dumb* ghost of Cock-lane, who conversed only by scratching and knocking. Had the said ghost been a finished Ventriloquist—and particularly, if in the solemn and ever memorable visit made to the gloomy vault of Clerkenwell, Fanny had accosted her sagacious and inquisitive nocturnal visitants with a *speech from her casket*, couched in awful and ghostly terms, the intellectual concussion must have been complete and irresistible. This at least is certain, that in the days of King James, or later still in New England, a man would have stood a fair chance of being hanged on even less substantial evidence.

This last mentioned trick of Louis Brabant, played off on the old usurer, alone, is even exceeded by an innocent piece of waggery, not long ago practised with success, by the Author's hero, M. St. Gille, on a whole community. Out of respect to the ministers of religion, the Author does not specify the scene of this adventure; which however, he observes, needs no particular authentication, as the whole affair is very well known at Paris. The following are the outlines of this modern history, which may serve as a proper companion, and as a kind of voucher, to the preceding.

M. St. Gille returning home from a place whither his business had carried him, sought for shelter from an approaching thunder storm, in a neighbouring convent. Finding the whole community in mourning, he inquires the cause, and is told that one of their body had died lately, who was the ornament and delight of the whole society. To pass away the time, he walks into the church, attended by some of the religious, who

shew him the tomb of their deceased brother, and speak feelingly of the scanty honours they had bestowed on his memory. Suddenly a voice is heard, apparently proceeding from the roof of the quire, lamenting the situation of the defunct in purgatory, and reproaching the brotherhood with their lukewarmness and want of zeal on his account. The friars, as soon as their astonishment gave them power to speak, consult together and agree to acquaint the rest of the community with this singular event, so interesting to the whole society.

M. St. Gille, who wished to carry on the joke still further, dissuades them from taking this step; telling them that they will be treated by their absent brethren as a set of fools and visionaries. He recommends to them, however, the immediately calling the whole community into the church, where the ghost of their departed brother may probably reiterate his complaints. Accordingly all the friars, novices, lay-brothers, and even the domestics of the convent are immediately summoned and collected together. In a short time the voice from the roof renewed its lamentation and reproaches, and the whole convent fell on their faces, and vowed a solemn reparation. As a first step, they chaunted a *De profundis* in full choir; during the intervals of which the ghost occasionally expressed the comfort he received from their pious exercises and ejaculations on his behalf. When all was over, the Prior entered into a serious conversation with M. St. Gille, and, on the strength of what had just passed, sagaciously inveighed against the absurd incredulity of our modern sceptics and pretended philosophers, on the article of ghosts or apparitions. M. St. Gille thought it now high time to disabuse the good fathers. This purpose, however, he found it extremely difficult to effect, till he had prevailed upon them to return with him into the church, and there be witnesses of the manner in which he had conducted this ludicrous deception.

In consequence of three memoirs presented by the Author to the Royal Academy of Sciences at Paris, in which he communicated to them the observations that he had collected on the subject of Ventriloquism in general, and those he had made on M. St. Gille in particular; that learned body deputed two of its members, M. de Fouchy, and Le Roi, to accompany him to St. Germain-en-Laye, in order to verify the facts, and to make their observations on the nature and causes of this extraordinary faculty. In the course of this inquiry a very singular plan was laid and executed, to put M. St. Gille's powers of deception to the trial, by engaging him to exert them in the presence of a large party, consisting of the Commissaries of the Academy, and some persons of the highest quality, who were to dine in the open forest near St. Germain-en-Laye on a particular day.

All

All the members of this party were in the secret, except a certain lady, here designed by the title of the Countess de B; who was pitched upon as a proper victim to M. St. Gille's delusive powers, as she knew nothing either of M. St. Gille, or of ventriloquism; and possibly, we should think, for another reason, which the Abbé, through politeness, suppresses. She had only been told, in general, that this party was formed in consequence of a report that an aerial spirit had lately established itself in the forest of St. Germain-en-Laye, and that a grand deputation from the Academy of Sciences were to pass the day there to enquire into the reality of the fact.

M. St. Gille, it is not to be doubted, was one of this select party. Previous to his joining the company in the forest, he completely deceived even one of the commissaries of the academy who was then walking from them, and whom he accidentally met. Just as he was abreast of him, prepared and guarded as the academician was against a deception of this kind, he verily believed that he heard his associate M. de Fouchy, who was then with the company at above a 100 yards distance, calling after him to return as expeditiously as possible. His valet too, after repeating to his master the purport of M. de Fouchy's supposed exclamation, turned about towards the company, and with the greatest simplicity imaginable, bawled out as loud as he could in answer to him, 'yes Sir.'

After this promising beginning the party sat down to dinner; and the aerial spirit, who had been previously furnished with proper anecdotes respecting the company, soon began to address the Countess of B. particularly, in a voice that seemed to be in the air over their heads. Sometimes he spoke to her from the tops of the trees around them, or from the surface of the ground at a pretty large distance; and at other times seemed to speak from a considerable depth under her feet. During the dinner the Genii appeared to be absolutely inexhaustible in the gallantries he addressed to her; though he sometimes said civil things likewise to the Dutchess of C. This kind of conversation lasted above two hours; and in fine the Countess was firmly persuaded, as the rest of the company affected to be, that this was the voice of an aerial spirit: nor would she, as the Author affirms, have been undeceived, had not the rest of the company, by their unguarded behaviour, at length excited in her some suspicions. The little plot against her was then owned, and she acknowledged herself to be mortified only in being waked from such a delicious delusion.

Several other instances of M. St. Gille's talent are here related. He is not, however, the only ventriloquist now in being. The Author, in the course of his enquiries on this subject, was informed that the Baron de Mengen, a German nobleman, pos-
sessed

selfed this art in a very high degree. On a proper application lately made to him, that nobleman favoured the Author with a particular answer to all the questions proposed to him, and a description of the manner in which these acoustic deceptions are produced *. We do not comprehend the Baron's explanations; nor, if we did, should we chuse to communicate the *principles of ventriloquism* to the public. For though it is certainly very proper that it should be universally known that such an art exists, it will readily occur to every one, who reflects ever so little upon the matter, that it is not for the interest of society that the attainment of this art should be taught or rendered easy to those who might make it subservient to the purposes of knavery and deception.

We rather wonder that this reflection should not occur to the well-intentioned Author of this performance. Independent of the bad purposes to which a talent of this kind might be applied, when directed so as to operate on the superstition and credulity of the multitude, it is easy to figure to ones self the various mischiefs that might be occasioned, in families and neighbourhoods, by a wanton, malicious, or unprincipled ventriloquist; who can not only imitate the voice of any of his neighbours, but can likewise make it seem to come out of any quarter he thinks proper to emit it from. We shall therefore terminate this article by adding only a few observations, tending to explain the nature of this deception, in general. As we cannot afford room for the more diffuse and desultory explanations of the Author, we shall endeavour briefly to illustrate this matter in our own manner.

It appears clearly from the Baron de Mengen's account of himself, and from the observations made by the Author, in

* The Baron has constructed a little puppet or doll (the lower jaw of which he moves by a particular contrivance) with which he holds a spirited kind of dialogue. In the course of it, the little *virago* is so impertinent, that at last he thrusts her into his pocket; from whence she seems, to those present, to grumble and complain of her hard treatment. Some time ago, the Baron, who was then at the Court of Bareith, being in company with the Prince de Deux-Ponts, and other noblemen, amused them with this scene. An Irish officer, who was then present, was so firmly persuaded that the Baron's doll was a real living animal, previously taught by him to repeat these responses, that he watched his opportunity at the close of the dialogue, and suddenly made an attempt to snatch it from his pocket. The little doll, as if in danger of being suffocated, during the struggle occasioned by this attempt, called out for help, and screamed incessantly from the pocket till the officer desisted. She then became silent; and the Baron was obliged to take her out from thence, to convince him by handling her, that she was a mere piece of wood.

his frequent examinations of M. St. Gille, that the factitious voice produced by a *ventriloquist* does not (as the etymology of the word imports) proceed from the *belly*, but is formed in the inner parts of the mouth and throat. As to its singular effect in deceiving even the most intelligent and accurate observers, the following considerations may perhaps throw a degree of light on the subject, sufficient to make what seems marvellous in the *phenomenon* in a great measure disappear: independent, however, of that truly wonderful flexibility and command of the various and complicated organs of speech by which it is produced. This art, nevertheless, according to the Author, does not depend on a particular structure or organization of these parts, peculiar only to a few individuals; but may be acquired by almost any one possessed of a very ardent desire to attain it, joined to a very large stock of perseverance.

It is evident, we think, that the judgments we form concerning the situation and distance of bodies, by means of the senses mutually assisting and correcting each other, are entirely founded on experience. The reiterated impressions made by objects on the organs of sense constitute, in time, a large fund of habitual knowledge which is always at hand: so that, for instance, the place, or distance, or nature of a visible or audible object, are immediately, and all together, without any formal train of reasoning, *suggested* to the mind on the first impression made on the organ. "That such a noise (says the acute and learned Dr. Reid *) is in the street; such another, in the room above me; that this is a knock at my door; that, a person walking up stairs, is probably learnt by experience.—It is probable, he adds, that previous to all experience, we should as little know whether a sound came from the right or left, from above or below, from a great or a small distance, as we should know whether it was the sound of a drum, or a bell, or a cart."—In short, we pass, in these cases, from the *sign* to the *thing signified* by it immediately, or at least without any intermediate steps that are perceptible to ourselves.

On these principles it evidently follows, that if a man though in the same room with another, can by any peculiar modification of the organs of speech, produce a sound, which, in faintness, tone, body, and in short, every other sensible quality, perfectly resembles a sound delivered from the roof of an opposite house; the ear will naturally, without examination, refer it to that situation and distance: the sound which the person hears being only a *sign*, which he has from his infancy been constantly accustomed, by experience, to associate with the idea of a person speaking from a house top. It is evident too, that

* Inquiry into the Human Mind. First edit. page 100.

when there is no particular ground of suspicion, any small disparity between the two sounds will not be perceptible.

A deception of this kind is practised with success on the organ and other musical instruments; and we may very aptly refer on this occasion to many optical deceptions; and more especially to the curious experiment particularly described in our last Appendix; [Volume xlv. page 673.] where the images of objects received on a piece of white paper, not seven inches distant from the eye, excite the idea of the real objects themselves, appearing at the distance of several hundred feet. Here the perspective, *claro-obscuro*, colouring, &c. being all such as the mind has, by continual experience, been accustomed to consider as the *signs* of visible objects, placed at considerable and different distances; the spectator, so far as he trusts to the informations of the eye alone, is as completely deceived, as he is, who trusts to his ears alone in the company of M. St. Gille.—But there is a further analogy between the two experiments.

The abovementioned optical deception is corrected or diminished by the spectator's knowing that he is looking into a box; by repetitions of the experiment; and by a new habit thereby induced of considering the rays of light as really proceeding, or reflected from the plane of the paper. For the same reasons, in the acoustic deception, that experience or habit which misleads a person who has seldom heard the ventriloquist, and is a stranger to his powers, at length sets another person right who is acquainted with them, and has been a frequent witness of their effects. This was the case of the Author, with whom the illusion at length ceased, in consequence of repeated visits to M. St. Gille: so that, while others, ignorant of his talent, and possessed only of their *old* or *habitual* experience with regard to articulate sounds, considered his voice as coming from the top of a tree, or from a deep cellar under ground; the Abbé, well acquainted with the powers of the ventriloquist, and having acquired a *new* kind of experience, at once referred it directly to the mouth of the speaker.

According to our promise at the beginning of this article, we shall add a few particulars relating to the Author's *Scaphandre*. A few years ago he invented this *aquatic accoutrement*, or piece of machinery, by means of which a person totally ignorant of the art of swimming may plunge boldly into the deepest and most agitated waters; and there, without any effort or skill, keep himself in an erect position: the water rising all the time no higher than the pit of his stomach. Here, according to his account, he may at his ease eat, drink, write, and charge, present, and fire a musket; turning himself round at any time almost by a mere act of the will. We pass over many of the uses of this apparatus; which is not cumbersome, either in the
water

322 Thomas on the Character, &c. of Women in different Ages.

water or on shore, and may be put on or off in less than a minute. The Abbé has now brought it to the highest degree of perfection, by having lately, after many fruitless attempts, discovered an expedient, or, in his own words, attained what he calls a *fixed point*, by means of which a person may walk across the deepest rivers, as if he was footing it on a solid plane. The Abbé appeals for the truth of these assertions to many thousand witnesses; and in further corroboration of them, has added a letter written by M. Artuo, Captain of Artillery at Huninguen; who there describes the successful trial lately made of one of the Author's *Scaphandres* in the Rhine, by a mere novice in the art of swimming; who, with this accoutrement, walked upright and at his ease backwards and forwards in that river, as if 'by enchantment.' We shall only add that the Author intends immediately to compose and publish a complete description of every part of the apparatus, to which he means to add an account of the various uses to which it is applicable.

A R T. VII.

Essai sur le Caractere, les Mœurs et L'Esprit des Femmes dans les différents Siècles.—An Essay on the Character, Manners and Genius of Women in different Ages. By M. Thomas, of the French Academy. 8vo. Paris. 1772.

THIS Essay, the Author tells us, is only a part of a larger work, not yet published, wherein he considers the use and abuse that has been made of praise in the different ages of the world. The subject of the Essay is extremely curious and interesting, and treated in a manner equally instructive and entertaining. The pictures which M. Thomas draws of the character and manners of the fair sex, in the different periods and countries to which he confines himself, appear to us to be very just and striking; and though the subject is not treated with that extent which its importance deserves, yet the Author's observations shew an enlarged and liberal turn of mind, are generally judicious and solid, and where they seem less so, they are always ingenious, and sometimes new. His work, he says, is neither a panegyric nor a satire, but a collection of facts and observations, in order to shew what women have been, what they are, and what they are capable of being.

He sets out with observing that, in every age and country, women have been adored and oppressed; that man, who has never wanted opportunities of abusing his power, though he has always paid homage to their beauty, has ever availed himself of their weakness, and been at once both their tyrant and their slave. After some general reflections to the same purpose, he proceeds to consider the manners of the Grecian women: this part of his subject he too rapidly, and too superficially, passes

ver; though what he says upon it is both ingenious and entertaining. He observes that in the most virtuous and flourishing times of Greece, courtezans were much honoured, especially at Athens; and had great influence on public affairs: he assigns several reasons for this, but we must refer our Readers to the work itself.

After taking a cursory view of the Grecian women, he proceeds to consider the character of the Roman dames; and draws a very amiable picture of them in the early ages of Rome, when, confining themselves to their houses and families, they were so barbarous and uncivilized that they knew nothing but how to be good wives and good mothers. They passed their time in educating their children, and raising a race of husbandmen and soldiers for the state;—ignorant of every pleasure but what arose from the performance of their domestic duties.

He goes on to shew that a change of government introduced a change of manners, till, by a gradual degeneracy, an unbounded licentiousness generally prevailed, and vice became too powerful for law.

The influence which Christianity had upon manners in general, and particularly upon the character and manners of women, is strongly marked by our Author; as is likewise the change of manners occasioned by the invasions of the barbarians; one of the most extraordinary revolutions, perhaps, in the annals of humanity. That spirit of gallantry which still prevails in Europe, that system which has had so powerful and so extensive an influence over modern manners and languages, was introduced by savages, and sprung from the shores of the Baltic, and the forests of the North.

After considering, very distinctly and fully, the spirit of chivalry, and the joint influence of the principles of religion and honour in forming the courage and military character of women during so long a period of time, our Author takes notice of another remarkable revolution, occasioned by the revival of arts and letters in Italy, and which introduced a change in the ideas and manners of women. During this period, he observes that a mixture of gallantry and religion, of platonism and poetry, of the study of languages and of laws, of ancient philosophy and modern theology, was the general character both of men and women in Italy.

At this time it was no uncommon thing to see ladies in the pulpit, teaching philosophy and jurisprudence in the public schools, haranguing in Latin before Popes, writing in Greek, and studying Hebrew, &c. Young ladies too, who had studied eloquence, our Author tells us, went more than once, during this period, to Popes and Princes, and exhorted them, in the most

most pathetic and moving terms, to declare war against the Turks.

Whilst the ladies were striving thus to equal, or rather to excel the other sex in every walk of science and literature, the gentlemen vied with one another in writing panegyrics upon the talents and virtues of the fair sex; and during an hundred and fifty years, M. Thomas tells us, there was a confederacy of writers in support of the superiority of the ladies.

Here our Author takes occasion to enter very fully into the famous question concerning the equality or superiority of the sexes. He treats it with great delicacy and judgment; and this part of his Essay appears to us the most interesting of the whole: whilst he seems only to point out the several topics, which it would be necessary to enter into a discussion of, in order to determine the question, and cautiously avoids passing any decisive judgment, he forms, in our opinion, a very just and impartial estimate of the talents and virtues of each of the sexes. We cannot deny ourselves the pleasure of inserting part of what he advances; we shall do it in his own words, it will serve as a specimen of his style and manner:

‘ Si après avoir comparé les deux sexes par les talents, nous les comparons par les vertus, nous trouverons d’autres rapports. D’abord l’expérience & l’histoire nous apprennent que dans toutes les sectes, tous les pays, & tous les rangs, les femmes ont plus que les hommes les vertus religieuses. Naturellement plus sensibles, elles ont plus besoin d’un objet qui sans cesse occupe leur ame; elles portent à Dieu un sentiment qui a besoin de se répandre, & qui ailleurs seroit un crime. Avides du bonheur, & le trouvant moins autour d’elles, elles s’élancent dans une vie & vers un monde différent. Extrêmes dans leurs desirs, rien de borné ne les satisfait. Plus dociles sur les devoirs, elles les raisonnent moins, & les sentent mieux. Plus asservies aux bienfaisances, elles croient encore plus à ce qu’elles respectent. Moins occupées & moins actives, elles ont plus le temps de contempler. Moins distraites au dehors, elles s’affectent fortement de la même idée, parce qu’elles la voyent sans cesse. Plus frappées par les yeux, elles goûtent plus l’appareil des cérémonies & des temples; & la religion des sens influe encore sur celle de l’ame. Enfin gênées par-tout, privées d’épanchement avec les hommes par la contrainte de leur sexe, avec les femmes par une éternelle rivalité, elles parlent du moins de leurs plaisirs & de leurs peines à l’Être suprême qui les voit, & souvent déposent dans son sein des faiblesses qui leur sont chères, & que le monde entier ignore. Alors se rappelant leurs douces erreurs, elles jouissent de leur attendrissement même sans se le reprocher, & sensibles sans remords, parce qu’elles le sont sous les regards

de Dieu, elles trouvent des délices secrettes jusques dans le repentir & les combats. Il sembleroit donc par une suite même du caractère des femmes, que leur religion devroit être plus tendre & celle des hommes plus forte; l'une tenant plus à des pratiques & l'autre à des principes; & qu'en exaltant les idées religieuses, la femme seroit plus proche de la superstition, & l'homme du fanatisme. Mais si une fois le fanatisme s'empare d'elle, son imagination plus vive l'emportera plus loin; & plus féroce par la crainte même d'être sensible, ce qui faisoit une partie de ses charmes ne contribuera plus qu'à ses fureurs.

Aux vertus religieuses tiennent de très-près les vertus domestiques; & sans doute elles devroient être communes aux deux sexes: mais ici l'avantage se trouve encore du côté des femmes; du moins elles doivent plus avoir des vertus qui leur sont plus nécessaires. Dans le premier âge, timide & sans appui, la fille est plus attachée à sa mère; ne la quittant jamais, elle apprend plus à l'aimer. Tremblante elle se rassure auprès de celle qui la protège; & sa foiblesse qui fait sa grace, augmente encore sa sensibilité. Devenue mère, elle a d'autres devoirs, & tout l'invite à les remplir. Alors l'état des deux sexes est bien différent. Au milieu des travaux & parmi tous les arts, l'homme déployant sa force, & commandant à la Nature, trouve des plaisirs dans son industrie, dans ses succès, dans ses efforts même. La femme plus solitaire a bien moins de ressources. Ses plaisirs doivent naître de ses vertus; ses spectacles sont sa famille. C'est auprès du berceau de son enfant, c'est en voyant le souris de sa fille & les jeux de son fils, qu'une mère est heureuse. Et où sont les entrailles, les cris, les émotions puissantes de la Nature? Où est ce caractère tout à la fois touchant & sublime qui ne sent rien qu'avec excès? Est-ce dans la froide indifférence & la triste sévérité de tant de pères? non: c'est dans l'ame brûlante & passionnée des mères. Ce sont elles qui par un mouvement aussi prompt qu'involontaire, s'élancent dans les flots pour en arracher leur enfant qui vient d'y tomber par imprudence. Ce sont elles qui se jettent à travers les flammes, pour enlever du milieu d'un incendie leur enfant qui dort dans son berceau. Ce sont elles, qui pâles, échevelées, embrassent avec transport le cadavre de leur fils mort dans leurs bras, collent leurs lèvres sur ses lèvres glacées, tâchent de réchauffer par leurs larmes ses cendres insensibles. Ces grandes expressions, ces traits déchirans qui nous font palpiter à la fois d'admiration, de terreur, & de tendresse, n'ont jamais appartenu, & n'appartiendront jamais qu'aux femmes. Elles ont dans ces moments je ne sais quoi qui les élève au dessus de tout, qui semble nous découvrir de nouvelles ames, & reculer les bornes connues de la Nature.

‘ Considérez les devoirs même d’où naît la fidélité des époux ; lequel des deux sexes y doit être plus attaché ? lequel pour les violer a plus d’obstacles à vaincre ? est mieux défendu par son éducation, par sa réserve, par cette pudeur qui repousse même ce qu’elle desire, & quelquefois dispute à l’amour ses droits les plus tendres ? Calculez le pouvoir que la Nature donne au premier penchant & aux premiers nœuds, dans un cœur né sensible, & à qui jusqu’à présent il a été défendu d’aimer. Calculez la force de l’opinion même qui règne avec tant d’empire sur l’un des deux sexes, & qui tyran bizarre, pour les mêmes faiblesses applaudit souvent l’un, tandis qu’il flétrit l’autre. La Nature attentive, pour conserver les mœurs des femmes, a pris soin elle-même de les environner des barrières les plus douces. Elle a rendu pour elles le vice plus pénible, & la fidélité plus touchante. Non, & il faut l’avouer, ce n’est presque jamais par elles que commence le désordre des familles ; & dans les siècles même où elles corrompent, elles ont été auparavant corrompues par leur siècle.’

In the remaining part of his Essay, our Author traces the progress and change of manners in France from the time of Francis the first to the present, and we are persuaded that those who are acquainted with the general character of the French ladies of the present day, will allow, that he has drawn a very just and striking picture of them.

Before we dismiss this Article, we must not omit mentioning, in justice to our Author, that, through the whole of his Essay, he discovers a strong love of virtue, and sets the highest value upon those virtues in the fair sex, which are their brightest ornaments, and their greatest praise.

A R T. VIII.

C. Cornelii Taciti Opera, &c. The Works of Tacitus, revised and corrected, with a Supplement, and Notes, Dissertations, and Geographical Tables. By Gabriel Brotier. 4to. 4 Vols. Paris.

NO Author has obtained a more splendid reputation than Tacitus. He has been accounted, and with good reason, the most cultivated genius of antiquity ; and we must not seek for his parallel in modern times. It is impossible not to admire and recommend, his intimate knowledge of the human heart, the spirit of liberty which he breathes, and the force and vivacity, with which he perpetually expresses himself. The Reader of taste is struck by the greatness of his thoughts, and the dignity of his narration ; the philosopher by the comprehensive powers of his mind ; and the politician by the sagacity with which he unfolds the springs of the most secret transactions. Civil liberty

and the sights of mankind never met with a bolder or a more able assenter: servitude, debasement, and tyranny appear not in the writings of any other Author in juster or more odious colours. He has been censured as obscure; and, indeed, nothing can be more certain than that he did not write for the common mass of men. But to those who are judges of his compositions, it is no matter of regret, that his manner is his own, and peculiar. Never were description and sentiment so wonderfully and so beautifully blended; and never were the actions and characters of men delineated with so much strength and precision. He has all the merits of other historians, without their defects. He possesses the distinctness of Xenophon without his uniformity; he is more eloquent than Livy, and is free from his superstition; and he has more knowledge and judgment than Polybius, without his affectation of reasoning on every occasion.

The edition of this celebrated historian now before us is exact and valuable. The notes and dissertations abound with erudition, acuteness, and good sense. They are not unnecessarily multiplied, and they display nothing of that disgusting pedantry, which too frequently disfigures the productions of the scholar. But though they have great merit, yet still greater praise is due to our Editor, for the supplement he has given of those parts of Tacitus, of which we have been deprived by the injury of time, and the ignorant rage of the Goths and other barbarians. It will be allowed, that he approaches to, and imitates very successfully the language and manner of his great original. The following specimen of his Latinity may be acceptable to our Readers:

‘Thrasea, progressus in porticum, illic a quæstore reperitur, lætitiæ propior, quia Helvidium generum suum Italiâ tantum arceri cognoverat. Helvidium & Demetrium in cubiculum inducit: porrectisque utriusque brachii venis, postquam cruorem effudit, humum super spargens, “Libemus”, inquit, “JOVI LIBERATORI. Specta, juvenis, & omen quidem dii prohibeant; ceterum in ea tempora natus es, quibus firmare animum expediat constantibus exemplis”. Post lentitudine exitus graves cruciatus adferente, obversis in Demetrium oculis, ejusque aspectu & verbis animatus, amicis oscula offerens, diu eluctatum spiritum reddidit: vitâ egregius, mortis contemptor, & adversum præsentia mala adeo firmus, ut dicere esset solitus, “Malle se hodie interfici, quam cras relegari”.

‘Fato, ut virtute, pares interiere Soranus & Servilia. Exilii pœnam animi excelitate nobilitavit Paconius. Monitus enim causam suam agi in senatu: “Bene vertat”, inquit; “at quinta est hora, frigida lavemus”. Post cum se damnatum audisset, “Morte, an exilio?” interrogat. Nuntiato exilio,

"Quid de bonis"! ait: "Servata", responsum. "Aridam ergo petamus, pransuri", addit ingens animi, & usurâ vitæ perinde, ac ceteri oppetitâ morte, inlustris. Laudata quoque Demetrii libertas, cui cùm Princeps mortem intentaret: "Quam mihi", inquit, "hanc tibi natura minitatur". Audacia, an seminudi philosophi ignobilitas, certè non iustitia, non redi amor ei salutem attulit. Helvidius autem, interdici sibi lalâ, Apolloniam concessit: soceri postea ultor & æmulus.

* Tanta Principis senatûque dedecora velavit Imperio gravi, sed populo læta Tiridatis scena. Nondum visa tanta hospitum majestas. Longo enim superstitiosoque, sed triumphali pompâ superbo, itinere defuncti, aderant Tiridates ejusque uxor, Vologæsique & Pacori ac Monobazi filii. Primo in congressu Tiridates, constantiam factis melius, quàm verbis probari ratus, Neronem quidem, posito genu, salutavit, ferrum verò tradere renuit; "id servile, & Arsacidarum fastigio indignum" dictitans. Nihil hæcenus indecorum. At statim omnia in ludicrum versa.

* Nero barbari libertatem mirari magis, quàm æmulari, gnarus, hospites Neapoli Puteolos duxerat, gladiatorisq; ludis monstrata Imperii magnificentia. Hos edidit Patrobius, libertus, tantoque sumptu, ut toto die soli Æthiopes, virile ac muliebres secus, amphitheatrum sint ingressi. Tiridates, ut ludos honestaret, simulque dexteritatem ostentaret, e sede suâ ejaculatus, duos tauros, ut fertur, uno ictu transverberavit.

* Major fuit pompa, at semper theatralis, cùm Romam ventum est, diesque adfuit, propter nubilum aliquamdiu dilata, quâ Tiridates, Armeniæ regnum petiturus, populo Romano ostenderetur. Pridie Urbs tota, sertis nitida, luminibus coluere; vis ingens hominum viarum strata complere: alij plurimi domorum tectâ occupare: populus albâ veste, & laureatus, medium obtinere forum: cetera tenere milites, comptis signis armisque præfulgentibus conspicui. Primâ luce Nero, triumphantis habitu, forum iniit, comitantibus senatoribus & prætorianis cohortibus. Postquam apud rostra tribunal conscendit, curulique in sellâ inter signa militaria atque vexilla refedit, Tiridates, regumque filii, ac longum famulitium, per militum ordines ad tribunal progressi, Principem venerati sunt.

* Clamor populi, ob rei novitatem veterisque fortunæ imaginem gestientis, statim sequutus, metum Tiridati incussit. Periculi anceps, obriguit: nec, indicto silentio, rediit prior constantia. Fortè etiam Tiridates, audulationem, quæ pericula averteret, regnum adsereret, haud veritus, "se Arsacidarum sanguine ortum" professus est, "Vologæsi & Pacori regum fratrem, servum Neronis, quem ut deum æquè, ac Mithram, venerabatur: sibi nulla, nisi per eam, regni iura: eum sibi suum, sibi fortunam esse".

“Quanto demissius hæc fuerant dicta, tantò ferocius respondit Nero. “Huc quidem meritò venisti, ut præsens præsentem me fruerere. Jura, nec a patre relicta, nec a fratribus, licet dedissent, servata, a me accepta habeto. Te regem Armenizæ do. Tu, vosque omnes, me regna dare & adimere intelligite”. Mox Tiridaten, per devexum pulpitem subeuntem, ad genua admisit; allevatumque dextrâ exosculatus est. Dein regnum precantem, tiarâ deductâ, diademate evinxit: plaudente multitudine, & verba supplicis, prætorio viro interpretata, ingeminante.

“Inde ad Pompeii theatrum discessum est. Numquam tanta apparuit auri vilitas. Non modo scena, sed interior theatri ambitus auro opertus: illud inumbrabant vela purpurea, quorum mediâ in parte Nero, currus agitator, acu pictus videbatur, aureis stellis circumdatus. Ante confessum, rursus a Tiridate supplicatum est: deinde juxta Principem latere dextro collocatus, spectavit ludos, in quibus nihil usurpatum, nisi auro fulgidum. Aurea oculorum delinimenta pretiosius convivium excepit. Post rediere ludi, sed dedecore Imperatorio fœdi. Principem enim haud puduit citharâ ludicrum in modum canere, currumque, prasinâ veste, aurigarumque habitu, agitare.

“Inter hæc opprobria, indecoro populi plausu aucta, Tiridates, Corbulonis virtutem reputans, nec indignationis potens, scenico Principi “Corbulonem bonum mancipium” gratulatus est. Neronis mentem, insanâ lætitiâ vagam, non advertit barbari audacia. Immo publicâ de infamiâ certantibus Principis & populi studiis, quasi per hæc deridicula confecto bello Armeniaco, Nero Imperator consalutatur; laureâque in Capitolium latâ, Janum clusit: hac victoriæ imagine, quàm ludicro certamine, fœdior.”

It remains for us to express a wish, that our language were enriched with a complete and eloquent version of the writings of this illustrious ancient. That of Gordon exhibits gross defects and imperfections; and those of former translators are still perhaps more unworthy of the great original.

A R T. IX.

Questions sur L'Encyclopédie, &c.—Questions arising on the Encyclopædia. Vols. VI. VII. VIII. IX.

IN the Appendixes to our 44th and 46th volumes, we gave an account of the foregoing parts of this publication; and shall now proceed, without preface, or introductory formality, to the contents of the volumes before us.

The sixth volume begins with the word *FABLE*; on which the strictures are, for the most part, very just, but yet generally known. Who does not know that fable is of higher antiquity than the Grecian era? Who does not know that the fable of the Satyr and the Traveller is an absurd tale? The Traveller, who breathes upon his

fingers to warm them, and on his broth to cool it, should not, certainly, have been turned out of doors for it. He acted like a man of sense, and the Satyr was a fool. It is justly observed, under this article, that La Fontaine's fables will be read by people of all characters in all ages; but Boileau's by men of letters only: but the critic does too much honour to *Le Pluche*, by passing any censure on his scheme of abolishing the heathen mythology as impious, and of substituting St. Puspier and Santueil for Ovid and Horace. Perfectly ridiculous! This article concludes with a pleasant poem, called an Apology for Fable.

FANATICISM. An epigram is here quoted from Bertaud, bishop of Sees, alluding to the perverting of religion to fanaticism;

*Ainsi du plumage qu'il eut
Icare pervertit l'usage;
Il reçut pour son, son salut,
Il s'en servoit pour son dommage.*

The idea is fine, but the epigram is miserable. It has the same effect that a good story ill-told has. Literally, the bishop says, 'thus Icarus perverted the use of the plumage that he had; he received it for his safety, and he used it for his destruction.' But the principal idea, and the applying beauty, vanish here, or rather do not appear at all. They ought by all means to be preserved,

Thus Icarus, on wings empower'd to rise,
Fell by too far presuming on the skies.

We will trust to the indulgence of our Readers for offering the thought thus modified; it is certain nothing can be more insipid than the French epigram.

WOMEN. A passage in the celebrated *Spirit of Laws* is very justly refuted under this article. Montesquieu says, that, among the Greeks, the women were never considered as objects worthy of love; and that their love was of a certain species, which deserves not to be named. For this he quotes the authority of Plutarch. But it is a gross misrepresentation, pardonable only in a Montesquieu, a writer so frequently hurried, by the torrent of his ideas, into incoherencies and mistakes. Plutarch, in his Dialogue on Love, has several interlocutors. It is in this Dialogue, that the philosopher himself, under the character of Daphneus, says, that there is something of divinity in the love of women. He compares this love to the sun that animates nature. He places the supreme happiness of human kind in conjugal affection, and concludes with a noble eulogium on the virtue of Epponina.

The memorable adventure, relative to that lady, came under Plutarch's immediate cognizance; for he lived, when it happened, in the house of Vespasian. The heroine being informed that her husband Sabinus, when beaten by the emperor's troops, had concealed himself in a deep cave between Franché-Comté and Champagne, made herself a voluntary prisoner with him, waited upon him, supported him for many years, and had children by him: At length being apprehended, together with her husband, and brought before Vespasian, who expressed his surprise at her courage and fortitude, 'I have lived, said she, under ground and in darkness, happier than you have on the summit of power and in the light of the sun.'

fun.' Thus it appears that Plutarch speaks in a manner perfectly contrary to what Montesquieu represents. He even expresses himself with a degree of sensibility that borders on enthusiasm when he speaks of women. See more on this subject, p. 522, 523.

PLURALITY OF WIVES. Ben-Abul-Kiba, in his *Mirror of the Faithful*, tells us, that one of the vizirs of Solyman the Great had the following conversation with an agent of Charles the Fifth—

The Vizir. You dog of a Christian, for whom I had once the profoundest regard, what right have you to reproach me with having four wives, consistent as it is with our holy laws; while you empty a dozen casks a year, and I do not touch a glass of wine? What service do you to society by spending more hours at the table than I do in bed? I get four children a year for the service of my royal master, you, perhaps, scarcely one. And what is the child of a for worth? His head will be clouded with the vapours of that wine which his father was so fond of. What, moreover, would you have me do, when two of my wives are lying in? Would you not allow me to avail myself of the other two, as our holy laws have directed us? And pray what do you do—how do you avail yourself in the last months of your wife's pregnancy, and during her lying-in, and her indispositions—You must either continue in a shameful state of inaction, or have recourse to illicit love. You are consequently in the dilemma of two mortal sins, which must in the end send you to the devil.'

'I suppose that in our wars with you dogs of Christians we lost an hundred thousand soldiers. Of course a hundred thousand girls were to be provided for. Who should take them under their protection but men of wealth? He must be a miserable toad of a Mussulman, indeed, who has not spirit enough to marry four fine girls, and do 'em justice according to their merit.

'What unchristian rogues the cocks and bulls of your country must be! Has not each of them his seraglio? It is surely with an ill grace you reproach me for having four wives, when our great Prophet had eighteen, David the Jew as many, and Solomon the Jew seven hundred, exclusive of his three hundred concubines. You see I am quite moderate. You might as justly charge the most abstemious philosopher with gluttony, as upbraid me with entertaining four wives. You have your bottle, let me have my girl. You change your wine, let me change my wife. Let every man live agreeably to the custom of his country. Your hat is not to give law to my turban; nor your short cloak and ruff to direct my dolman. Come, take your coffee, and kiss your German spouse, as she is the only one you have to kiss.

The German. You dog of a Mussulman,—for whom I have the profoundest veneration, before I drink my coffee, I will confute your argument. He who has four wives, has four harpies, always ready to beat and abuse him. Your house must be the cave of discord—Impossible that any of these women should love you! Each of them has but a fourth share in your person, and can give you at most but a fourth share in her heart. Impossible for any of them to render your life agreeable! They are prisoners who see nothing, and how then should they be entertaining? They know no body but you,

and of course must grow weary of you. You are their absolute master, therefore they will hate you. You are under the necessity of having them guarded by a eunuch, who gives them a whipping when they make too much noise. You put yourself on the footing with a cock; but does the cock ever cause his hens to be whipped by a capon? But, do you follow the example of animals, and imitate them as much as you please—I shall love like a man. I will give my whole heart to the woman who gives me her's: and as to the bottle, with which you reproach me, though it may be a fault to drink in Arabia, in Germany it is a laudable custom. Adieu!

THE PHILOSOPHER. This glorious title has been sometimes held in honour, and sometimes in disrepute, like that of the poet, the mathematician, and almost all others that depend on opinion.

Domitian banished the philosophers, and Lucian laughed at them. But what kind of philosophers, what mathematicians were they whom that monster, Domitian, sent into exile? Mere jugglers, fortunetellers, miserable Jews, that made love-potions and talismans.—And who were the philosophers that Lucian held up to public ridicule? The dregs of human kind, vagrants, impostors and conjurors.

The unthinking part of mankind often ask of those who are able to think, of what service philosophy has been to the world. And those who think, surely, may answer them, that, in England, it has been a means of destroying that frantic rage which brought Charles the First to the scaffold; in Sweden, of disabling an archbishop from spilling the blood of the first nobility, with the pope's bull in his hand; in Germany, of maintaining the peace of religion, by rendering theological disputes ridiculous; and, lastly, in Spain, of demolishing the abominable slaughter-houses of the inquisition.

Priests of Rome, it is philosophy that compells you to suppress your bull *in carna Domini*; that monument of impudence and folly. Citizens of the world, it is philosophy that humanizes your princes of the people, it is philosophy that instructs you.

FOLLY. This is a fruitful subject, and from a writer of Mr. Voltaire's teeming genius one would have expected a curious article upon it; but he has confined himself to the consideration of natural folly, the causes of which it never was or will be in the power of wisdom to ascertain. To account for the diversities of intellect is impossible, and all that can be said upon the subject vain. Had this humorous writer turned his attention on this head to moral folly, to the follies of acquisition, imitation, habit and prejudice, his observations must have been both entertaining and instructive; but, on the melancholy subject of natural folly, he could have had little more to say than to expose the absurdity of attempting to account for it.

‘Your learned Doctors, says he, may perhaps tell you, that God has created foolish souls as well as wise ones. A fool might answer, if I should believe what you say, I should be a greater ignoramus than I am. For heaven's sake, you that are so wise, tell me why I am a fool?’

‘If the Doctors had a little more sense, they would reply, we know nothing about the matter. It is impossible they should con-
prehend

prehend why one brain has incoherent ideas, or why the ideas of another arise in regular succession. They think themselves sages, and yet in this circumstance they rank with the fool.

* Had the fool a brighter moment, poor mortals, might he say, who neither know the cause of my misfortune nor the cure, tremble lest you should be reduced to the same state with me, or even to a worse condition than mine. You are certainly of no better extraction than Charles VI. king of France, Henry the Sixth of England, or than the emperor Venceslaus, who, in the same century, lost the faculty of reason. You have not more wit, very likely, than Blaise Pascal, James Abadie, or Jonathan Swift, who all died idiots. The last, however, founded a hospital for us. Would you have me go and retain a place for you?

ST. FRANCIS XAVIERIUS. It is astonishing that such a writer as Bouhours, a man of acknowledged taste and genius, should, though a Jesuit, so far depart from the dignity of manly sense and veracity, as to write the lying history of the life of this saint. It is still more astonishing, that in the enlightened age of Lewis XIV. the age of a Bayle and a Racine, such trumpery should meet with public approbation and be read with applause. * The saint, according to the good Jesuit, did many miracles. He raised eight children from the dead. He let his crucifix fall into the sea, near the island of Baranivia, and a crab brought it to him in its claws within the space of twenty-four hours. In a storm at sea he was present in two vessels a hundred and fifty leagues distant from each other, *at the same time*, in one of which he officiated as pilot; and this was attested by all the passengers, who could neither be imposed on themselves, nor have any motive for imposing on others.

We wonder that Mr. Voltaire, after mentioning these marvellous things, should not have exclaimed with honest Sigelius, *Reverende pater, semper ista muntire et non dubitabo*.

GEOGRAPHY. It is with geographical, as with moral knowledge; it is a difficult matter to become acquainted with the world without going into it.

* The most popular book of geography in Europe is that of Hubner. It is in the hands of all young people from Moscow to the source of the Rhine; and all the youth of Germany derive their information from it.

* In this book you find that Jupiter became enamoured of Europa, precisely 1300 years before the Christian era.

* In this too you are told, that there is no such thing as either excessive heat or cold in Europe. Yet there have been certain summers, when persons have actually died through excessive heat; and in the north of Sweden and of Russia, the cold is frequently so intense that the thermometer sinks to the lowest pitch.

* Hubner reckons about 30 millions of inhabitants in Europe; by which he makes a mistake only of about 70 millions. He says, that, except in Russia, there is not above a league of uninhabited ground in Europe; whereas I have now before my eyes 40 leagues of mountains, covered with eternal snow, over which neither man nor bird ever pass.

If these representations be true, the state of geographical knowledge in the north of Europe must be miserable indeed. It is not, however, to be wondered at. The labour and expence of attaining to accuracy in this science are too great for private enterprize. Actual surveys of the several parts of the world, authentic descriptions and just admeasurements, can only be effected under the patronage of princes. This has been done in China, which was surveyed by the Jesuits at the expence of the emperor Cam-hi. Through all the rest of Asia, Africa, and a great part of Europe, modern geographers have followed and retailed the errors of antiquity.

'One of the greatest advantages of geography, says Voltaire, is, in my opinion, this. Your neighbouring gossips are continually reproaching you for not thinking as they think in St. James's street. Consider, say they, what multitudes of respectable people have been of our opinion, from Peter Lombard, to the Abbé Petit-Pied. The whole universe has embraced the truths that we profess. They prevail quite through the suburb of St. Honorius, at Chaillot, and the Lord knows where.—Now is your time to take your map of the world. Shew them all Africa, the empires of China and Japan, the Indies, Turkey and Persia, and the Russian empire, larger than the Roman. Let them run with the end of their finger over all Scandinavia, the whole north of Germany, the three kingdoms of Great Britain, the best part of the Low-Countries and of Switzerland; then make them observe in the four quarters of the globe, and that other part, immense as it is unknown, what millions of human beings there must be, who never so much as heard of their opinions, and what prodigious numbers having heard of them, have held them in contempt or detestation. What! my good friends, would you say, is St. James's-street to be pitted against the whole universe?

'Julius Cæsar, you would tell them, who carried his empire far beyond this street, did not know one syllable of what they apprehend to be *universal*; and that their ancestors, to whom the same Julius Cæsar gave his stirrup-leathers, knew no more of it than he.'

Very true! but the last *manœuvre* would be unfair. It would be taking an ungentleman-like advantage of the poor Jacobin's ignorance of chronology.

GLOAR. 'We are such fools that we have represented the Supreme Being as though he were as fond of glory as ourselves.

'Ben-Al-Betif, the worthy president of the Dervises, one day addressed them to the following purpose.—You do very well, my brethren, to use frequently that holy formulary of our koran, '*In the name of the merciful God!*' for God exerciseth mercy, and you learn to practise it by repeating in common the words that recommend a virtue, on which the very existence of mankind depends. But, my brethren, beware of imitating the presumptuous spirit of those, who expressly boast of doing things *to the glory of God*. If a young soph maintains a thesis, at which a fool in fur presides, he fails not to write at the head of it, *ad majorem Dei gloriam*. A good mussulman, if he has washed his hall, absurdly writes on his door, *for the honour and glory of God*. This, however piously intended, is, in fact, im-

Pious. What would you think of a scullion, if on emptying the Sultan's close-stool, he should say, *for the honour and glory of our invincible Monarch?* The distance between the Sultan and the scullion, certainly bears no proportion to the distance between the Supreme Being and the Sultan.

Wretched reptiles of the earth, what have you to do with the glory of an infinite Being? Can he possibly be fond of glory? Can he receive glory from you? Can he enjoy it? How long, ye animals of two feet, without feathers, will ye represent God after your own image? What, because you are vain, because you love glory, must you conclude the eternal Being loves it likewise? If there were many gods, each, possibly, might be desirous of the applause of his fellows. There, and there only, could exist the glory of a God. Were we allowed to compare infinite greatness with the meanness of a human being, we should suppose *that* God would act upon the principles of Alexander, who would not enter the lists with any but kings. But, you, poor creatures, what glory can you communicate to God? Cease to prophane his sacred name. An Emperor, stamed Octavius Augustus, forbid any encomiums to be spoken of him in the public schools, that his name might not be made cheap. But you can neither extenuate nor add to the glory of the Supreme Being. Reflect on your own nothingness; be silent, and adore.

So spake Ben-Al Betif, and the Dervises cried, *glory be to God!* Ben-Al-Betif has spoken well.

We leave these observations (which breathe the true spirit of their Author) to the reflection of our discerning Readers.

TASTE. The truest taste, in every thing, is to imitate nature, with fidelity, force, and grace.

But is not grace merely arbitrary? Not so, because it consists in giving an agreeable animation to the object you represent.

As an artist forms his taste by little and little, so it is with the taste of a nation. It lies brooding in the dark for many ages, at length a faint dawn begins to shew itself; then appears the full day, after which nothing is before us but a long twilight.

In one observation in this article, Mr. Voltaire seems to have erred. Theocritus and Virgil, he says, had a right to speak with pleasure of shades and cool waters in their eclogues. Thomson, in his Seasons, should not have admitted the idea of them: at least, he says, that his descriptions ought to have been of a quite contrary kind.

Now were Mr. Voltaire in England during any part of that hot weather which we frequently have in our summer months, we will venture to say, that he would read with as much pleasure as we have many a time read the following delicious lines:

Thrice happy he! who on the sunless side
Of a romantic mountain, forest-crown'd,
Beneath the whole collected shade reclines,
Or in the gelid cavern, woodbine wrought,
And fresh bedew'd with ever spouting streams
Sits coolly calm.

SUMMER.

NOV

Nor with less pleasure these animated verses :

Welcome, ye shades ! ye bowery thickets hail !

Ye lofty pines ! ye venerable oaks !

Ye ashes wild, resounding o'er the steep !

Delicious is your shelter to the soul,

As to the hunted hart the falling spring,

Or stream full flowing.

1210.

We are not so cold in climate or in genius, as to have no affection either for shade or water, nor any relish for the description of those objects.

Nec tam aversus Equos Tyria Sol jungit ab urbe.

When Mr. Voltaire *assists* to place Corneille above our divine Shakespeare, we feel no indignation at such a preposterous preference; we do not even charge the critic with a total want of taste and judgment, in the works of genius. We know the innocent vanity which attends the *amor patriæ*, and forgive him while (if we may apply the following line in an idea different from what was originally intended)

'He holds his farthing candle to the sun.'

GOVERNMENT. *A view of the English government.* 'It is curious to observe the progress by which governments are established. I shall not here speak of Tamerlane, because I know not precisely the mystery of government in the Mogul's dominions; but we may see it more clearly in the administration of England. Beside, I shall find a greater pleasure in examining the latter, than I should in the former administration; because in England you have men, in India chiefly slaves.

'And first, for the Norman bastard, who took it into his head to make himself king of England. No doubt he had as much right to it as St. Lewis had afterwards to grand Cairo; but St. Lewis unluckily neglected to get a title to grand Cairo made out in the court of Rome; whereas William took care to have his claim made lawful and even sacred, by obtaining from Pope Alexander II. an arrest confirming his divine right, without so much as hearing the defence of the adversary, and by the sole virtue of these words, *whatsoever thou shalt bind on earth, the same shall be bound in heaven.* His competitor Harold, the legal monarch, being thus bound by an arrest issued from heaven, William strengthened his cause by a more powerful argument, which was the battle of Hastings. Thus he reigned by virtue of the same power which had established Pepin and Clovis in France, the Goths and the Lombards in Italy, the Visigoths, and after them the Arabs in Spain, the Vandals in Africa, and, in short, all the monarchs in the world, in their turns.

'It must be owned that William had as much right as the Saxons or the Danes, who had likewise as much right as the Romans before them. And the title of these heroes was equal at least to that of highwaymen, or, if you please, to that of polecats in a poultry-yard.

'All these great men, were such arrant robbers on the highway, that, from Romulus to the Buccaneers, the *spolia opima* were the principal

principal object. Plunder and pillage, beef and mutton were the game. So that the names of soldier and robber were frequently synonymous.

' This William, then, is established a king by divine right, and William Rufus, who usurped the crown against the right of his eldest brother, is a king likewise, by the same divine right, and Henry the third, usurper after him, might equally plead the same.

' The Norman barons, who, at their own expence, had concurred in the invasion of England, wanted a recompence. It was necessary that they should have it, and that they should be constituted the first officers of the crown. The finest demesnes were given up to them. It is clear that William would much rather have kept the lands himself, and have made body-guards of his Norman lords; but it would have been risking too much. He was obliged to share them*.

' As to the Anglo-Saxon lords, they could not kill them all, nor yet reduce all of them to a state of slavery. They left them the dignity of manorial lords. And thus things were held in an equal balance till the first quarrel.

' But what became of the rest of the nation? Nothing more than what has happened to all the people in Europe, a state of vassalage.

' In short, after the folly of the Crusades, the ruined princes sold their liberties to the peasants, who had acquired a little money by labour and commerce, towns were enfranchised, the commons had their privileges, and the rights of mankind sprung from anarchy itself.

' The Barons, throughout, were at variance both with their prince and with each other. Every thing wore the aspect of a civil war. Yet from this dismal chaos arose a ray of light, which, however feeble, served as a guide to the people, and made their circumstances something less deplorable.

' The kings of England having dominions in France, it is no wonder if many establishments in the state resembled the French.

' The English court of chancery was in imitation of the council of state, over which the chancellor of France presided.

' The court of king's-bench was erected on the model of the parliament instituted by Philip the fair.

' The common-pleas were the same with the jurisdiction of the chatelet.

' The court of exchequer resembled that of the generals of the finances, which, in France, is become the court of aids.

' The maxim that crown-lands are unalienable was evidently in imitation of the French government.

' The right of the king of England to have his ransom paid by his subjects, in case of his being made a prisoner of war; his right

* And some of them were not contented with their shares, which naturally occasioned many future jealousies and divisions. The name of a village in Somersetshire, remains a curious monument of this discontent. It is called *Norton-mal-Reward*.

of

of demanding a portion for his eldest daughter when she marries are plainly of French origin.

* Soon after Philip the Fair had constituted a general state of the commons of his kingdom, Edward did the same in England, by way of forming a balance against the power of the barons. For it was in this prince's reign that the House of Commons was absolutely established.

* Till the fourteenth century, then, we see that the government of England resembled that of France. The national churches were perfectly the same; the same subjection to the court of Rome; the same exactions that were still complained of, but ever paid to that avaricious court; the same quarrels, the same excommunications; the same donations to monks; the same mixture of religious rapine, superstition and barbarity.

* The government of France and England having then been conducted on the same principles for so many ages, how comes it to pass that these two governments are now become as different as those of Morocco and Venice?

* Is it not because Great Britain being an island *, the king has no occasion to keep up a large standing army, which serves no less to awe the subject than to guard against the enemy?

* Is it not because the English are of a more solid turn, more given to reflection, and more steady in their resolutions than some other nations?

* And was it not for this reason †, that, ever complaining of the papal yoke, they, at length, totally shook it off, while a nation of greater levity, at the same time, laughed at it, and wore it, and danced in their fetters?

* Has not the maritime situation of their country too, their extensive navigation, given them a severity of manners?

* And that severity of manners, which has made their island the scene of so many tragical events, has not that likewise contributed to inspire them with a generous freedom?

* The love of liberty,—is not that become their prevailing characteristic? Has not this grown in proportion with the improvement of their wealth and their understanding? The people cannot be equally powerful, but they may be equally free. And this the English have obtained by their firmness.

* To be free is to be dependent only on the laws. Of course the English love their laws as parents do their children, because they proceeded from themselves; at least they believe they did.

* A government such as this could not be established hastily. It had respectable powers to contend with, and consequently required time. The power of the Pope, the most formidable, because it was founded on ignorance and prejudice: the power of the crown, ever

* Mr. Voltaire says, *L'Angleterre étant une île*, one of his usual inaccuracies.

† A better reason is here given for the Reformation in England, than that lately assigned by the same Author. See our last Appendix.

ready to make encroachments, and always on that account to be guarded against; the power of the Barons, which was an absolute anarchy; the power of the bishops, which extending as well to civil as to ecclesiastical matters, contended for the superiority both with the Barons and the Kings.

' By degrees, the House of Commons became a barrier to these torrents, and that house does now, in fact, constitute the nation. The King, who is the head, acts only for himself, and for what is called the prerogative. The Peers assemble in parliament only for themselves. The Bishops do no more. But the House of Commons assembles in behalf of the people, because each member is deputed by the people. Now the people are to the King, as eight millions are to a unit; to the Bishops and the Peers as eight millions are to two hundred: and eight millions of free citizens are represented by the lower house.

' From this establishment, compared to which the republic of Plato is an idle reverie, and which might seem to be the invention of a Locke, a Newton, a Halley, or an Archimedes, have evils arisen shocking to humanity. The disorder of the vast machine went near to destroy it in the time of Fairfax and of Cromwell. Fanaticism got into the grand edifice, like a devouring fire, which consumes the most beauteous buildings, that are only made of wood.

' In the time of William the Third, it was rebuilt of stone. Philosophy has destroyed fanaticism, that bane of the best regulated states; and it is surely probable, that a constitution which has regulated the rights of the king, the nobility, and the people (a constitution, in which every individual finds his security) will last as long as any human establishment can last: and it is equally probable that all states which have not the happiness to be founded on such principles as these, will hasten to a revolution.

' Since writing the above Article, I have reperused the nineteenth book of the spirit of laws, wherein the Author exhibits a portrait of England, without naming it. I was ready to commit my own to the flames, but I considered that though it wanted the wit, the refinement, and the depth that one admires in Montesquieu, it might still be useful. It is founded on facts that are indisputable, and sometimes one is inclined to doubt the ideas of ingenuity.'

THE CERTAINTY OF HISTORY. 'All certainty, that is not founded on mathematical demonstration, amounts to nothing more than the highest degree of probability. There can be no other historical certainty.

' The first historian who spoke of the grandeur and population of the Chinese empire was not believed, nor could he make himself to be believed. The Portuguese who visited that vast empire many ages afterwards, gave some probability to the account. It is now certain; that is, it has *that certainty* which arises from the unanimous disposition of a thousand eye-witnesses of different nations, whose testimony no one disputes.

' If only two or three historians had recorded that adventure of Charles the Twelfth, who, obstinately determined to stay in one of the castles of the Sultan his benefactor, in spite of him; and with
 out

only his domestic servants, fought against an army of Janisaries and Tartars, I should suspend my judgment. But after speaking with many eye-witnesses, and never hearing the matter called in question, I had the greatest reason to believe it. Because, after all, if it was neither a very wise nor a very common action, it was not unnatural, nor, with that hero, out of character.

* What is contrary to the ordinary course of nature ought not to be believed, at least not unless it be attested by men who are apparently under the influence of a divine inspiration, the evidence of which inspiration cannot be doubted. For this reason, under the article *Certainty*, in the dictionary of the *Encyclopédie*, there seems to be a paradox. There it is said, that if all the people in Paris should affirm that they had seen a person raised from the dead, there would be as much reason to believe it, as there would be if all Paris should affirm that the French had gained the battle of Fontenoy. Now it is certain that the testimony of all Paris, on a matter which is in itself improbable, could not be equal to the testimony of all Paris in a case where no Probability was wanting. Behold here the first principles of sound logic. Such a dictionary ought to be consecrated to truth alone.

THE UNCERTAINTY OF HISTORY. * We have divided the *æra* of time into the historical and the fabulous. But the historical *æra* itself wants likewise the distinctions of truth and fable. I speak not of those fables received and acknowledged as such. There is no doubt, for instance, arising on the *prodigies* with which Livy has interlarded his history, but on the facts that are received, doubts may arise.

* It must be considered, that the Roman republic was five hundred years without historians, and that Livy himself laments the loss of the annals of the pontiffs, and of other monuments that almost all perished in the burning of Rome. *Pleraque interiere*. It is generally acknowledged, that in the first three centuries the art of writing was very uncommon. *Rara per eadem Tempora Literæ*. One may reasonably doubt therefore concerning any relations of facts which are contrary to the common order of nature, and to human contingencies.

* Is it probable that Romulus, the grandson of a Sabine King, could be under a necessity of carrying off by force the Sabine women for a supply of wives! Is the story of Lucretia at all probable? Can one so easily believe, on the faith of Livy, the story of Postumia's pannic flight, or of Scævola's burning his hand?

* Is the story of Regulus inclosed in a tub stuck through with nails more credible? Would not his cotemporary, Polybius, have mentioned it, if there had been any truth in it? He does not say a syllable about it. One may presume, therefore, that it was invented a long time afterwards, in order to render the Carthaginians odious.

* If you consult the dictionary of Moreri, he assures you, that this story of Regulus is recorded by Livy, though that decade in which Livy might have spoken of it, is lost. There is nothing for it but Freinsheim's supplement. It is pleasant enough, however, to observe that the Author of the dictionary, while he quotes a German of the

seventeenth

seventeenth century, seriously believes that he is quoting a Roman of the Augustan age. But the uncertainties of history would fill volumes without number.*

ON THE STYLE AND MANNER OF HISTORY. 'So much has been said on this subject, that little remains to be said now. It is well known that the style and manner of Livy, the dignity, and eloquence of his pen, are perfectly consistent with the grandeur of the Roman republic; that Tacitus had a better hand for the portrait of a tyrant, Polybius for the discipline of war, and Dionysius of Halicarnassus for the elucidation of antiquities.

'But while we form ourselves on the model of these great masters in general, our task is heavier than theirs. Modern historians are required to be more circumstantial in their details, to have their facts better established, their dates of greater precision; authorities are expected for what they assert, and likewise an attention to customs, laws, manners, commerce, finance, agriculture, and population. It is now with history, as with natural philosophy and the mathematics. The materials are immensely enlarged, and the more easy it is to make a collection of gazettes, the more difficult it is to write a history.

'Daniel thought himself an historian, when he transcribed the dates and narrative of a battle which you could make nothing of. He should have described the people, their laws, manners and customs, and the causes of revolutions in these several circumstances. Might not the people say to him, and with very great propriety, It is not the history of Lewis the large, we want: it is our own? You tell us on the authority of an old chronicle, written the Lord knows when, or by what means, that, when Lewis the eighth was in a declining state of health, his physicians ordered his poor carcase to be put to bed to a fine young girl, and that the pious, good king refused this vile, wicked regimen. Ah, Daniel! Had you forgot the Italian proverb? *Donna ignuda manda l'Uomo sotto la Terra* *. You should have been better acquainted with natural and political history.

'The history of a country, little known, should not be on the same model with that of your own.

'If you write the history of France, it is not necessary that you should describe the course of the *Seine* and the *Loire*; but if you write the conquests of the Portuguese in Asia, the topography of the country is requisite. You must lead your Reader by the hand along the African coast, along the Coasts of Persia and India. It is expected that you should instruct him in the manners, laws and customs of those countries which are new to the Europeans.

'We have twenty histories of the establishment of the Portuguese in the Indies; but not one of them acquaints us with the different governments of those countries, their religions, their antiquities, the Bramins, the disciples of St. John, and the Banians. It is true, they have preserved the letters of Xaverius and his successors. They have given us histories of India, written at Paris after those missionaries, who were unacquainted with the language of the Bramins. We have been told a hundred times that the Indians worship the devil.

* A naked woman will put a man to bed under ground.

REV. APP. Vol. xlvii.

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

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of the old lady I was in a wretched. A woman, with a dressing-gown, which she had brushed in something of a red cap, sat beside me, and a woman sat on the opposite side. She could not immerse her feet in the bath, and I regretted very. She told her husband, who I heard the name of, that she would not be confined. The old lady, however, said that she had married a man who supported her. My own hand bears the mark of a finger which I rate as the most precious of my frame: I am indebted to the physician & nurse for my recovery. I said too much reason for what I said. She was pregnant with a child which resembled me, and she was disappointed. The cap, in particular, was purely white, and the dress of the old lady.

In the time of the massacre, no one doubted of the circumstance of a woman, who having seen a man enter a house, broke on the wheel, was delivered of a child, and in the same parts with the criminal.

iminal. All the physicians then agreed, that the imagination of
: mother had this fatal effect on the infant.

‘ But we have been more refined in our speculations on this subject
ce: We have denied this influence. How can you make it ap-
ar, say the physical philosophers, that the affections of the mother
ould displace the limbs of the fœtus? I know nothing about the
ise, or the operation, but I have seen the effect. And as to you,
r new philosophers, it is in vain that you endeavour to find out
w the embryo is formed; why then do you expect that I should
ow how it happens to be deformed?’

Thus far Mr. Voltaire, on this interesting but difficult subject. He
unds his belief on a fact that he knows; and there can be no other
undation for any belief of this kind. For our own part, we are
nvinced of the reality of this strange influence, and for the same
asons with the Writer before us. We knew a gentleman of un-
ubated veracity. whose wife, having been terrified at the sight of a
onkey in the early part of her pregnancy, was actually delivered
a creature of that form. The ill-judging people who attended her,
d not conceal it from her, and she died with horror.

The eighth and ninth volumes of this Work will be reviewed in
ir next Appendix.

A R T. X.

Essai general de Tactique, &c.—A general Essay on the Principles of
Tactics: To which is prefixed a Discourse on the present State of
Politics, and of the Military Art in Europe; together with the
Plan of a Work, intitled, The Political and Military State of
France. Illustrated with Copper-plates. 4to. 2 Vols. in one.
London, chez les Libraires Associes. 1772.

THOUGH it may naturally be supposed that we are not
possessed of any considerable share of knowledge, with re-
spect either to the theoretical or practical part of tactics, we
may thus far safely pronounce concerning the merits of the pre-
sent performance;—that the subject is treated in a rational and
philosophical manner; that the Author appears to be a person
of extensive knowledge, and of a comprehensive mind; and
that he proposes many original ideas, with respect to various parts
of his subject; in the discussion of which, he equally exposes
the errors of a long established and absurd routine, on the one
hand; and the mistakes committed in the contrary practice of
requent and temporary innovation, on the other. His style
and manner too are animated, and often elegant.

The Author endeavours to shew that the public were in want
of a *didactic* treatise on the science of tactics, by a seemingly
just exhibition of the defects of the preceding publications on
the subject; such as that, for instance, of Puifegar, ‘ whose
principles are either false, or rendered totally useless in the pre-
sent state of the military art; of Folard, who owes his present
reputation merely to the strength of prejudice; of Guichard,

more instructive indeed than Folard, with respect to ancient facts, but who teaches nothing of modern tactics :—in short, of those of a great many other writers, from whose productions it is equally difficult and disgusting, to pick out a few insulated truths, overwhelmed and lost in an abyss of errors.

We should observe, that the present work contains only some of the materials of a more comprehensive, or '*Complete Course of Tactics*,' which the Author proposes to publish hereafter. Accordingly, in the present *Essay*, he does not strictly confine himself to the elementary or didactic method, in which he proposes to arrange his ideas in that work. In the first volume, or part, of the present publication, he treats of *Elementary Tactics*, or of the constituent parts of an army singly; under the heads of Infantry, Cavalry, Light-troops, and Artillery, in the second part, he teaches what is called the *Grand Tactics*; that is, he brings together, and, to use his own expression, '*Amalgamates*' these different bodies into the form of an army; and shews in what manner, thus united, they may best concur in the execution of the great manœuvres of war; first on the march, and next on the field of battle—the two grand divisions of this part of the science.

We should add, that many of the Author's new principles or ideas are intimately connected with a comprehensive political and moral, as well as military, system, planned by him. His new military principles may nevertheless, he affirms, be applied to any system at present subsisting: his intention being to apply them, not only to the present French military establishment, but likewise to those of Austria, England, &c. We ought further to observe, that this is not a work of mere speculation.—'The principles which I here lay down, says the Author, are, in part, those of the king of Prussia; they are the ideas of many experienced military officers, who have studied their art. They are those of my father, acquired during forty years service; in short, they are my own, corrected and matured (*refroidies*, as the Author more elegantly expresses it) by his experience.'—The preliminary political discourse, mentioned in the title, appears to be drawn up by the hand of a master in that science likewise, and of a philanthropist.

A R T. XI.

Les Oeufs rouges, &c.—An Epistle from Sornhouet, on his Death-bed to M. de Maupeou, Chancellor of France. 12mo. Paris, 1776. Republished in London.

THE fictitious, dying Sornhouet, here assumes the name and character (we suppose) of one of the real members of the new company, or tribunal, or parliament, lately set up by the

chancellor Maupeou, on the annihilation of the old parliament of Paris; and, under the guise of being his confident and friend, and the only one out of eighteen millions who does not hold his name in execration, *speaks daggers* to his soul.—‘The most distant posterity, (says this pretended dying penitent, almost at his first outset) will unite your name with that of poor Sorhouet, and use them as perfectly expressive of the most sovereign contempt, and the most outrageous reproach; in short, as synonyms to the names of those vile poltroons and monsters, the memory of whom, preserved in history, makes the reader even yet shudder with horror.

Such, in general, is the stile and manner of this French *Junius*, who afterwards, like his great archetype, draws the characters, and delineates some of the more striking traits of the private history of several members of the new parliament, in the very gall of bitterness. Familiarized as we are to productions of this kind here at home, we have seldom seen any of our *Sejanuses* handled with such freedom and asperity. To those, however, who are not minutely acquainted with the late outrageously violent proceedings of the present chancellor of France, and who have not seen the flaming antiministerial pamphlets frequently alluded to in this publication, many parts of the present production will be totally unintelligible.

A R T. XII.

Josephi Quarini, Sacr. Cesar. Reg. Apostol. Maj. Sc. Methodus, &c.
The Method of curing Fevers. By Joseph Quarin, M. D. &c.
&c. 12mo. Vienna, 1772.

THIS small volume contains a set of precepts relating to the cure of fevers, partly collected from the most approved writers, and in part from the Author's own observations, during a successful practice of twenty years, at Vienna, and in one of the hospitals in that city. The descriptions of the different kinds of fevers, and the curative directions, are delivered in plain and perspicuous language; and the Author's *formulae*, added at the end of the treatise, are in general simple and efficacious:—much simpler indeed than is usual with German prescribers.

In treating of the use of the bark, in the remissions of the inflammatory fever, the Author speaks with some degree of predilection of the decoction of that substance, which he, as well as the celebrated Vogel, prefers both to the simple powder and the extract; and adds, that ‘it is *certain*, from experience, that a mortification, which has resisted the powers both of the bark in substance and of the extract, has been stopped by the use of the decoction.’ In this country, on the contrary, we almost universally attribute the greatest degree of efficacy to the

bark in substance.—A proof of the admirable uncertainty attending even the seemingly plainest medical facts.

Toward the end of the chapter on the natural small-pox, the Author observes, that, though he has had a most extensive practice in that distemper, he has not, during five years, lost a single patient in it, excepting two; to one of whom he was called in the last stage of the confluent small-pox, and to the other a purging medicine had been given in his absence, which brought on an incurable diarrhæa. We perceive, nothing, however, very particular in the Author's method of treating this distemper, except that a seemingly very immoderate exhibition of the *mineral* acids is here recommended.

In speaking of inoculation, the Author only observes, in general, that it has been practised at Vienna with the greatest success. 'The great secret of inoculation, he adds, as Tissot had before remarked, consists in inserting the variolous poison into a body free from all rigidity, laxity, weakness, obstruction, cachochymy, &c. in short, into a healthy but not an athletic body.'

This is not, however, the *secret* of inoculation; nor do we believe that *that* secret has yet been found out. We may affirm this with some degree of confidence; as we have been witnesses to a promiscuous and successful inoculation of many hundreds of persons, of all ages and temperaments; of lax and of rigid fibres; some healthy, and others cachochymical, and even jaundiced and dropical; performed sometimes with, and at other times without, preparation; and that preparation the same, except with regard to dose, for very different and opposite constitutions:—and yet the success of this wonderful operation was pretty equally balanced among all these very different subjects. We pretend not to explain this matter; at the same time we do not mean, by this observation, to recommend a total inattention to the circumstances and constitution of the person who is to undergo this operation. In medicine, where we are so liable to be mistaken, it will always be the most eligible, if we must err, to err on the reputed safest side.

A R T. XIII.

Observations sur le Livre intitulé Système de la Nature.—Observations on a book entitled, the System of Nature. By M. J. de Castillon, Member of the Royal Academy of Sciences and *Belles Lettres* of Berlin, Gottingen, Harlem, &c. 8vo. Berlin. 1771.

THESE observations reflect no small honour on the Author, who is already well known in the republic of letters, by some valuable and useful performances in favour of religion and virtue. He exposes the sophistry and contradictions that are

to be met with, in abundance, in the *System of Nature*, with great perspicuity and strength of reasoning, and with all that decency, candor, and moderation, that becomes a gentleman, a christian, and a man of letters.

The great design of the Author of the *System of Nature*, is to prove this single proposition—*there is no God*. In order to reconcile this proposition with the present state of things, it is necessary to suppose, 1st, that matter is self-existent; 2dly, that motion is essential to it; and 3dly, that whatever exists is either matter or a modification of matter. If but one of these suppositions be false, the *System of Nature* falls to the ground. Now M. de Castillon demonstrates, in the clearest and most satisfactory manner, the falsehood of all the three; shews evidently that we have a clear and distinct idea of immaterial beings, and that the soul of man is immaterial. He makes some very judicious and pertinent observations on natural religion, and the purity and perfection of Christian morals. He conceals none of the objections urged by the Author whom he refutes; on the contrary, he has placed many of them in a much stronger and clearer light.

If any of our Readers have been perverted by the appearance of reasoning in the *System of Nature*, we recommend the observations before us to their attentive perusal. In regard to the style and sprightly manner of writing in the *System*, the following passage from the most fashionable writer of the present age cannot fail of having great weight with them.—

** Rien de plus déplacé que de parler de physique poétiquement, et de prodiguer les figures et les ornemens quand il ne faut que méthode, clarté, et vérité. C'est le charlatanisme d'un homme qui veut faire passer de faux systèmes à la faveur d'un vain bruit de paroles. Les petits Esprits sont trompés par cet appas, et les bons esprits le dédaignent.*—*Quest. sur l'Encycl. part 2. p. 157.*

A R T. XIV.

Exercitationes Criticæ in Jobi cap. xix. 23—29. accedit strictior expositio Reliquarum Ejusdem Libri Sententiarum, quibus Religionis Antiquissimæ Vestigia Produntur: Autore J. C. Velthufen, Germanis Londini peregrinantibus verbi divini interprete. 12mo. Lemgoviae ex officina Meyeriana. 1772.—Critical Observations on Part of the xixth Chapter of Job, from the 23d Verse to the 29th, &c. By J. C. Velthufen. Sold by Heydinger, &c.

MR. Velthufen's abilities are already known to our Readers, from his Vindication of the Authenticity of the first and second chapters of St. Matthew's Gospel; of which some account was given in our Review for July, 1771.

The object of his present enquiry is curious, but the side of the question which he endeavours to support, is that which has, for some time, been rather deserted by the learned, as hardly defensible; though, in more distant periods, the explication which he here contends for, was generally regarded as the true sense and meaning of the passage under examination.

In a religious view, no doubt, the verses referred to in the above title, may be used by pious persons, as expressing their faith and hope in a future life, with the comfort they derive from it: but whether this was the original design of the words is at least doubtful; and it must be confessed there appears to be much reason and force in those arguments, which are brought to prove that Job had only a view to a more cheerful and happy state of the present life, in which he firmly believed the good providence of God would hereafter place him, notwithstanding his present calamitous circumstances.

It is indeed allowed, that the ancient Jews considered the words either as expressive of a future state in general, or of the resurrection of the body in particular. In this last explication succeeding interpreters have concurred, and not without some reason, especially on account of the solemn and weighty preface with which the declaration is introduced, as containing somewhat of the highest moment and importance. The addition which is made by the septuagint to the last verse of the book of Job is remarkable in this respect, and perhaps might have particular regard to the verses here under consideration: *As Job died, being old and full of days; but it is written that he shall rise again with those whom the Lord raises up.* Further, some expositors have thought, that allowing Job to have spoken in prophetic terms of his restoration to temporal greatness and prosperity, those terms must be considered as *highly figurative*, and should this be acknowledged as their true meaning, it will still be at least the borrowing of a *figure* from the notion and expectation of the resurrection of the dead.—But without farther observations on the subject, we proceed to lay before our Readers some view of Mr. Velthufen's method and arguments: from which it appears that he has been very conversant with the Hebrew language, that he has taken great pains in the examination of ancient MSS. versions, &c. and in a critical investigation of the sentences and words which compose this celebrated part of the Old Testament writings.

He begins with some general remarks on the various readings of the Old Testament. 'If,' says he, 'the subject of enquiry be concerning the whole of the sacred volume, I can never persuade myself that it is falsely written. I much rather apprehend that a far greater number of errors are crept into the writings

of the Greeks and Romans, in proportion to their age; though these writings are of much later date. It is not indeed supposeable, without a miracle, that the amanuenses should never have erred in transcribing the Hebrew text: this certainly is the less to have been expected, because we find that with regard to the New Testament, though much more recently published, all errors are not avoided, as plainly appears from the different readings which are found in MSS.'

This Writer proceeds to other reflections on the advantages arising from critical enquiries and conjectures; which, if carefully executed, may often prove greatly serviceable toward elucidating different parts of the sacred text. Among other instances of this kind, he in particular mentions the observations of Dr. Kennicott on 1 Sam. vi. 19. 'who has shewn that Josephus, and two MSS. of better note, instead of *fifty thousand and seventy*, as it stands in our translation, read only *seventy*.*' This is an emendation drawn from different readings; and, in like manner, a critical *conjecture*, sometimes so greatly recommends itself, that there can be no doubt but that it ought to be received as the true reading.—'No one, says he, can hesitate whether in Jer. xxvii. 1. (compared with v. 3 and 12.) יהויכים (Jehoiakim) ought not to be exchanged for זדקיהו (Zedekiah.)'

'But, adds our Author, the variety of readings in the sacred scriptures is not so great as either to destroy the perspicuity of the discourse, or to give any reason to suspect a corruption in those places where the sense is sufficiently clear and evident.'

In the second section we arrive more immediately at the direct subject of the treatise, and here we are presented with a Latin version of the whole passage. Job's friends, it is observed, had contended that piety is rewarded in the present state of things: Job firmly maintained the contrary; upon which they accused him of overthrowing the justice of the Supreme Being. Job therefore appeals to his posterity, and makes a profession of his only expectation and hope in the following terms:

*Per hanc, amici, pristinam testor fidem,
Per sacra quævis obsecro:
Tanti dolores totque me vexant mala;
Pellus moverent ferreum!
Quid? me, tremenda qui premor DEI manu,
Impune jam lacestis?
Nec innocentem vos pudet sermonibus
Nimum malignis carpere?*

O si perenni traderetur posteris
 Oraculum volumine!
 Tabulis legatur sermo scriptus plumbeis,
 Nudifve sculptus rupibus!
 Nostri etenim generis vindex mihi vivit & ultor,
 Qui mea defendat cognato jura superstes.
 Ultimus is leti victor certamen inibit,
 Ipse DEUS; spoliū mihi raptum Tartara poscet
 Armata dentra: cutis hæc lacerata redibit
 Pulchrior: hæc illi tunc lætus brachia tendam:
 Hisque meis oculis Numen spectabo benignum.
 Cujus ut adspectum timidi perferre profani
 Haud poterunt; ita me ridenti fronte beabit.
 Hanc ego spem siveo, neque fata extrema recuso.
 Quodsi dolosas mi paratis machinas,
 Divina quanquam sentio;
 Trepidate! quæ committis piacula,
 Pœnæ manent certissimæ.
 Jam strictus ensis vos docebit; Judicem
 Curare jus mortalium!

In the third section our Critic thus proceeds, "every person will at once perceive that this oration is to be understood of the resurrection of the body. Job's discourse had been concerning religion. He makes a profession of his faith (vi. 8—10. xvi. 20.) that he might destroy the frivolous accusations of his friends. But if he referred to some expected time of enjoyment in the present state, the meaning of his expressions is weak and foolish: "Cease, my friends, to charge me with denying that human affairs are governed in a righteous manner, because I insist that I shall never see any happier times in the present life: but hear, O posterity, what is my consolation, with which I vindicate to myself the rectitude of the Supreme Being: *although I am fully persuaded that I shall never be favoured with more prosperous circumstances IN THIS LIFE, yet I know, that IN THIS LIFE more joyful times shall arrive to me.*"—If such was his meaning, what occasion was there for so sharp a contest between him and his friends?—Further it should be observed, that it is usual in sacred poetry to introduce, with some peculiar solemnity and grandeur of expression, any oracle which is recommended above others to the regard and faith of posterity."

In this manner, together with some few considerations added in a note, Mr. Velthufen endeavours to defend his interpretation of the words. He makes a number of critical remarks on the distinct words of which these verses are composed; and in several following sections he transcribes the whole passage according as it appears in many ancient versions: to all which are

subjoined

subjoined a careful collection of the *various readings* to be met with in this small part of the sacred writings.

In the fourteenth section he acquaints his readers that, 'although, in his opinion, the observations he has made with so much attention, ought to be sufficient for the explication of this passage, he has thought proper carefully to run over the contents of the whole poem, and transcribe those verses, by which the controverted system of Job's faith might be illustrated, and a stronger light thrown on his exposition of the paragraph.'

Accordingly he offers to our consideration a great number of passages from different parts of this book, on all which he adds, in the notes, many critical remarks: some of the verses thus selected appear to oppose his opinion, others seem very favourable to it, particularly on account of some little different turn which he gives them in his translation. We shall transcribe the following, in the Author's own words, which the more learned Reader may compare with our version, and with the original.

Job xvii. 13—16. Si quid mihi tamen expectandum est, expecto inferos, apud quos domicilium meum habeo. In regnum tenebrarum lectus mihi stratus est. Pulvis & putredo, unde originem ducō, parentum mihi loci erunt; et cum vermibus, tanquam cum fratribus familiariter versabor. Quid enim? nihil amplius expecto. (quantum ad hanc vitam) Spem autem (æternæ felicitatis) quam pectore foveo, nemo vestrum animadvertit. In solitudines inferni hæc spes (mecum) descendet: siquidem junctis viribus impugnatam mortem concuscabimus.'

Hitherto, therefore, remarks our Author, Job rejects all *hope* as to the present life, at the same time that he establishes a nobler *hope*. I wish my readers would observe that these were his last words, before he delivered those which are contained in the nineteenth chapter. Now, I would ask, who can suppose that, after those futile censures of Bildad which are related in the eighteenth chapter, he should so suddenly have changed his mind, and immediately have believed that which he had so strenuously denied: *viz.* that he did retain the *hope* of enjoyment and prosperity in this world.

The 30th and 31st chapters of this book conclude the discourses of Job; after taking notice of which, Mr. Velthufen remarks, that 'this is the last of Job's conferences; from whence it appears, that from the beginning to the end of the debate, it was his fixed and perpetual opinion, that all hope of deliverance and salvation for him must be placed in a life to come. Therefore can any person doubt whether or not the nineteenth chapter of this book relates to the resurrection of the body?'

We shall conclude with recommending this little treatise to the attention of those who enquire critically into sacred subjects, as they may here meet with several observations worthy of their particular regard.

A R T. XV.

Gerardus B. Van Swieten, &c. Commentaria, &c.—The Commentaries of G. B. Van Swieten, &c. on the Aphorisms of Boerhaave, &c. Vol. V. Quarto. Leyden. 1772.

IN the volume now before us the public at length see the completion of a laborious and valuable work, begun by the learned Author near thirty years ago. As the great merit of these commentaries is universally known, it is wholly unnecessary for us to say any thing more concerning this concluding volume, than that the execution of it is, at least, *equal to that of the preceding volumes.*

A R T. XVI.

Histoire & Memoires de la Societ , &c.—The History and Memoirs of the Society formed at Amsterdam, for the Recovery of Persons that have been drowned. Fourth part. 8vo. Amsterdam. 1772.

WE have already, in a former Appendix *, given a pretty full account of the institution and design of this benevolent society, and of the remarkable success with which their labours have been attended. We find, by the present publication, that the same benevolent and humane design is still prosecuted, and has been attended with equal success.

A R T. XVII.

Elettricismo artificiale, di Gianbatista Beccaria.—Artificial Electricity †. 4to. 1772. Imported by Elmley.

THIS curious treatise is dedicated to the Duke of Chablais, the king of Sardinia's second son, who has long studied physicks, and particularly this branch of it, under the tuition of the ingenious Author, who is professor of natural philosophy in the university of Turin.

Signor Beccaria prefixes to his work a letter of compliment to Dr. Franklin, whom he justly looks upon as the father of electricity; and it is with a degree of enthusiasm that he speaks of his discoveries. To you, says he, it was given to enlighten the mind of man in this new science. It is you that have disarmed the thunder of all its terrors, and your daring genius has even taught the fire of heaven that was looked upon as the weapon of omnipotence, to obey your voice.

* To vol. xlv. p. 556.

† Artificial electricity is not precisely the meaning of *Elettricismo artificiale*, which is a phrase of the Author's own invention, and by which he seems to mean that activity of the electric fluid that is excited by art.

The whole of this work is divided into six chapters.

Chapter first, contains the theory of artificial electricity, deduced from the circulation of the electric fire in an ordinary apparatus. This apparatus he describes. It consists, he says, of one electrical substance, which he calls *isolante*, and two conducting substances, styled by him *deferenti*. His *isolante* is a glass cylinder, which he prefers to a globe. His first *deferente* (or prime conductor) is a tin tube twelve feet long and one foot in diameter. This through the whole of his work he styles *la catena*. His other *deferente* substance, is what answers in our machines to a cushion that is not insulated, but in his apparatus is the body of a man who holds his hands upon the cylinder, by the revolution of which the fire is transferred from him to the prime conductor. By this it will appear, that the Italian artists have not as yet arrived at the same perfection in constructing electrical machines as ours have.

The Author begins by laying down some general principles or axioms.

1st, That every body is possessed of electrical matter.

2dly, When this matter is distributed in an equal proportion it remains in equilibrium, and makes no impression on our organs.

3dly, But when it is forced to occupy a smaller space than is natural to it, or when this equilibrium is destroyed, it then exerts itself to expand on all sides, till the equilibrium is restored.

Artificial electricity he defines to be the science of the effects which electrical fire produces when it is excited by art: and natural electricity the knowledge of these effects, when it is excited by nature.

It is impossible to give any tolerable account of this work, without a number of engravings to illustrate the variety of experiments it contains. However, as we are considerably before the Italians in the science of electricity, the greatest part of these are already to be found in the works of Dr. Franklin, Dr. Priestley, and others of our great electricians; to whom the Author constantly refers, in almost every page of his book.

The second chapter contains the theory of electric bodies, with regard to the charging and discharging them.

In the third he treats of the electric atmosphere, which he terms *elettricità premente*.

The fourth gives an account of the *scintilla*, or electric spark, which he calls *elettricità viva*.

In the fifth he treats of the different methods of exciting electricity.

The last chapter is divided into two parts.

* The subject of the first part is the motion of the electric fluid in the *deferenti* or conducting substances.

That

That of the second, the motion of the same fluid in the *isolanti*, or electric substances.

Each of these chapters are subdivided into a number of articles; and, in the course of the work, the Author introduces a great variety of curious experiments, which although many of them are already known, yet as he has arranged them so as to reflect a mutual light on each other, it is probable, that, in the hands of skilful electricians, his work will tend greatly to promote the knowledge of that science.

The Author's character for candour and ingenuity has long been established. It were greatly to be wished that he were a little more concise, and would guard against repetitions. For altho' his work contains much matter, yet it certainly might have been communicated in fewer words. His language too, is often obscure, and without the plates would have been unintelligible. This, indeed, was almost unavoidable, from the variety of words and phrases which he has been obliged to adapt, and sometimes to invent, for the explanation of the different phenomena of this new science.

A R T. XVIII.

Traduction du 34, 35 & 36 Livres de Plin, &c.—A Translation of the 34th, 35th, and 36th Books of the Elder Pliny, with Notes, by M. Falconet, one of the Professors of the Royal Academy of Painting and Sculpture in France, and Honorary Member of the Imperial Academy of Fine Arts at Petersburg. To which are added, Reflections on Sculpture, first printed in 1761. 8vo. Amsterdam. Rey. 1772.

THEY who are possessed of a taste for the writings of the ancients, joined to a love for the fine Arts, will receive the present partial translation of Pliny with pleasure. It is intended to convey a just interpretation of what that venerable ancient has written on the subjects of statuary and painting:—this task too is executed by an artist of eminence, competently versed in classical literature; and accordingly, sufficiently able to explain his Author's sense in the easy passages; and better qualified, in consequence of his practical knowledge of the art, to throw light on many of the obscure parts, than the mere scholar, who is greatly his superior in the knowledge of the ancient languages. Such nearly are the Translator's own ideas, and they must in general, that is, with the proper and obvious modifications, be acknowledged to be just.

He who writes upon a subject, our Translator very properly observes, which he does not understand, whatever may be his genius and acquirements on other subjects, exposes himself to the danger of writing nonsense, and he writes nonsense accordingly. This, it seems, was the case of Pliny, whose knowledge

knowledge, according to M. Falconet, in the arts of painting and sculpture, was very superficial. The Translator gives several striking proofs of the justice of this charge, as well as many instances of his want of exactness, and of hyperbolic, indiscriminate and contradictory commendations bestowed by him on different artists and performances.

The notes attending this translation are numerous and well written. In several of these, the Author very freely criticises many modern connoisseurs and writers on the subject of the fine arts; and, among the rest, we find ourselves animadverted upon, with regard to the very just strictures we threw out upon Dr. King's description of the Author's equestrian statue of Peter the Great*; and with respect to which we have nothing to retract.

A R T. XIX.

Système Social; ou Principes naturels de la Morale et de la Politique; avec un examen de l'Influence du Gouvernement sur les Mœurs. — The social System, or the natural Principles of Morality and Politics; with an Examination of the Influence of Government upon Manners. 8vo. 3 Vols. Paris. 1773.

THIS work is said to come from the pen of the Author of *Système de la Nature* †, (see the Appendix to volume xlil. of our Review) and indeed this is highly probable. The same atheistic principles, the same diffuse and declamatory manner of writing, the same want of order and precision, the same spirit of railing at priests and priestcraft, the same gross misrepresentation of the Christian system appears in both productions, together with the most outrageous blasphemy. But while we think ourselves obliged to mention this, in justice to our Readers, and to the cause of truth and virtue, we cannot help acknowledging in justice to the Author, whoever he is, that a love of liberty, of virtue, and of mankind, breathes through the whole of his performance, with an utter abhorrence of every species of tyranny, both civil and ecclesiastical. He appears to have a very extensive knowledge of history, and to be well acquainted with the manners of the age we live in, of which he draws some very just and striking pictures. What we chiefly lament is, that while he is an advocate for virtue, and seems warmly and earnestly to recommend the practice of social duties, he endeavours to weaken, or rather utterly to subvert the only sure and solid foundations of them. A system of morality that

* See Monthly Review, vol. xl. Feb. 1769. page 122.

N. B. The Author's note mistakenly refers to January for this article.

† Published under the fictitious name of Mirabaud.

excludes

excludes the very idea of deity, is surely a very absurd and romantic system! The man who believes that a supremely wise, and good Being presides over the whole of nature, directing and superintending all events; that he is accountable to this Being for his conduct; and that he will be rewarded or punished in a future state according to his behaviour in the present, has certainly motives to the practice of every moral and social duty, infinitely superior to any that can possibly be supposed to influence the man who denies the existence of such a Being. Whoever has carefully studied human nature, and attentively examined the springs and motives of human actions, will, we are persuaded, readily allow that no principles are capable of inspiring such noble and generous sentiments, or of raising the human character to such a degree of perfection, as those that are derived from religion: nor can any principles possibly enable a man to bear up under the various distresses and calamities to which the lot of humanity is subject, with such firmness, fortitude and patience, as religious principles. For the truth of this we may safely appeal to every competent and unprejudiced judge of the subject. In a word, to separate religion from morality is to destroy both.

That religion has too frequently been represented in such colours as conceal its native beauty and genuine charms, is a melancholy truth; nor can it be denied, that the general conduct of those whose business it has been to teach and defend it, has, in every age and every country, reflected dishonour on themselves and on the cause of religion. It is equally true, however, that many of this class of men have been the brightest ornaments of human nature, persons of distinguished abilities and integrity, of exemplary virtue both in public and private life, active and diligent in promoting every valuable interest of society; nor is it less certain, that their superior virtue and usefulness has been principally owing to the influence of religious principles upon their minds. Had the Author of the system before us duly considered this, he would have spoke of religion in very different terms, and would never have represented its ministers, as he always does, without any distinction, as the most inhuman, unfociable, and detestable of all men. How consistent such conduct is with candor, or with *justice*, which he makes the foundation of all virtues, we leave to himself, and to his Readers to determine.

His work is divided into three parts, in the first of which he treats of the natural principles of morality; in the second, of the natural principles of politics; and, in the third, of the influence of government upon manners, or the causes and remedies of corruption. Each part is subdivided into chapters, in which he gives us his sentiments upon many very curious and impor-

tant subjects; his manner of treating them is loose and superficial; he seldom advances any thing new; but many of his observations are extremely just, pertinent, and striking; his manner is lively and animated, and his style easy and perspicuous.

As a specimen of his sentiments, and in order to justify the censure we have passed upon his *System*, we shall lay before our Readers part of what he advances in the third chapter of his first volume, wherein he treats of Christian morality.

In order to render men better, says he, we must lead them to the search of truth, make them cultivate their reason, place experiments before their eyes, shew them the dangerous effects of vice, and make them feel the advantages of virtue. Such is the object of morality. In order to render them more happy, we must make their interests the same, unite them in the closest bonds of society, invite and oblige them to do good and to abstain from evil. This is the object of every government, which is only the power of a society placed in the hands of one or more citizens, with a view to oblige every member to practise the rules of morality.

Morality is the art of living happily with our fellow creatures. Virtue consists in rendering ourselves happy by making others happy.

Every person acknowledges the usefulness of morality; and yet its true principles seem still involved in such darkness as the most piercing eyes can scarce penetrate. Every man extols the advantages of virtue, though there is very little agreement with relation to the ideas that ought to be formed concerning it: to the generality of mankind it is a vague, empty term, which they admire, without being able to annex any determinate sense to it. Whence can this ignorance and uncertainty arise in regard to objects, which all men allow to be both important and necessary? To what must we impute the little knowledge we have of our duty, after all the profound researches and indefatigable labours of so many sages, who have made man, and the relations wherein he stands to his fellow creatures, the objects of their study? On the one hand, theology, by its obscure and often contradictory notions, has thrown palpable darkness over a branch of science, the most plain, the most easy, the most intelligible, and the most capable of demonstration. Civil policy, on the other hand, far from lending its aid to morality, contradicts it every moment, and renders its principles and maxims totally useless: both visible and invisible powers seem to have combined in order to turn the heart of man from the pursuit of those objects which are most essential and necessary to his happiness in the present life.

Instead of looking to *Earth* for the principles according to which men ought to regulate their conduct, religion searches for them in *Heaven*; instead of founding morality upon those plain and obvious relations that subsist between man and his fellow-creatures, religion founds it upon relations which are supposed to subsist between man and certain unknown powers, placed in the inaccessible regions of the *Empyream*. Ask the Divines of every country, what they mean by morality? they will tell you, it is the art of pleasing the Gods; that the Gods are offended when we offend men; that the Gods will punish in this world, or the next, every crime committed against society, and will reward virtuous actions. Ask these enlightened Sages, what is virtue? They will answer, it is the conformity of man's actions to the will of his God. But who is this God, whose will you publish upon earth? He is, they will tell you, an incomprehensible Being, of whom mortals can form no idea. What are the views and designs of this Being, to which men are obliged to conform? They are impenetrable to us; but God has revealed the conduct which men ought to observe both in regard to himself and others. Have all the inhabitants of the earth the same God? No; the different countries of this globe have different Gods, and different precepts from their Gods. They do not speak the same language to the Chinese, the Indians, the Persians, and the Europeans. Each religion prescribes different duties to its votaries; and what the Deity orders or permits at one time or at one place, is strictly forbid at other times and in other places.

If, in order to discover the divine designs and intentions, we consult the several revelations which we are told have been made to men, we find that it is impossible to conform ourselves to them, without violating the most evident rules of morality. In almost every system of religion upon earth, the Deity is represented as a furious and unjust sovereign; implacable in his anger; punishing the guilty without measure or proportion; making innocent children bear the iniquities of their fathers; setting no bounds to his vengeance; and commanding, in the most despotic manner, perfidy, robbery, and carnage. In a word, even in those nations which are looked upon as the most civilized, religious adoration is paid to invincible Tyrants, who violate all the rules of morality, and whose example is sufficient to destroy every idea of duty in the minds of their worshippers.

Are caprice, therefore, cruelty, and the violation of every principle of equity, models fit to be proposed to reasonable Beings, formed to live in society? Is it not exciting them to crimes, to tell them that they ought to imitate Beings which are represented under the characters of the worst of men? The most horrid and outrageous acts of villainy, crimes the most

horrid

shocking to humanity, have been committed without scruple or hesitation, under pretence of obeying and pleasing the Deity.

Paganism filled Olympus with a crowd of Deities, which mythology represents to us as monsters of luxury, debauchery, and infamy. Was not the conduct of a Jupiter, who filled heaven and earth with his crimes, sufficient to authorize the most determined libertinism?

Can any man, who has formed to himself the least idea of morality, without being totally blinded by his prejudices, propose to himself the jealous, inconstant, vindictive, sanguinary God of J—-a for his model? Is a God, who is unjust to every nation, excepting that which his caprice made choice of for a peculiar people, a God of armies and vengeance, a God who exterminates nations, a proper example for the imitation of any reasonable being who has ideas of goodness, justice, and humanity? Unless we are completely intoxicated with enthusiasm, can we possibly perceive infinite perfections in a God, who, in those very books which are said to be inspired by him, describes himself in the character of a Tyrant, who has a right to violate all the rules of morality, which yet are supposed to be dictated by his supreme and sovereign pleasure?

When we complain of so despotic a God, or of his conduct, which is so contrary to all the principles and notions of good men, his ministers tell us, that divine justice is different from human justice, that *the ways of God are not like the ways of men*. But when they talk at this rate, do they not undermine all the principles of morality? If justice, goodness, and the other perfections of God, are entirely different from justice, goodness, and other good qualities among men, what ideas can men possibly form of them? If the justice and goodness of God allow him to act like what we call a Tyrant, that is, like an unjust sovereign, will not his worshippers be tempted to conclude, that he loves injustice and wickedness, and that they must do evil in order to find favour in his sight? A cruel and perverse sovereign will never think himself well served but by slaves who resemble him.

Nor is the God of ***** a safer guide to lead us into the paths of real virtue. This misanthropic Deity, in his gloomy and unsocial precepts, seems to have been entirely ignorant that he was speaking to men living in society. What indeed are we taught by his morality, which is so highly extolled by those who never seriously examined it? Why it teaches us to retire from the world, to detest ourselves, to hate pleasure, to cherish grief and sorrow, to despise knowledge, to prefer voluntary ignorance and poverty of spirit, to love nothing upon earth, and to be afraid of the esteem and approbation of our fellow creatures. And what motives does ***** lay be-

fore us in order to induce us to act a part so contrary to nature, so repugnant to what we owe to society? It talks to us of another life, where ineffable pleasures are laid up in store for those, who have voluntarily rendered themselves unhappy in the present world, and done nothing for the happiness of others. On the other hand, this religion threatens, with eternal punishment, those who shall refuse to practise these barren virtues, which it prefers to such as are truly useful in society. A stupid credulity that never reasons, a vague hope of ideal felicity, a low, creeping humility, sufficient to break every generous spring of action in the human breast, austerity, abstinence, voluntary punishment—these are the wonderful perfections which every ***** must strive to attain!

This religion, it is true, places charity in the number of virtues; this charity consists in loving a terrible Deity above every thing, and our neighbours as ourselves; but in ***** the love of our neighbours has never been a real, operative virtue: if we find it in the books of ***** it has ever been banished from the hearts and from the conduct of their priests. The ministers of the God of peace have, in every age, shewn themselves the most unsociable, the most inhuman, and the least indulgent of mankind. Under pretence of promoting the interests of heaven, they have a thousand times raised confusion and disorder upon earth, from a principle of hypocritical zeal or real fanaticism. Eternally at variance with one another, they have engaged princes and nations in their fatal quarrels; and, filled with a bloody, murdering charity, they have piously butchered their neighbours, whenever they refused to receive those opinions which they judged necessary to their eternal salvation.—In a word, the religious spirit ever has been, and ever will be, incompatible with moderation, gentleness, justice, and humanity.

Nothing has ever been more hurtful to *human* morality, than to combine it with the morality of the Gods. By connecting a system of morality, plain and obvious in itself, founded on reason and experience, with a mysterious religion, founded upon imagination and authority, we only perplex, weaken, and even destroy it. Every man who reflects, is capable of knowing very plainly what is hurtful or disagreeable to his neighbour; but it is very difficult to know what offends the Gods, whom we never see but in the clouds, and of whom we can know nothing but from the discordant accounts that are given of them by their ministers and interpreters. Nothing is more easy than to see the effects which are produced upon our neighbour, by injustice, violence, and calumny; but nothing, excepting the imagination of men, or the authority of their priests, masked under the name of re-

velation, can shew us the effects which such things are capable of producing upon the Deity. According to almost every system of religion upon earth, what is hurtful and displeasing, what is perfectly useless to those of our own species, is often very agreeable to the Gods, who are beings of a very different nature from ours. Every sensible man knows, by the light of nature, that assassination is a great crime; but a devout ~~*****~~, full of zeal, believes that nothing is more agreeable to his God than to calumniate a heretic, persecute him, and even put him to death; because his priest has told him, that a heretic is a being to whom we can shew neither justice, goodness, nor humanity, without displeasing the Deity.

Nothing is of so little consequence to a nation, as a man's sentiments concerning religion; it is sufficient that he acts the part of a virtuous and good citizen; and yet nothing is more execrable in the eyes of every priest, to whatever sect he belongs, than the man who refuses to believe the opinions and mysteries which the priest reveres, or who dares to call his infallibility in question, and bid defiance to his authority. Want of faith is the most horrid of all crimes, according to the uniform doctrine of all those, whose opulence, titles, and existence are founded upon faith. Accordingly every religion abounds more or less with external observances, expiations, and lucrative ceremonies, the observation of which is strictly enjoined, and the omission or contempt of which provoke heaven much more than those actions that are most pernicious to society. The ministers, of religion in every country, have invented an infinite number of imaginary virtues and crimes, which have nothing in common with real morality.——

It is to nature, therefore, to experience and reason, and not to the ministers of religion, we must have recourse, in order to discover what we owe to ourselves and what we owe to society. A suspicious authority, a delirious fanaticism, uncertain hypothesis, and voluntary blindness, are guides on whom we can never rely.——

We have thus given a sufficient specimen of this execrable *system*; our just censure of which is sufficiently expressed in the introductory part of the article: to which we shall here only add, that we think it impossible for any candid, intelligent, and well-disposed person, even if he disbelieves the divine original of the Bible, not to feel a generous indignation against a writer, who is capable of misrepresenting in so gross and injurious a manner, the most benevolent and most amiable system of morality that ever appeared among men; a system that breathes universal love and charity in every precept!——But such is the style in which all the *wits* and *geniuses* of France, in this *enlightened* age, affect to talk of RELIGION!

Cours d'Équippé, ou Traité complet de la Médecine des Chevaux, &c.
—A complete Treatise on the Diseases of Horses, &c. adorned
with sixty-five Plates, carefully engraved. By M. LaFosse. Folio;
imperial Paper. Paris, 1772. Sold by Elmsley in London.

WE have here a very magnificent and useful work, upon a branch of medical knowledge of great importance, not only to farriers and horse-doctors, but to every gentleman who is fond of horses, and desirous of being acquainted with the structure of one of the most noble and most useful of all animals, the diseases to which he is subject, the manner of curing them, &c. &c.

M. LaFosse's abilities in his profession are well known to all Europe; his advantages for being eminent in it have been very great, and the public is obliged to him for his *Guide du Maréchal*, published in 1766, and still more for the expensive and noble work now before us. The anatomical part of it, which is very full, and entirely new, has not, the Author tells us in his preface, been taken from books, but is the fruit of twenty years experience, during which time he has been employed in dissecting a very considerable number of horses, and in giving both public and private lectures upon the subject. His anatomical descriptions, he likewise declares, have been all made with the dissecting knife in his hand; and if many of them are different from the descriptions of preceding writers, the reason is, that frequent dissections have prevented him from falling into the same mistakes.

The Author likewise tells us, that he has carefully revised the treatise already mentioned, published in 1766, changed the arrangement of it, corrected several mistakes, and given it to the public, in the work before us, with many additional and important observations.

To the honour of our own country, be it likewise observed, that with respect to the *Anatomy of the Horse* we have, also, a noble and accurate work, by that admirable artist Mr. STUBBS: See Review, vol. xxxvi. p. 160.

A R T. XXI.

Histoire de l'Académie Royale des Inscriptions et Belles Lettres, &c.—The History of the Royal Academy of Inscriptions and Belles Lettres, with Memoirs of Literature, taken from the Registers of that Academy, from the Year 1764 to the Year 1766 inclusive. Vols. XXXIV and XXXV. 4to. Paris.—Article continued.

THE flourishing state, the honours, and the splendor of this Academy, as well as of many others in Europe, may suggest to men of letters a very useful reflection. They will see that nothing so effectually keeps up the spirit of literature as

literary associations. They will see that emulation, the powerful spring of all human aims at excellence, has, in this instance, a more than ordinary effect, and will conclude it to be for the interest of science and humanity, to encourage that most honest of every species of ambition, the ambition of superiority in the various classes of learning.

Dark researches, indeed, where conjecture only flatters the pursuit, and abstracted speculations, where the imagination, like the dove in the deluge, has not where to place her foot, can do but little service in the promotion of real knowledge, and can only serve to prey upon those hours that are never to return.

Yet even amusements of this kind are not altogether to be condemned, while there are men to whose happiness they contribute; and those inquiries into antiquity must be barren indeed, that do not meet with some marks of genius, or some ray of moral truth.

Many of both are to be found in the history of this Academy, and not a few in the volumes before us.

The historical part, which is contained in the thirty-fourth volume, consists of the following articles.

I. Remarks on some Passages in the Text of the *Cyropædia* of Xenophon.

II. On the Drefs and Lotions of the Heathen Divinities.

III. Observations on a Minerva of variegated Marble.

IV. On Lucian's As.

V. On the Golden As of Apuleius.

* * Lucian and Apuleius were cotemporaries, and lived in the times of the Antoninuses. The two tracts above-mentioned are Greek romances, which are in no other respect worth notice, than as they throw light on the manners of the times.

VI. On a Greek Romance, entitled the *Babylonics*.

* * This piece is preserved by Photius. It is of the same stamp with the former. A ridiculous drama of witches, conjurers, vagabonds, and the like. In the second century of our era, the Greek taste was wretched. It was the dotage of Greece, and hardly any of their authors are worth attending to, except Heliodorus, Longus; and possibly one or two more.

VII. An Enquiry concerning those Authors from whom Parthenius has drawn his Narrations.

VIII. A Memoir on the ancient History of the Indians.

* * A long, laborious dream.

IX. Observations on a Passage in Plautus, that has some Relation to the History of Sicily.

X. Memoirs of Marcus Valerius Messala, the Friend of Augustus, a Man of Letters, and a Patron of learned Men.

* * Of this article we shall take farther notice.

XI. Observations on the Respect which the Romans entertained for Religion, together with an Enquiry how far they carried the Liberty of Toleration.

XII. On the Asphaltic Lake, or the Dead Sea.

XIII. Remarks on the necessity of Citations in Works of Erudition, and on the Manner in which the Ancients cited.

XIV. Memoirs of Marius, Bishop of Avenches, Author of the most ancient Chronicle of France.

XV. Remarks on the two last French Translations of Virgil.

XVI. Critical Observations on the Abbé de Foy's *Notice des Diplomes*.

XVII. Devices, Inscriptions, and Medals, made for the Academy.

Such are the contents of the historical part, from which we shall extract some memoirs of Messala. Our curiosity is naturally excited by any account of a person who was the friend of Horace, Ovid, and Tibullus, even though he had never been the friend of Augustus.

The Valerian family were distinguished in the earliest times of Rome. They acquired two surnames, Corvus, or Corvius, and Messala. The former was given to the famous Valerius, who fought in single combat with the gigantic Gaul, in the year of Rome 405; the latter to another of the Valerii, on taking the city of Messina in Sicily.

Marcus Valerius Messala Corvinus, descended from this family, was born in the year of Rome 695, fifty-nine years before the Christian era, the same year in which Livy was born.

Eloquence was then in high estimation, and Messala, who turned his studies more particularly to it, stood in the first rank of orators. Horace gives him the epithet of *disertus*, the eloquent; and places him in that rank:

————— (*consultus juris et aëor*
Causarum mediocris abest virtute disertis
Messalæ—————

Sed tamen in pretio est—————

A moderate council, far Messala's skill

Beneath, may be a useful council still.

Tibullus represents him as having the principal influence at the bar, and deciding the fate of the accused by the force of his eloquence:

Nam quis te majora gerit castrisve forore?
Nam siu diverpi fremat inconstantia vulgi,
Non alius sedare queat, seu judicis ira
Sit placanda, tuis poterit mittere verba,
To none shall thy distinguish'd honours yield,
Born from the bar, or purchas'd in the field.
The wrathful judge, the undiscerning crowd,
For ever changeful, and for ever loud,
When others sought to soothe their rage in vain,
Would thy persuasive Eloquence restrain.

• Tibull

* Tiberius chose him for his master and his model. *In oratione Latina*, says Suetonius, *secutus est Corvinum Messalam quem senem observaverat.*

* Pliny gives him a high eulogium. Quintilian celebrates him for his purity and perspicuity. The author of the book *De causis corruptæ eloquentiæ*, compares him with Cicero, and, in some respects, gives him the preference to the prince of orators. *Cicerone minor Corvinus, et dulcior, et in verbis magis elaboratus.* He has been sometimes censured for beginning all his exordiums with complaint of his health.

* Messala, as was usual with the Romans, was both a lawyer and a soldier. We know but little of his first campaigns. We only know that he mentions, with a good deal of complacency, his having the honour to serve under Cassius the friend of Brutus. He was fond of speaking of his general. *Messala Corvinus imperatorem suum Cassium prædicabat.* It is evident from hence, that he was of the republican party, till such time as it was destroyed by the Triumvirates, and on this account he was included in that execrable proscription which deprived the world of Cicero, and of the most respectable people in Rome. He had the good fortune, however, to escape the fury of those who sought his life; and in the end he obtained the protection of Augustus, who was sensible of his merit, gave him a principal place in his friendship, and raised him to the highest honours.

* Messala adhered to the party of Brutus and Cassius till those great men were no more; but afterwards, when it was obvious that the republic had no other resources, he joined Octavius, and his attachment to him ended only with his life. This we have from Velleius Paterculus, who is curious on the subject. *Protinus Messala, fulgentissimus juvenis, proximus in illis castris Bruti Cassique auctoritati, cum essent qui eum ducem poscerent, servari beneficio Cæsaris maluit, quam dubiam spem armorum amplius tentare: nec aut Cæsari quidquam ex victoriis suis fuit lætius quam servasse Corvinum: aut majus exemplum hominis grati ac pii, quam Coreinus in Cæsarem fuit.*

* Octavius immediately procured him the dignity of augur, which his father had enjoyed fifty-five years. An irreconcilable enmity took place between Octavius and Antony, and the senate declared for Octavius. Antony, who was to have been consul with Octavius for the year 723, was deprived of that dignity, and Messala was chosen in his place. This year was the famous battle of Actium. Messala accompanied Octavius, and destroyed the remains of Antony's party. It is true that the manner in which he did it does no honour to his good faith. Dion tells us, that Antony and Cleopatra, abandoned by almost all their party, were beaten at Actium; that the gladiators continued faithful to them, and would not hear of any terms of accommodation;

accommodation; but that, after the death of Antony, they capitulated. Didius promised them terms of favour, but Messala, without respect to that, caused them all to be massacred.

After the expiration of his consulship, he took the command in Syria. Tibullus, the poet, was to have accompanied him, but he fell sick by the way, and it was on this occasion that the third elegy of his first book was written:

*Ibitis Aegeas sine me, Messala, per undas
O utinam memores ipse, cohortesque mei.*

Yes, go, without me, seek wild Adria's sea,
But think, and bid each soldier think of me.

After commanding in Asia, Messala was sent into Aquitaine to reduce the people who had revolted there. Aquitaine comprehended all the countries that lay between the Pyrenees, the Rhone, the Loire, and the ocean. Messala had already given proofs of his valour in the victory he had obtained over the Salassians. We have no certain detail of what happened in the expedition to Aquitaine. All we know is, that he subdued the people, and triumphed.

Tibullus has celebrated this triumph in several parts of his works. We see in the panegyric of Messala, which begins the fourth volume of the poems of Tibullus, in what military departments that general excelled, and in what countries he gained his victories.

Six years after the battle of Actium, and two years after the triumph of Messala, the emperor Augustus thought proper to establish a new magistracy at Rome, under the title of the praefect of Rome, who had power to punish arbitrarily and without delay, not only slaves, but also disorderly citizens, whom the slow and embarrassed progress of justice was not sufficient to keep in awe. In this appointment he placed Messala, who at the end of six days quitted it, *incivilem potestatem esse censens*, alledging that it was an uncitizen-like employment. In Eusebius we read *incivilem*, and in all the MSS. yet Scaliger would have us read *invecilem*, that is *imbecilem sese potestati contestans*, because Messala was too old to go through the duties of such a troublesome office: on which Mr. Burigny remarks, that Messala was not yet forty years of age, when this office was conferred upon him, and that it is not to be presumed, that a man of his great talents, who had commanded armies, had not abilities sufficient for an officer of justice. It is more natural to believe that Messala, brought up in the principles of liberty, was soon disgusted with an employment so despotic, so inconsistent with the laws, which would at the same time alarm the people and the praetors whose power it weakened.

It is to be concluded then that he resigned this office, because he thought the exercise of it injurious to the liberty of the

citizen, *incivilem*. But it was necessary that he should find an excuse to Augustus, and he represented to him that he did not understand the duties of the office. This is what Tacitus intimates, where he says Messala gave up the appointment, *quasi nescius exercendi*.

This circumstance of his life must have done him honour with those who had yet any affection for the republican form of government. His reputation for integrity was very great, and Causaubon does not doubt but Persius had his eye on him in that passage, where after censuring one of the descendants of Messala, he gives us the portrait of a man of real virtue:

*Quin damus id superis de magna quod dare iance
Non possit magni Messalæ lippa propago:
Compositum jus, fasque Aieni, sanctosque recessus
Mentis, et incolumi generoso pectus honesto.*

We give the gods what in the ponderous howl
Of great Messala's race they cannot find,
The unstained heart, the uncorrupted soul,
And all the sacred mansion of the mind.

* Messala is represented by Tacitus as a man of irreproachable character; he gave proofs of his attachment to Augustus, by moving in the senate that he should be styled the father of his country.

* When he had bidden adieu to public honours, he retired with a very large fortune, and spent the remainder of his life in the study of letters, and in the society of the most illustrious of the learned.

* It was after his retreat that Tiberius, who was then young, cultivated his friendship, and adopted him for his preceptor in the rhetorical studies. His attachment to his master, Augustus, did not make him descend to any courtly meanness; for in his writings he scruples not to do justice to the emperor's greatest enemies.

* Cremutius Cordus, who, under the empire of Tiberius, fell a victim to that generosity with which he had nobly dared to praise Brutus and Cassius, pleaded in his defence the examples of Asinius Pollio, and Messala. Both the one and the other, said he, notwithstanding the liberties they took in this respect, were loaded with riches and honours. *Uterque opibus et honoribus pervigere.*

* Tibullus and Horace were the most intimate friends of Messala. He often visited them to take a frugal and philosophic dinner. Tibullus flattered himself that he would see him at his country seat, where his Delia would be diligent in doing honour to her noble guest:

*Huc veniet Messala meus, cui dulcia poma
Delia selectis detrabet arboribus:
Et tantum venerata virum, hunc sedula curat,
Huic parat, atque epulas ipsa ministra gerat.*
Stanhope shall come and grace his humble friend,
Delia shall wonder at her noble guest,
With blushing awe the riper fruit commend,
And for her husband's patron cull the best.

HAMMOND'S Elegia.

* Nothing can equal the respect which Tibullus had for Messala. He represents him as the greatest man of his time:

*Te, Messala, canam, quamquam me cognita virtus
Terret, ut infirmæ nequeant subsistere vires.*

The song be thine, tho' fear pursues the song,
My feebler voice may do thy virtues wrong.

* Horace in one of his odes, tells us that Messala came to dine with him, and that excellent wine, and philosophical conversation made their entertainment extremely agreeable.

*Descende, Corvino jubente,
Promere languidiora vina;
Non ille, quamquam Socraticis madet
Sermonibus, te negliget horridus.*

To-day Messala deigns to dine;
O yield, my cask, thy mellowest wine!
Tho' sage in mind, of manners free,
He joins philosophy with thee.

There is a humorous double meaning in the word *madet*, which, however, we cannot preserve in the translation.

* It is to the Socratical conversations which were supported at those agreeable entertainments, that Horace alludes in the satire wherein he mentions the subjects of the discourse which passed at his table.

————— *Ergo*
*Sermo oritur, non de villis, domibusve alienis,
Nec mali, necne Lepos saliet; sed quod magis ad nos
Pertinet, et nescire malum est, agitur, utrumque
Divitiis homines, an sint virtute beati,
Quidve ad amicitias, usus neſumque trahat nos,
Et quæ sit natura boni, summumque quid ejus,
No trivial topics close the social meal,
No Prætor's villa, and no dancer's heel.
To nobler objects our attentions go,
To know, what folly only fails to know,
The art to live—that last and greatest art,
And all the homefelt business of the heart.
If wealth or virtue happier days produce;
If friendship springs of moral right or use;
Of good the nature and the truth explore,
The first perfection seek, and, found, adore.*

If the poem called *Ciris* was really written by Virgil, which Seneca, and many able critics (amongst the rest Joseph Scaliger) have supposed, but which we verily believe was not, Virgil too must have been among Messala's friends, for the poem is addressed to him.

* Messala directed the studies of young Ovid; so the poet himself tells us in an epistle addressed to Messalinus the son of that great man:

*Nec tuus est genitor nos inficiatus Amicos,
Hortator studii, causaque, saxque mei.*

It is the same Messalinus whom Ovid elsewhere calls

Pieridum lumen præsidiumque fori.

* Pliny speaks of him as an epicure, who had invented ragous, and died a singular death. He applied lough-leaches. And, instead of dropping off when they had sucked their fill, their heads stuck in the wound. This brought on an inflammation, whereof he died.

* It must be mortifying to that idea of immortality, with which Authors flatter themselves, to consider that the works of such a man as Messala, which were admired in his time, are now totally lost.

* He employed his pen on history. We learn from Plutarch, in the life of Brutus, that he had written a narrative of the battle of Philippi, and of the last moments of Cassius and Brutus. Pliny cites those books which Messala had written *De Familiis*. In Quintilian we find that he had written a Dissertation on the Alphabet, and he gives us an extract of what he had said on the letter S.

* But what he was principally famous for was his eloquence. We have already mentioned some of those encomiums he had acquired; but the suffrages of three men, whose decision was a law, must be added.

* We shall first introduce that of Cicero, who must be allowed to have been the ablest judge in this matter. In a letter to Brutus he thus speaks of Messala, and certainly no finer eulogium could possibly be passed upon him:

Cave enim existimes, Brute, (quamvis non necesse est ea me ad te quæ tibi nota sunt, scribere) sed tamen tantam omnium laudum excellentiam non quæ præterire. Cave putes, probitate, constantia, cura, studio reipublicæ quidquam illi esse simile. Ut, eloquentia, qua mirabiliter excellit, vix in eo locum ad laudandum habere videatur; quanquam in hac ipsa sapientia plus apparet: ita gravi iudicio, multaque arte se exercuit in verissimo genere dicendi.

* The elder Seneca speaks of him as one of the chastest writers of the age:

Fuit autem Messala exactissimi ingenii in omnes quidem studiorum partes; latini utique sermonis observator diligentissimus.

* Seneca,

‘ Seneca, the philosopher, calls him *virum disertissimum*.

The last years of Messala exhibit a melancholy instance of that misery which is annexed to the condition of humanity. This celebrated man, who was universally esteemed one of the greatest geniuses of his time, had the misfortune to lose his understanding and memory, two years before he died; and he, who was once the most eloquent man in Rome, could not put two words together. This account we have in the chronicle of Eusebius. Pliny adds, that he had even forgot his name. An ulcer came upon him at last, which made him take the resolution to end his days by refusing to eat. He died in the seventy second year of his age.

This little memoir must be very acceptable to men of taste and genius, who enjoy the labours, and love the characters, of the classical ages.

The memoirs of literature contained in these volumes shall be attended to in our next Appendix.

To our READERS.

WE take a pleasure in announcing to our philosophical Readers the completion of a curious work in 2 vols. 4to. *On the Barometer and Thermometer, and on the Nature and Properties of the Air in general*, written by M. J. A. De Luc, a citizen of Geneva; which has been at the press these eight years past, and is now entirely printed off. Some account of the Author's design was given by M. de la Lande in the *Connoissance des Mouvemens célestes* for the year 1765; and still more lately, in the *Journal des Sçavans* for the month of February 1771. It has been thus long detained in the printer's hands, from a very laudable desire in the Author, to give his work all possible perfection; and particularly those advantages which it might derive from new experiments, and the reflections suggested by them; as well as from the hints and observations of his philosophical friends, to whom he had communicated the discoveries he had made during the prosecution of this undertaking.

In a *prospectus* published by the Author, and from which we derive the foregoing intelligence, the great outlines are given of the improvements which he has made in the construction of the barometer and thermometer, particularly in correcting the defects of these instruments; to which is added a general view of the result of his enquiries concerning the various modifications of the atmosphere. We shall postpone however, any further observations on the subject, till we have seen the work itself; with regard to which it is necessary to observe, that it is only to be had by subscription; no more than 600 copies being cast off, not one of which is to be delivered till nearly the intire number has been subscribed for.

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P. 313. l. 14 from the bottom, for M. du Foy, r. M. du Fay.

P. 345. par. 4. l. 4. for Philadelphia, r. *Pennsylvania*.

P. 379. l. 17. after opposite, put a full point.

P. 380. par. 2. l. 3 for order, r. *orders*.

P. 412. art. 33. add the price of the Grammar, viz. 1 s.

Ibid. par. 2. of the same article, after adjective, place a semicolon.

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P. 499. l. 6. for distance, r. *distant*.

P. 500. par. 2. l. 10—11. for, and at the same time, r. *but* at the same time.

Ibid. l. the last, after mechanician, put a semicolon.

P. 501. l. 1—2. for, some particular and rare individual, r. some particular, rare, and mortal individual.

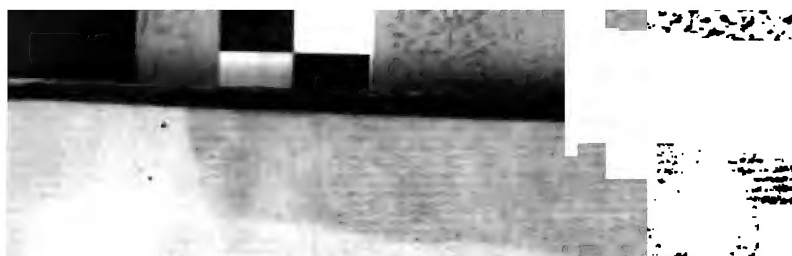
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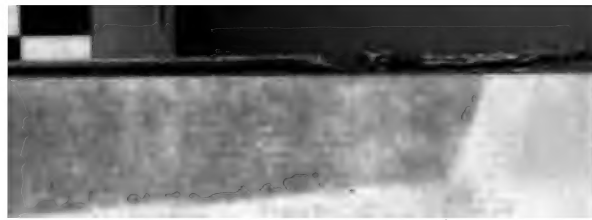
P. 513. l. 5. for when, r. *where*.

P. 518. l. 15. from the bottom, for *genii*, r. *genie*.

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